

BIHAR PEASANT LIFE
BEING
A DISCURSIVE CATALOGUE
OF THE
SURROUNDINGS OF THE PEOPLE OF THAT PROVINCE

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR

Prepared, under Orders of the Government of Bengal

BY

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INTRODUCTION.

WHILE this work professes to be a catalogue of the names used by the Bihār peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihār *raiyat* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the groundwork of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference, and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihār districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "Materials for a Rural and Agricultural Glossary of the North-Western Provinces

* The writer would here tender his thanks to the various district officers of Bihār, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh.”* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz. the writer's own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke's work made by the writer's assistants once and sometimes twice over in every district of Bihār. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke's book differed from the present work in being to some extent a compilation from existing dictionaries; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it, and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz. those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation, which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long, the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary.

In quoting Arabic and Persian words in the Nāgri character, the dots, which are sometimes used to indicate an original *z*, &c., are omitted, for the reason that the words are given as they are pronounced in Bihar, and that all the dots in the world will not make a Bihārī pronounce a *z* as other than *j*, or a *sād* as other than *s*.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east, and which is bounded on the north by the Nepal frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitāmarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hajipur; by North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirhut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipūra subdivision of North Bhagalpur. By North Bihar he means all Bihār north of the Ganges, and by South Bihar all Bihār south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihar.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bengal Government, Revenue and General Departments,* will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by

* The writer would also suggest, as an excellent field for the discussion of the various points noted in this book, a magazine called *Punjab Notes and Queries*, edited by Captain Temple, Cantonment Magistrate, Amritsar. Although published in and taking its title from the Panjāb, this useful little work deals with the whole of Northern India.

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the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often very indifferent photographs. The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

ADDENDA ET CORRIGENDA.

A good many types have broken in the process of printing. Advantage is taken of this list of errata to add information obtained after the sheets went to press.

These *addenda* and *corrigenda* are printed on one side of the paper only, and can be cut up and pasted in the appropriate places in the book.

Page.	Line.	Section.	For	Read.
3	5	.....	समधर ...	समधर.
5	.....	27	फहोडा, फहोरा ...	फहोडा, फहोरा.
10	16	.....	दकीया ...	दकिया.
13	.....	63	फक्ष्या ...	फक्ष्या.
17	4	.....	खाना ...	खत्ता.
21	4	.....	चावक ...	चावुक.
23	.....	113	बागजोर <i>bāgdor</i> ...	बाग जोर <i>bāg dor</i> .
23	7 from bottom.	.....	रखबध्ना ...	रखबध्ना.
24	3	.....	बैतङ्गी ...	बैतङ्गी.
25	Last line of foot-note.	.....	देखै ...	देखै.
26	.....	137	घपङ्गी ...	घपङ्गी.
27	2	.....	नदोड़ ...	नदोड़.
34	2	.....	खूँटिङ्गरो ...	खूँटिङ्गरो.
42	.....	230	पटेली ...	पटेली.
44	.....	238	सूतै, सुतैवनियाँ ...	सूतै, सुतैवनियाँ.
52	5	.....	ढँकुहा ...	ढँकुहा.
58	.....	317	चवतरा ...	चवुतरा.
63	5	.....	upper screw ...	upper roller.
63	Title of illustration.	.....	CHARKI ...	CHARKHL.

Page.	Line.	Section.	For		Read.
78	15	.....	बकस	...	बकसा.
85	.....	404	जबूरा	...	जबूरा.
87	17	.....	सुरसग	...	सुरसा.
"	29	.....	गरीव	...	गरीव.
95	1	.....	तमाकुवाला	...	तमाकुवाला.
"	2	.....	तमाकुलवाला	...	तमाकुलवाला.
"	Last	...	<i>dorasa</i>	...	<i>dorassa.</i>
96	18	.....	<i>nariyal</i>	...	<i>nariyal.</i>
97	Last	...	उलगट	...	उलगटी.
102	.....	610	धौकनी	...	धौकनी.
103	.....	616	सेहना	...	सेहना.
105	.....	588	चकर सान <i>chakar sūn</i>	...	चकरसान <i>chakarsūn.</i>
106	.....	558	<i>thatherar</i>	...	<i>thathera.</i>
109	.....	567	चूँटा, चूँटी	...	चूँटा, चूँटी.
110	.....	570	नरि	...	नरी.
111	.....	572	निचन्त	...	निचिन्त.
"	.....	"	<i>kumhain</i>	...	<i>kumhain.</i>
"	.....	575	पिँदरी	...	पिँदुरी.
112	.....	584	अरथा	...	अथरा.
113	14	.....	सई	...	सई.
114	.....	586	कागजी	...	कागजी.
117	1	.....	कोलसूप <i>kolsūp</i>	...	कोलसूप <i>kolsup.</i>
128	.....	660	बिरहरा <i>birhara</i>	...	बिरहरा <i>birahra.</i>
134	.....	713	चटैया	...	चटैया.
141	.....	715	कवण्डल	...	कवण्डल.
145	...	732	जमा <i>jama</i>	...	जाना <i>jāma.</i>
152	.....	759	सुँवर, सुँवर	...	सुँवर, सुँवर.
153	7	.....	उतरगना	...	उतरगना.
154	.....	766	<i>sari</i>	...	<i>sāri.</i>

Page.	Line.	Section.	For	Read.
154	3 from bottom.	.....	बिचलि	बिचली.
155	.....	771	किँकिनि, घुघर, घुघर ...	किँकिनी, घुघर, घुघर.
157	2 from bottom.	.....	उख	उख.
159	.....	784a	Add—'A homestead is also called डौँड़ा <i>diñra</i> or डौँड़ो <i>diñro</i> in South Bhagalpur.'	
161	.....	786	After 'goriatta,' add—'or in South Bhagalpur गोरण्टी <i>goranti</i> .'	
164	12	.....	For 'तरि' read 'तरी.'	
"	.....	794	Add—'Soil mixed with coarse gravel is also कंकरोटिया <i>kankrotiya</i> , and hard rocky soil पथरौटी <i>pathrauti</i> in South Bhagalpur.'	
165	.....	797	Before 'बिलकट,' insert 'कुराव <i>kurāo</i> ;' and before 'and प्रौह,' add—'कनिल <i>kanil</i> in South Bhagalpur.'	
166	1	.....	After 'chānch,' add—'or पह परतौ <i>pah parti</i> .'	
"	.....	801	After 'melani,' add—'or छिह्छा <i>chitta</i> ,' and also add —'Irrigation from wells is कुँड़िया चास <i>kunriya chās</i> in South Bhagalpur.'	
168	.....	808	For 'होवती <i>hevoti</i> ' read 'हेवती <i>heñvoti</i> .'	
"	.....	812	For 'धन कियारी <i>dhan kiyāri</i> ' read 'धन-कियारी <i>dhankiyāri</i> .'	
"	.....	814	After 'बीटो <i>bito</i> ,' add—'or बेरो <i>bero</i> .'	
169	.....	"	After 'laugāchhi,' add—'or नौगाछी <i>naugāchhi</i> .'	
"	.....	815	Add,—'Land producing brushwood is झाँटी <i>jhānti</i> in South Bhagalpur.'	
171	.....	818	After 'phāran,' add—'and in South Bhagalpur हर समौव <i>har samaudh</i> .'	
173	.....	827	After 'dahina,' add—'and in South Bhagalpur, उखड़ हल <i>ukhar hāl</i> .'	
...	.....	828	For 'bhaunriya' read 'bhaunriya,' and add—'in South Bhagalpur मण्डो जोत <i>mando jot</i> or चौमण्डो <i>chaumandi</i> .' For 'जनाडेदो' read 'जना डेदो,' and after 'other names current are,' add—'लमन्ती <i>lamti</i> in South Bhagalpur.'	

Page.	Line.	Section.	
174	830	For 'हृगण्ड' read 'हृगण्ड'.
,,	Last ...	.....	For 'हरकी वाला' read 'हरकी वाला'.
176	837	For 'सौंके ले' read 'सौंकेले,' and for 'हँकिया' read 'सँकिया.'
177	2	.....	After 'somāta,' add—'or हर समौध har samaudh.'
,,	842	Add—'A ploughman who works for advances is सांकीख saonkh in South Bhagalpur.'
179	848	Add—'Manure is also called हूरा hūra in South Bhagalpur.'
180	850	Add—'Heavily-manured land is also said to be पटापल patāḷ north of the Ganges.'
182	856	Add—'Barren seeds are called कुब्बी kubbi in South Bhagalpur.'
183	3	.....	For 'बावर' read 'बावरा'.
,,	859	After 'barua,' add—'and in South Bhagalpur कुब्बी kubbi.'
184	862	After 'benga,' add—'and in South Bhagalpur बिचरा bichra or बिहन्तर bihantar.
,,	864	For 'बीहन्तर' read 'बिहन्तर.'
,,	864	Add—'The bamboo on which the seedlings are carried is called धरङ्गी dharangi in South Bhagalpur.'
185	866	Add—'Hoeing is called केलौनी kelauni or कामौनी kamauuni in South Bhagalpur.'
,,	867	After 'kelauni,' add—'or कामौनी kamauuni.'
186	871	For 'चकलेदा' read 'चकलेदार.'
187	873	Add—'Cane-cutting is पतौर पारब pataur pārab in South Bhagalpur.'
,,	875	After 'agra,' add—'or अलग्गा alga.'
188	1	.....	For 'jhārjharāḷ' read 'jhanjharāḷ.'
192	887	Add—'Treading grain is दमाही damāhi in South Bhagalpur.'

Page.	Line.	Section.	
192	.....	888	Add—'The first treading out of the grain is also called खूपा <i>khūa</i> or खोपा <i>khoa</i> , and the second treading तरकार <i>tarjhār</i> in South Bhagalpur.'
"	3 from bottom.	.....	For 'दोगहा <i>dogha</i> ' read 'दोगहा <i>dogaha</i> .'
193	.....	891	After 'खूपा <i>khūa</i> ,' add—'or खोपा <i>khoa</i> or पीर <i>paur</i> .'
194	.....	894	Add—'Loose straw that has been threshed is मौड़ा <i>mīra</i> in South Bhagalpur.' After 'newāri,' add—'or in South Bhagalpur गमौरी <i>gabhauri</i> .'
"	.....	895	Add—'घोरान <i>ghoran</i> is also used in South Bhagalpur.'
195	.....	896	After 'thathero,' add—'When applied to janera. (<i>holcus sorghum</i>).'
196	.....	902	After 'kurtāli,' add—'when between tenant and subtenant.'
198	.....	911	For 'खूद काशत <i>khūd kāsht</i> ' read 'खुरकाशत <i>khurkāsht</i> .'
201	.....	915	Add—'A man irrigating is in South Bhagalpur लरवाहा <i>larwāha</i> .'
203	.....	918	After 'dhurka,' add—'or चपटा <i>upta</i> .'
204	.....	922	Add—'The spring is in South Bhagalpur also झूर <i>bhūr</i> or सोपा <i>soa</i> .'
208	.....	939	Add—The 'wooden framework is called जलाला <i>jalāla</i> in South Bhagalpur.'
214	5	.....	For 'सुपाल' read 'सुपा.'
"	.....	958	For 'दूँडा' read 'दूँडा.'
224	14	.....	For 'खोईचा' read 'खोरचा.'
226	8 from bottom.	.....	For 'मल' read 'मेल.'
228	4	.....	For 'रहरैठा' read 'रहरैठा.'
"	6	.....	For 'देदौ' read 'देदौ.'
230	.....	1001	For 'पटाएल' read 'पटाएल.'
247	10	.....	For '1464' read '1458.'

Page.	Line.	Section.	
248	.....	1050	For 'मौट <i>bhit</i> ' read 'मौट <i>bhitk</i> .'
253	5 from bottom.	.....	For 'गल-हृष्टा' read 'गेल-हृष्टा.'
273	.....	.....	In last column, for 'असनी' read 'असनी.'
274	10 from bottom.	.....	For 'अवाव' read 'आवव.'
280	16 from bottom.	.....	For 'वरसे' read 'वरसे.'
"	4 from bottom.	.....	For 'आमवास' read 'आमावस.'
281	3	.....	For 'neede' read 'need.'
290	.....	1110	For 'डेर' read 'डेर.'
292	.....	1117	For 'रककट' read 'करकट.'
299	.....	1147	For 'उद्वार' read 'उद्वार.'
300	.....	1151	After 'kās charāi,' add—'काह चराइ <i>kāh charāi</i> .'
310	13	.....	For 'मलुपाटी' read 'मलुपाटी.'
"	15	.....	For 'यसेन' read 'सैयन.'
"	17	.....	For 'चोरा' read 'चारो.'
316	10 from bottom.	.....	For 'टकही <i>takahi</i> ' read 'टकही <i>takhi</i> .'
318	12 from bottom.	.....	For 'केयाली <i>keyāli</i> ' read 'केयाली <i>keāli</i> .'
322	.....	1209b	After 'rent-free,' add—'or revenue-free.'
323	8 from bottom.	.....	For '1487' read '1482.'
330	2	.....	For 'money rents are always assessed,' read 'extra money rents are assessed.'
333	8 from bottom.	.....	For 'झाउनी' read 'झाउनि.'
337	7	.....	For 'बोदया' read 'बोदया.'
357	4 from bottom.	.....	For 'मैहराह' read 'मैहराह.'
359	.....	1285	For 'बरेखि' read 'बरेखी.'
360	.....	1288	For 'झका' read 'झैका.'

Page	Line.	Section.	
366	.....	1323	<i>Add at end of section—'and in West. Tirhut लठङ्गर lathangar.'</i>
369	.....	1338	<i>Add at end of section—'and in West Tirhut खिरखियौनी khirkhigauni.'</i>
372	.....	1349	<i>Add—'The ceremony of cutting the nails is called in West Tirhut नौह छिल्लौ nauh chhilli.'</i>
389	4 from bottom.	.....	<i>For 'दोनी doni' read 'दौनी donni.'</i>
391	3 from bottom.	.....	<i>For 'nagra' read 'nagar.'</i>
412	.....	1461	<i>For 'धारनिक' read 'धारनिक.'</i>

APPENDIX.

2	.....	No. 2	<i>For 'खसरा' read 'खसरा.'</i>
„	.....	No. 2a	<i>For 'गफराखजूद' read 'गख खफजूद.'</i>
14	.....	14	<i>For 'am' read 'ām.'</i>
		15	<i>For 'बड़ा' read 'बड़ा.'</i>



CONTENTS.

PAGE.

DIVISION I.—IMPLEMENTS AND APPLIANCES USED IN AGRICULTURE AND RURAL MANU- FACTURES 1

Subdivision I.—Implements used in preparing land for cultivation *ib.*

CHAPTER	1.—The plough	1—5
"	2.—Mattocks and spades	5—6
"	3.—The harrow	7—8
"	4.—Rakes used in field work	8
"	5.—Pickaxes, pitchforks, &c.	8—9

Subdivision II.—Implements used in sowing, weeding, and irrigation 9

CHAPTER	1.—Baskets	9—11
"	2.—Brooms	11—12
"	3.—Implements used in weeding, &c.	12—13
"	4.—Implements used in connection with irrigation	<i>ib.</i>

Subdivision III.—Appliances used in field-watching *ib.*

CHAPTER	1.—The sling	13—14
"	2.—The scarecrow	<i>ib.</i>
"	3.—The watchman's platform	14—15

Subdivision IV.—Implements used in harvesting 15

CHAPTER	1.—The sickle or reaping-hook	15—16
"	2.—Rakes used on the threshing-floor	<i>ib.</i>
"	3.—Granaries	16—18

Subdivision V.—Implements and appliances used in connection with cattle 18

CHAPTER	1.—The fodder-cutter and trough... ..	18—19
"	2.—The muzzle and blinkers	19—20
"	3.—The whip and goad	20—21
"	4.—Hobbles for cattle	<i>ib.</i>
"	5.—Ropes	21—24
"	6.—Pads for cattle	<i>ib.</i>
"	7.—Grain-bags and paniers for loaded cattle... ..	25
"	8.—Canvas, leather, or tarpaulin covers	<i>ib.</i>
"	9.—Vessels from which animals are fed	<i>ib.</i>
"	10.—Dairy utensils	25—27

Subdivision VI.—Appliances used in the conveyance of goods or passengers *ib.*

CHAPTER	1.—The country cart	27—28
"	2.—The large, complete country cart	28—37
"	3.—The light country cart	37—38
"	4.—The bullock carriage	38—39
"	5.—The pony carriage	40—42
"	6.—The country boat	42—45
"	7.—The litter	45—46

Subdivision VII.—Appliances used in rural manufacture 46

CHAPTER	1.—Appliances used in the manufacture of oil	46—49
"	2.—Appliances used in the manufacture of sugar	50—60

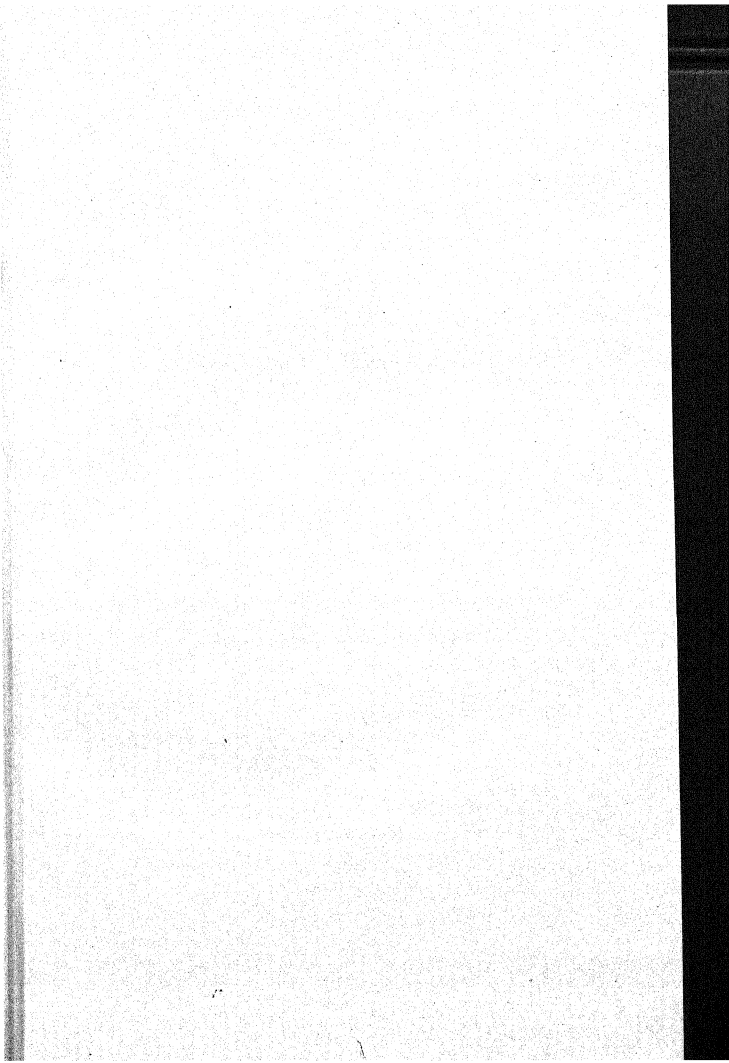
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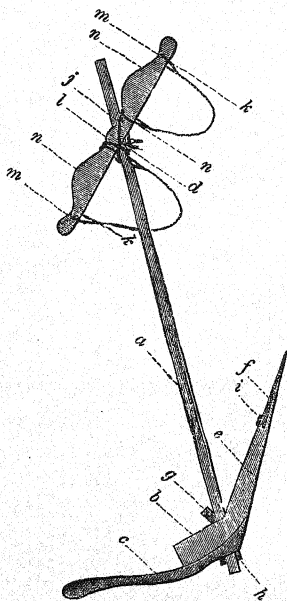
	PAGE.
CHAPTER 3.—Appliances used in the manufacture of indigo ...	60—62
" 4.—The spinning-wheel ...	62—69
" 5.—The weaver's loom ...	69—76
" 6.—The saltpetre manufacture ...	76—77
" 7.—A distillery of country liquor ...	77—78
Subdivision VIII.—Appliances used by miscellaneous village traders and professionals ...	79
CHAPTER 1.—The palm-juice seller ...	79—80
" 2.—The bird-catcher ...	<i>ib.</i>
" 3.—The barber ...	80—81
" 4.—The country surgeon ...	<i>ib.</i>
" 5.—The farrier ...	<i>ib.</i>
" 6.—The washerman ...	81 82
Subdivision IX.—Tools and appliances used by country artisans ...	83
CHAPTER 1.—The carpenter and turner ...	83—85
" 2.—The blacksmith ...	85—88
" 3.—The mason or bricklayer ...	88—90
" 4.—The grain-parcher ...	90—92
" 5.—The baker ...	92—93
" 6.—The confectioner ...	93—94
" 7.—The tobacco-manufacturer ...	95
" 8.—The pipe-maker ...	96—97
" 9.—The pipe-stem maker ...	<i>ib.</i>
" 10.—The cotton-carder ...	98
" 11.—The shoe-maker ...	98—99
" 12.—The blanket-weaver ...	99—100
" 13.—The fancy silk or fringe-maker ...	100—101
" 14.—The embroiderer ...	<i>ib.</i>
" 15.—The dyer ...	101—102
" 16.—The wood-painter ...	<i>ib.</i>
" 17.—The tinman ...	102—103
" 18.—The jeweller ...	103—105
" 19.—The lapidary ...	105
" 20.—The seal-maker ...	106
" 21.—The gold-washer ...	<i>ib.</i>
" 22.—The brazier ...	107—108
" 23.—The brass-founder ...	<i>ib.</i>
" 24.—The brass-bangle maker ...	<i>ib.</i>
" 25.—The glass-maker and glass bangle-maker ...	108—110
" 26.—The lac bangle-maker ...	<i>ib.</i>
" 27.—The potter ...	111—112
" 28.—The firework-maker ...	112—114
" 29.—The bookbinder ...	114—115
" 30.—The rope-twister ...	115—116
" 31.—The weaver's brush-maker ...	<i>ib.</i>
" 32.—The bow-maker ...	<i>ib.</i>
" 33.—The weapon-cleaner ...	<i>ib.</i>
DIVISION II.—DOMESTIC APPLIANCES AND UTENSILS ...	117
Subdivision I.—Appliances used in the preparation of food ...	<i>ib.</i>
CHAPTER 1.—Sieves ...	117—118
" 2.—The pedal for husking grain ...	118—119
" 3.—The pestle and mortar used for husking grain ...	119—120
" 4.—The hand grinding-mill ...	120—121
" 5.—The grindstone for spices ...	<i>ib.</i>
" 6.—The roller for making paste ...	<i>ib.</i>

	PAGE.
Subdivision II.—Domestic furniture	120—121
CHAPTER 1.—Stool	121—122
" 2.—The bed and cot	122—123
" 3.—The weighing scales	123—124
" 4.—Nets	124—126
" 5.—The pad used for supporting water-pots, &c., on a woman's head	<i>ib.</i>
" 6.—The stick	126—127
" 7.—Boxes	127—128
" 8.—Metal vessels used in cooking and for ordinary domestic purposes	129—134
" 9.—Earthen vessels	134—140
" 10.—Wooden vessels	141
" 11.—Leather vessels	141—142
" 12.—Leaf platters	<i>ib.</i>
" 13.—Stands for vessels	<i>ib.</i>
Subdivision III.—Clothes, ornaments, &c.	<i>ib.</i>
CHAPTER 1.—Clothes	142—150
" 2.—Carpets and mats	<i>ib.</i>
" 3.—Jewelry	151—156
Subdivision IV.—Appliances used in worship	156—157
DIVISION III.—SOILS	159
CHAPTER 1.—Classification of soils	<i>ib.</i>
" 2.—Soils classified according to their distance from the village site	159—160
" 3.—Soils classified according to their constituent elements	160—162
" 4.—Soils and water action	<i>ib.</i>
" 5.—Muddy and water-logged soils	162—163
" 6.—High lands and low lands	<i>ib.</i>
" 7.—Ravines, mounds, &c.	163—164
" 8.—Stony soils	<i>ib.</i>
" 9.—Cultivated and waste	165
" 10.—Fallow	165—166
" 11.—Richness and poorness of soil	<i>ib.</i>
" 12.—Irrigated and dry lands	<i>ib.</i>
" 13.—Lands which retain and which do not retain moisture	167
" 14.—Lands bearing a single and a double crop	<i>ib.</i>
" 15.—Terms used in connection with different crops	167—169
" 16.—Land impregnated with salt, &c.	<i>ib.</i>
DIVISION IV.—GENERAL AGRICULTURAL OPERATIONS	171
Subdivision I.—Ploughing and harrowing	<i>ib.</i>
CHAPTER 1.—Ploughing and harrowing	171—174
" 2.—Fields	174—175
" 3.—Boundaries	175—176
" 4.—Furrows	<i>ib.</i>
" 5.—Miscellaneous terms used in connection with ploughing	176—177
" 6.—Ploughman and agricultural labourers generally	177—178
" 7.—Reciprocal assistance in cultivation	178—179
Subdivision II.—Manuring	<i>ib.</i>
CHAPTER 1.—Kinds of manure	179—180
" 2.—Modes of manuring	<i>ib.</i>
" 3.—Manure used as fuel	180—181
Subdivision III.—Sowing and transplanting	<i>ib.</i>
CHAPTER 1.—Sowing	181—182
" 2.—Modes of sowing	182—183

	PAGE.
CHAPTER 3.—Seed-beds and nurseries	184
4.—Sowing time	<i>ib.</i>
5.—Transplanting	<i>ib.</i>
Subdivision IV.—Digging, hoeing, and weeding	184—185
CHAPTER 1.—Digging	<i>ib.</i>
2.—Hoeing	185—186
3.—Weeding	186—187
Subdivision V.—Watching crops	<i>ib.</i>
VI.—Reaping and gleanng	187—188
CHAPTER 1.—Reaping	<i>ib.</i>
2.—Cutting of unripe crops	<i>ib.</i>
3.—Gleaning	189
Subdivision VII.—Threshing and winnowing	<i>ib.</i>
CHAPTER 1.—The threshing-floor	189—191
2.—Sheaves and bundles	191—193
3.—Treading out grain	193—195
4.—Crops on the threshing-floor	195—196
5.—Winnowing	<i>ib.</i>
6.—Miscellaneous	<i>ib.</i>
Subdivision VIII.—Division of crops	196—197
CHAPTER 1.—Division and valuation	197—198
2.—The shares into which the crop is divided	98—199
3.—Deductions and remissions	199—201
4.—Mode of division	<i>ib.</i>
Subdivision IX.—Irrigation	<i>ib.</i>
CHAPTER 1.—Irrigation generally	202
2.—Kinds of irrigation	203
3.—Irrigation from canals	203—204
4.—Ditto wells	204—205
5.—Construction of wells	206—207
6.—The lever used in raising water	<i>ib.</i>
7.—The skin bag used for drawing water	208—209
8.—Other well appliances connected with irrigation	<i>ib.</i>
9.—The pathway for bullocks, &c.	209—210
10.—The workmen employed at the well	<i>ib.</i>
11.—The Persian wheel	<i>ib.</i>
12.—Irrigation from tanks and streams	211
13.—Water-lifts and other terms common to irrigation by the swing-basket and the spoon-lever...	211—212
14.—Water-channels	
DIVISION V.—AGRICULTURAL PRODUCTS AND THEIR ENEMIES	213
Subdivision I.—Agricultural products	<i>ib.</i>
CHAPTER 1.—Wheat	213—214
2.—Mixed crops	214—215
3.—Barley and oats	<i>ib.</i>
4.—Rice	215—223
5.—Indian corn or maize	223—224
6.—The large millet	224—225
7.—The small bulrush millet	<i>ib.</i>
8.—The small millets	225—227
9.—Pulses	227—229
10.—Peas	230
11.—Gram	231—232
12.—Sugarcane	232—237
13.—Cotton	237—239

	PAGE.
CHAPTER 14.—Tobacco	239—241
" 15.—Opium poppy	241—243
" 16.—Hemp	<i>ib.</i>
" 17.—Indigo	243—244
" 18.—Other dyes	244—246
" 19.—Oil-seeds	246—247
" 20.—Fibres	247—248
" 21.—Betel	248—249
" 22.—Garden crops	250—257
Subdivision II.—Insects and causes of injury to crops ...	<i>ib.</i>
CHAPTER 1.—Destructive insects and diseases	257—265
" 2.—Noxious weeds	265—269
" 3.—Miscellaneous	269—270
DIVISION VI.—AGRICULTURAL TIMES AND SEASONS	271—285
DIVISION VII.—CATTLE AND OTHER DOMESTIC ANIMALS	287
CHAPTER 1.—Cattle generally	<i>ib.</i>
" 2.—Bulls	<i>ib.</i>
" 3.—Bullocks	287—291
" 4.—Cows and breeding	291—292
" 5.—Calves	292—293
" 6.—Buffaloes	293—294
" 7.—Goats	<i>ib.</i>
" 8.—Sheep	<i>ib.</i>
" 9.—Pigs	294—295
" 10.—Horses, mules, and asses	<i>ib.</i>
" 11.—Elephants	295—296
" 12.—Camels	<i>ib.</i>
" 13.—Straying of cattle	<i>ib.</i>
" 14.—Colours of cattle	296—297
" 15.—Hides	<i>ib.</i>
" 16.—Cattle slaughter	297—298
" 17.—Feeding cattle	298—299
" 18.—Pasturage	<i>ib.</i>
" 19.—Fences	300
" 20.—Grazing-fees	<i>ib.</i>
" 21.—Cow-houses and enclosures for cattle, cattle-owners, &c.	300—301
" 22.—Cattle-dealers	<i>ib.</i>
" 23.—Milk and its preparations	301—303
" 24.—Cattle diseases	304—306
" 25.—Cattle fodder	306—311
DIVISION VIII.—LABOUR, ADVANCES, WAGES, AND PERQUISITES	313
CHAPTER 1.—Pay and advances to labourers	313—314
" 2.—Advances to tenants	314—315
" 3.—Dues paid by tenants	315—320
DIVISION IX.—LAND TENURES	321
CHAPTER 1.—Tenures	<i>ib.</i>
" 2.—Proprietary tenures	321—323
" 3.—Intermediate tenures	323—324
" 4.—Shares and sharers	324—325
" 5.—Cultivating tenures	325—327
" 6.—Rents	327—330





The Country Plough

(NOTE.—The front portion of the body is given in section, so as to show the position of the share.)

DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as **हर** *har*. Sometimes the Hindi form of the word, **हल** *hal*, is used. In Gaya the word **लंगल** *lāngal* is also used.

2. **खिनौरी** *khinauri* is used for an old or worn plough. In the South-East and in North-West Tirhut this is **थेंथी** *thenthi*, and generally over North-East and South Tirhut **थेंठा** *thentha*. In Shahabad it is **खुटहरा** *khutahra*. A new plough is **नवठा** *nawtha* or **नौठा** *nautha* to the west, **नवघर** *nawghar* in Champāran, and **लवठा** *lawtha* generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur **साँग** *sānga*, and in South Munger **साँगह** *sāngah*, mean the plough and all its appurtenances, as in the sentence **साँग** (or **हर साँग**) **लेने आव बहियार** *sānga (or har sānga) lene āw bahiyār*,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows :—

5. *The beam (a).*—North of the Ganges this is **हरिस** *haris*, and so also in Shahabad. In East Tirhut it is also called **हरसी** *haris*. In Patna, Gaya, and South Munger it is **साँह** *sānh*. In South Bhagalpur it is **रिस** *ris*. **हरिस** *haris* is, however, understood more or less everywhere.

6. *The body (b).*—This is everywhere **हार** *har*.

7. *The handle or stilt (c).*—In Shahabad and north of the Ganges this is **परिहथ** *parihath*; in the eastern portion of the latter tract it is also **लगन** *lāgan*. **लगना** *lagnā* is used in South Munger, Patna, and Gaya, and **नांगनो** *nāngno* in South Bhagalpur. In South-Western Shahabad **परिहथ** *parihat* is used. The knob at the end of the body near the handle is in Patna **चंदवा** *chandwa*, in Gaya **चाँदी** *chāndī*, north of the Ganges and in Shahabad **मूठ** *mūth* (or in the south-west of the district **चंदुली** *chandulī*), and in the south-east **मुठिया** *muthiya*. In South Bhagalpur **मकरी** *makri* is a piece used for mending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam (d),* by which the share is raised or lowered.—In Sāran **खेड़ा** *kherha*, in Gaya **खेड़ी** *khenrhi*, and in Shahabad **खेही** *kherhi*. In Patna they are **खेहा** *kheha*, in Champāran **खाना** *khāta*, and throughout Tirhut **खारी** *khārhi*. In South-East Tirhut it is also **खरहा** *kharha*, and in South-East Bihār **खोड़ा** *khonrha* or **काढ़** *kārḥ*.

9. *The sole (e),* in which the share is fixed.—

In West Bihār it is **टोर** *tor* or **टोरा** *tōra*. In East Bihār it is **नास** *nās* or **नासा** *nāsa*.

North of the Ganges the thicker end of the sole is called **माँच** *māñḥ* or **माँथा** *māñtha*.

10. *The share (f).*—Everywhere **फार** *phār*. In North-East Tirhut also **फारा** *phāra* or **फाला** *phāla*, and in South-East Tirhut also **लोहामा** *lohāma*.

11. *The wedge fixing the beam to the body (g).*—North of the Ganges and in Shahabad and South Munger this is **पाट** *pāt*. Variants are **पटा** *patta* (Gaya), **पाटा** *pāta* (South Tirhut and Patna), and **पाटो** *pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as **चेखी** *chaili* everywhere north of the Ganges and in Gaya and the south-west, and also as **चेल्की** *chelkhi* in South-East Tirhut. In East Tirhut it is also called **चेरी** *cheri*. Another name is **पाचड़** *pāchar* (in North-East Tirhut and Shahabad), or **पचड़ी** *pachri* everywhere south of the Ganges. In South Bhagalpur it is called **उपर पाटो** *upar pāto*.

12. *The peg (h) passing through the shaft at the end, to prevent the body coming off.*—This is **बरारन** *barāin* generally, or **बरेन** *barain*

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरेन *baren* in North-East Tirhut, बरन्हन *barhan* in Sāran, बरैनी *baraini* in Patna, and बरन *baran* in Shahabad. Other names are सब धरिया *sabh dhariya*, सत धरिया *sat dhariya*, in Patna, and समधर *sabdhhar* in Gaya, because it holds the whole plough together. Also तरैल *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and हम्मना *humna* in Patna.*

13. *The iron clamp (i)* for preventing the share falling off.—कवचार *karuār* or कवचारा *karuāra* everywhere to the west. A variant is कवचारी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called खुरा *khūra*. In Patna it is also called जोंका *jonka*, and the same name is current all over Bihār. जोंकी *jonki* and चोभी *chobhi* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गप्पी *gāsi*.

14. *The yoke*.—North of the Ganges always पाळो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पाळस *pāla* in South Bhagalpur. In Shahabad and Gaya the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तरसैला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट *mot*); so also the two following pins. As a general rule पाळो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough yoke and for the double-bar irrigation yoke, and जूआ *jūa* for the single-bar cart-yoke. See § 938.

15. *The outer pins*, which join the two bars of the yoke, are सैला *saila* or समैल *samail* to the west and कनैल *kanail* to the east. They are also कन-किल्ली *kankilli* in South Bhagalpur.

16. *The inner pins* are समैल *samail* or (Patna and the south-east) समैला *samaila* and (Gaya) समैया *samaiya*.

17. *The leather thongs (j)*, which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन *nāran*, with a variant लरनी *larni* in

* About हम्मना *humna* there is a story of a Jolha (the proverbial fool of Bihār stories) who found a *humna* on the road and cried out in his foolishness पाछे हर के हम्मना, खेती करब बनाय *pāon har ke humna, kheti karab banāy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally लारन *lāran* in South-East Bihār. नाधा *nādha* and नरैली *naraili* are used in Shahabad, and variants of the former word occur in लदधा *ladha* (South-East Tirhut), लैधा *laidha* or लाधा *lādha* (North-East Tirhut), and हर लधौ *har ladhi* or हर नाधा *har nādha* over South Tirhut generally. नाधा *nādha* is also used in Gaya. हर बा बा *har nādha* in Sāran is only used when they are of string. When they are of leather, in that district they are called दुवाली *duāli*. South Bhagalpur has डौंड़ा *donra* or लेधा *ledha*.

18. *The ropes (k) which go round the bullocks' necks.*—These are everywhere except in the extreme west जोती *jōti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, जोता *jōta*, is the usual one. In North-East Tirhut they are also समेल *samel* or समेल *samail*, and in South Bhagalpur फौंस *phānsa*.

19. *The projecting knob (l) in the middle of the upper part of the yoke.*—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा *mahādeva*. Variants are महादेवो *mahādeo* (Patna and Gaya) and महन्दा *mahdaua* (South Munger). In South Bhagalpur it is मंजवार *manjwāra*.

20. *The notches (n) near each end of the yoke.*—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी *khānri* in Patna, with variants खाही *khārhi* in South-East Tirhut and खेही *kherhi* to the west. South-West Shahabad has खड्डी *khaddhi*. In Gaya the word used is कनौची *kanausi*, and in South Bhagalpur खाता *khāta*, while सिमल *simal* or नकटौ *nakti* are optional names in South-East Tirhut.

21. *The leaf of the yoke (n).*—This is पत्ता *patta*, पत्ता *palla*, or (in South Munger) पलई *palaī* and (in Sāran) पाता *pāta*.

22. *The trough in which the share lies when fixed in the body is* खोल *khol*, or in South Bhagalpur खोली *kholi*.

23. *The bamboo whip with which the bullocks are driven is* पैना *paina*, and its *lash* is छिट्टि *chhiti* in North-East Tirhut. Other names will be found in § 98 and ff.

24. *A drill plough.*—This is generally टार *tār*, with variants in South-East Tirhut टाँड़ी *tānri* and टोर *tor* in South Munger. The share is टारखंड *tarsāi*. खिल्ला *khilla* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँसा *bānsa*, also sometimes बन्सा *bansa* in Shahabad. In East Bihār this is generally चोंगा *chonga*, except in South Munger, where it is हर चाँड़ी *har chānri*.

The cup at the top, into which the grain is poured, is in West Bihār माला *māla* or मलवा *malwa*. In East Bihār it is पैला *paila* (sometimes spelt पदला *paḍla* or पणला *paṇla*) or माली *māli*. In South Munger it is also उखरी *ukhri*, and in Patna अकरी *akri*.

25. The sharpening of a ploughshare is called as follows in the various districts:—

Shahabad : धार पिटावल *dhār pitāwal* ; or in the south west of the district धार फरगावल *dhār phargāwal*.

Patna : धार असराप्रव *dhār asrāḍb*.

Gaya : असार *asār*.

South Munger and South Bhagalpur : धार पजाव *dhār pajāw* or असार *asār*.

North of the Ganges generally : धार पिटावल *dhār pitāwal*.

Also, North-West Tirhut and Sāran : धार पिजावल *dhār pijāwal*.

North-East Tirhut : धार बजाप्रव *dhār banāḍb*.

South-East Tirhut : धार करा लाप्रव *phār korā lāḍb*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches (*d*). This is called in West Bihār औगार *augār*. In North-West Tirhut it is called लगार *lagār*, and in the rest of Tirhut तरख *tarakh*. In South-West Shahabad it is called अव्रा *awāḍ*, in South Munger ठाढ़ा *thārha*, and in South Bhagalpur ठाढ़ *thārḥ*. Light ploughing is done in the converse way, and is known everywhere as सेव *sev*, or in North-East Tirhut सेव *seb*.

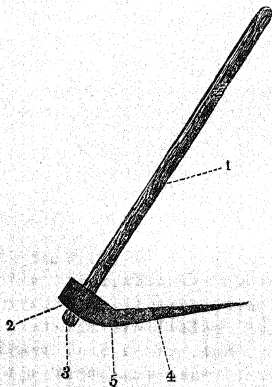
CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya फौरा *phaura*. Variants are फहोड़ा *phahora* (Patna and Gaya), फहोरा *phahora* (South Munger), फहोरा *phaōra* (Patna and Gaya), and फहरा *phahura* or फवहा *pharuha* in Shahabad. In South-West Shahabad it is फरसा *pharsa*. In Tirhut it is कुदार *kudār*, and in South Bhagalpur and South Mungēr कोदार *kodār*. Another name current in Gaya is जाम *jām* or भासा *jhāma*. In the same district आभी *ābhi* is a heavy kind of wooden spade tipped with iron for hard soils, and खुरन्नी *khurni* or खुदनी *khudni* is a kind of spade.

28. A mattock with a narrower blade is कुदारी *kudāri*, कोदारि *kodāri*, or कोदारी *kodāri*. South of the Ganges it is also कुदाली *kudāli*.

कुदाच *kudāl* and कुदर *kudār* are often used to signify also the smaller variety. In South Bhagalpur it is ठँठी कोदार *thenthī kodār*.

29. The handle is बँट *bent*, and the upper end of it, which projects beyond the socket, हूरा *hūra* or हूर *hūr*, or (in South-West Tirhut) मूठा *mūtha*. Other names for this end are एड़ा *era* or अड़ानी *ārāni*, and in South Bhagalpur पाटा *pāṭa*. The ring or socket in the blade, to which the handle is fixed, is पास *pās* or पासा *pāsa* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पँवरौरी *pamvānri*, and in South Munger (optionally) पसाटा *pasāṭa*. The curved part of the blade is in Sāran and Patna फरौ *phari*. Elsewhere, north of the Ganges and in South Munger, फरकी *pharkī*. In Patna and South Munger it is also called फल *phal*, in South Bhagalpur फरौ *pharo*, and in Gaya फारौ *phāri*. In Shahabad it is धार *dhār*, and in the south-west of the district डम्फ *dampḥ*. The place where the ring and the blade meet is कण्ठी *kanthi* in Patna and Gaya, नहौँ *nahīn* in Shahabad, सन *san* or कण्ठ *kanth* in South Bhagalpur, and सुन *sun* in South Munger. In Sāran the part of the handle which is grasped is मूठ *mūth*, and the corners काना *kāna*. A new mattock is नवःघर *nawghar*, and a worn one ठँठी *thenthī*.



1. Bent (handle).
2. Pāsa (socket).
3. Hūra.

4. Phari (blade).
5. Kanthi (neck).

The Mattock (Phaura or Kodār).

CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut it is called *हेंगा henga*, and in East Bihār more usually *चौकी chaunki* or *चौकी chauki*. In Patna it is also called *सिल्वे silwe*, *पटवे patwe*, or *लगावरी lagāwri*.

31. When drawn by one pair of oxen—one ox at each end—it is called *हेंगी hengi* in Champāran, *दुगोड़ी dugori* in Tirhut, *एक हरा ek hara* in South Bhagalpur, and *दोबरदा dobarda* elsewhere. When drawn by two pair of oxen—one pair at each end—it is called in North-East Tirhut *चौगोड़ा chaugora*, in the rest of Tirhut *चरगोरी chargori*, *दो हरा do hara* in South Bhagalpur, and elsewhere *चौबरदा chaubarda*.

32. The pegs to which the hauling ropes are fastened are generally *खूंटी khūnti*. In Shahabad they are also called *सँदु sanrusa*, and in the south-west of the district *गुली gulli*. In Gaya they are *बाँखा baunkha*, in Patna and South Munger *बहखा bahkha*, and in South Bhagalpur *अंकोरा ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, *बरही barhi*. North of the Ganges they are also *हेंगही hengahi*. In Shahabad chains used for the purpose are *सौंकर sīnkar*, and in Patna and Gaya *सीकर sīkar* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also *चौक नारन chauk nāran* when of rope. In South-East Tirhut they are also called *मरिखर marikhar*, and in South Bhagalpur *जगन्डोरी jagdori*. In South Munger they are *सीकर sīkar* when made of chain, and *मरिखर marikhar* when made of rope, and *मज्झौतर majhautar* is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is *मज्झौतर majhotar* in East Tirhut. In East Tirhut, when made of leather they are called *मेरन mairan* or *मेहन merhan*, and when made of rope *बरहा barha* or *बरही barhi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger *कुडखी kudandī*, in South Bhagalpur *बंसजोती bansjoti*, and elsewhere *अरौआ araua*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur *घाघरी ghaghri* or *घार ghāi*, in South Munger *खदधा khadha*, and elsewhere *खड्डा khaddha*. The channel is generally the

hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow). 2. *Khūnti* (pegs), 3. *Barhi* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पल्ला *palla* (Patna), कड़ी *kari* (Gaya), एकठा *ektha* in Shahabad, and लकड़ी *lakri* in South-West Shahabad. Elsewhere it is simply चौकी *chaunki* or चौकी *chauki*.

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *henga* or चौकी *chauki*, &c., as above.

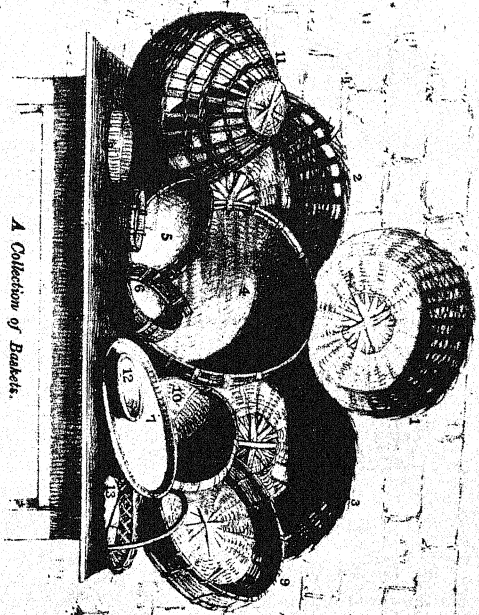
CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut the कण्टा *kanta* or खखोरनी *khakhorni* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पचफरिया *pachphariya* or (in Sāran) गेलहनी *gelhni* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. A *pickaxe*.—North of the Ganges this is गैना *gainta*, south of the Ganges it is गैना *gainta* or गैती *gainti*. In South Bhagalpur it is गैचा *gaincha*, and in South Munger गाना *gāta*.

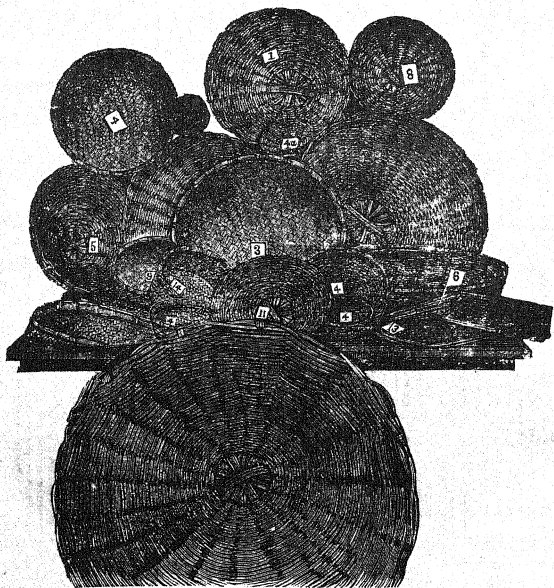
39. The *dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut it is चकना *chalna*, and in Champāran



A Collection of Baskets.

1. Ohhainta, made of split bamboo.
2. Ditto, ditto, woven up with tsil fibre.
3. Orya, split bamboo.
4. Daura, ditto.
5. Dauri, ditto, strengthened with tsil leaves.
6. Two ditto, split bamboo.
7. Dage, ditto, edge sewn with rattan.

8. Dagri, made of split bamboo, edge sewn with tsil leaves
9. Dala, split bamboo.
10. Tokri, tsil slips and bamboo
11. Tsp, bamboo slips
12. Sitahuti, many grass.
13. Phudali, flower-basket



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.
- 4 & 4a. Dauris of various sizes.
5. Deli.
6. Khaincha.
7. Tāp.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sūp. }
14. Chalni (sifting sieves).

MATERIALS.

Nos. 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tāl palm.
 4a, of the culm of the sīk grass (*andropogon muricatum*).
 5 & 6, of tamarisk (jhāū).
 7, of rahar (*cytiscus cajan*).
 11, of bamboo twigs.
 13, of sirki (the upper joint of *saccharum procerum*).
 The rest are of bamboo slips.

तरङ्गी *tarchhi*. In North-East Tirhut it is चौटी *chhiti*, कटुखो *kathuli*, or पथिया *pathiya*. चौटी *chhiti* is also used in South-East Tirhut, where also occur कटुवन *kathwat* and (also in Shahabad) तगाड़ी *tagāri*. Elsewhere south of the Ganges it is गैता *gainta* or खन्ती *khanti*, and in South Munger चौटा *chhita*.

40. The pointed iron spear for tapping the well-spring also has various names, viz. खुण्डा *khunta* north of the Ganges generally, गजाड़ा *gajāra* in Sāran, and गोभन्नी *gobhni* in South-West Tirhut. In Gaya it is खोभन्ना *khobhna*, and in Shahabad खोभन *khobhan*, but in the south-west of the latter district it is लरन्हा *larha*. In South Munger it is देभन *debhan*, and in South Bhagalpur it is गजाड़ा *gajāra* or खन्ती *khanti*.

41. The hooked stick for pulling down fruit from trees is generally लग्गा *lagga* or लग्गी *laggi*. The hook of this is चँकुसी *ankusi* or (in South Bhagalpur) कानौ *kāni*. The long pole with a small net at the end to catch the fruit as it falls is जोला *jhola*, खोंची *khonchi*, or (in Sāran) भोरा *ghora*. Another optional name in South Munger is जलखरी *jalkhari*.

The short stick thrown up into fruit-trees to bring down fruit is झटन्हा *jhattha*, and also (in Sāran) लगूसी *lagūsi*.

SUBDIVISION II.

IMPLEMENTS USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

43. Baskets used specially by the sower are called generally ओड़ा *ora*, ओड़ी *ori*, or ओड़िया *oriya* (sometimes made partly with the fibre of the leaves of the tāl palm); also we meet, to the west, चैंटी *chhainti*, and to the east चौटा *chhita* (a large one), चौटी *chhiti* (a small one), or दौरी *dauri*. South of the Ganges they are also called in Patna बट्टा *battā*, (also in Shahabad) दौरा *daura*, or दौरी *dauri* (sometimes made of the culm of the *sik* grass, *andropogon muricatum*), in Gaya (also in North-

East Tirhut) पथिया *pathiya* (also used for feeding cattle), and in South Munger खँचिया *khanchiya*. The only difference amongst all these is that in the case of the दौरा *daura* and दौरी *dauri* the bottom is woven of bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are चंगेली *changeli* or चंगरी *changeri*, and sometimes डाली *dali* or डलिया *daliya*, especially towards the east. In Patna and South Munger they are called बटरी *batri*. Another very similar basket (but still smaller) is called very generally मौनी *maunni* or मौनिया *mauniya*, also बट्टा *batta* in Patna, Gaya, and South Munger, and फुलुकी *phuluki* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the tāl palm is called टोकड़ा *tokra*, डाका *dhākā*, डाकी *dhāki*, ओड़ा *ora*, or चैंटा *chainta*. A smaller variety is called गँजा *gānja*, टोकड़ी *tokri*, टकीया *dhakiya*. When the bottom is very finely woven, so as even to hold water, it is called ओड़सा *oraśa*. The धामा *dhāma* is an open basket made of rattan. The खँचा *khaincha* or खँचा *khāncha* is a large coarse basket made of twigs of *cytiscus cajan* (*rahar*) or tamarisk (*jhāū*). South of the Ganges we also find डेली *deli*. A smaller basket of the same kind is known as खँची *khānehi* (also खँची *khānjhi* in North-East Tirhut), खँचिया *khanchiya*, खचोली *khacholi*, पथुली *pathuli* (Gaya), नोनीचारी *nonihāri* (Patna), or (South Bhagalpur) दमहरिया *damhariya*. The डग्रा *dagra*, डगरी *dagri*, also called south of the Ganges दौरा *daura*, दौरी *dauri*, or (in South Bhagalpur) डाला *dāla*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा *daura* or दौरी *dauri* (see above). In Shahabad करु *karū* or डोकी *doki*, and north of the Ganges सिकहूनी *sikahuti* or सिकौती *sikauti*, is a little basket made of the stalks of the *munj* grass.

45. A broken basket is छितनी *chhitni*, or in Gaya छतना *chhatna*, or in South Bhagalpur छितना *chhitna*.* The झंपी *jhampi* or झंपिया *jhampiya* is a little basket with a lid. It is also called पौती *pauti* or पौतिया *pautiya* (being then generally made of *munj* grass) and पेटारी *petari* (made of bamboo or rattan). A larger kind is called झंपा *jhāmpa*. The lid of all these is called पेहानी *pehāni* or झंप *jhāmp*. ठैचा *thaicha* or चंगोर *changor*, or in Shahabad ठैचा *thaincha* or ठौचा *thāncha*, is a kind of large open basket. फुलडाही *phuldāhi* is a flower-basket.

* A common curse amongst Gaya women is छितनी बदनी हापो *chhitni badni hāpo*,—may your wealth be swept away.

राजी *sāji* is one with a handle. In North-East Tirhut मटोर *mator* is a basket used by betel-growers (बरई *barāi*).

46. डेली *deli* is the basket employed by coolies when working on roads. In the North-Western Provinces the same word is used for a basket in which wild fowl, fish, or young pigs are kept.

47. A winnowing-basket or sieve is कोलसुप *kolsup*, or in North-West Tirhut डगरा *dagra*. A basket for sifting grains of various sizes is सूप *sūp*. A scale-pan is तराजू *tarāju* or तरजूई *tarjūi*.

48. There are several kinds of baskets used for catching fish, viz. टाप *tāp*, टापा *tāpa*, टापी *tāpi*; गाँज *gānj* or गाँजा *gānja*; सरैला *saraila* (Tirhut); अन्टा *anta* in East Tirhut; परन्वे *parwe* or चारन्सी *ārsi* in Patna; अरन्सी *ārsi*, पेरन्वा *perwa*, or सैरा *saira* in South Bhagalpur; and चोपा *chhopa* in Shahabad. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran चोपी *chhopi*.

49. South of the Ganges भौंकी *bhaunki* is a large basket with a narrow mouth. तरौना *tarauna* in Gaya is a basket made of tamarisk for carrying refuse, and in Patna बोगिया *bogiya* is a small basket for cowdung. In South-East Tirhut चाँग *chang* is a large basket equal to four टोकन्डी *tokri* for carrying chaff. टंगौर *tangaur* is a similar kind, but made of *rahar*, and rougher.

50. In Sāran तरन्हा *tarchha* is a basket used in weeding poppies. टाप *tāp*, टापा *tāpa*, or टापी *tāpi*, or (in South-East Tirhut) खोप *khomp*, and in Sāran ज्हाँप *jhāmp*, is a basket under which chickens are kept. These are generally made of *rahar* (*cytissus cajan*).

51. बत्ती *batti* or बाती *bāti* are the twigs used for weaving baskets.

CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is झाड़ू *jhāru* and झाड़ुआ *jhārua* or झड़ुआ *jhārua*. In South-West Shahabad it is also called सेथन *sethan*, and near Ara कूँचा *kuncha*. South of the Ganges, to the east, it is called बोहन *borhan* or बोहनी *borhni*.

54. The broom used by women in sweeping out the house and also by sweepers is बहनी *barhni*, or in North-East Tirhut also बरहन *bārhan* or बाहनि *bārhani*. According to Crooke it is so called because the family is supposed to prosper (*barhnā*). It is also called towards the west कूँची *kūnchi*.

55. The broom used for sweeping up the grain on the threshing-floor has various names. North of the Ganges, in Sāran, it is चिरन्हा

sirhath, and in North-West Tirhut खरहरा *sarhath*. In Champāran it is खरहरा *kharhara*, and in the rest of Tirhut खर्रा *kharra*. South of the Ganges it is, in Gaya and South Munger, कुच्चा *kuchcha*, in Shahabad कुच्चा *kūncha*, and in the south-west of the district कुच्ची *kunchi* or सेथन *sethan*. In South Bhagalpur it is ञटई *jhatai* or खरहरा *kharhara*.

56. The broom used by grain-parchers for turning the grain which is being parched is झार झारु *jhāru* in Patna and Gaya, बहनी *barhni* in the south and east generally, खरना *larna* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, चलांनी *chalauni* to the west of the North Gangetic tract, and in South-East Bihār भुंजनाढी *bhunjnāthi*.

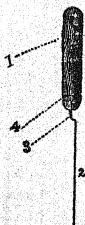
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, खरहरा *kharhara*, and to the east खर्रा *kharra*. South of the Ganges, in South Bhagalpur, it is खरहरा *kharharo*; but in Patna झँटा *jhānta*, in Gaya झारु *jhāru*, in Shahabad चिरहा *sirhat* or झँखी *jhānkhī*, in the south-west of the same district झरना *jharna*, and in South Munger झँटा *jhānta* or झटनी *jhataini*.

58. To sweep is in Patna and Gaya बोहारब *bohārab* or बाढ़ब *bārhab*; the former is also used in the south-east. To the west it is बाहारब *bahārab*, and in Tirhut बाढ़ब *bārhab*, झारब *jhārab*, or झारि झुरि देब *jhāri jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The खुरपा *khurpa* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this the iron blade is खुरपा *khurpa*, or in North-East Tirhut पासङ्ग *pāsang*. The handle is बँट *bent*. The iron ring-fastening in the blade is साम *sām* or सामी *sāmi*, and also in Shahabad चुरिया *churiya*, and in the south-west of the district मुंदरी *mundri*. The spike of the blade which goes into the handle is north of the Ganges नार *nār*, and south of it नार *nār* or डन्नी *danti* or (South-West Shahabad) डँद्री *dānri*. Towards the east we find, north of the Ganges, an optional variant झार *lār*, and in South Bhagalpur लार *lāru*.



1. *Handle* (handle).
2. *Khurpa* or *khurpi* (blade).
3. *Nār* or *dānri* (spike).
4. *Sām* (ferule).

The Hoe (Khurpa or Khurpi).

61. A smaller instrument for scraping grass or weeding is called,

when the blade is curved, खुरपी *khurpi*, and (south of the Ganges) when it is straight पसनी *pasni*. An optional name for the curved variety in Gaya is बँकुआ *bankua*.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called कियारी *kiyāri*. In South Bhagalpur they are called केवारी *keāri*. In South Munger गँवारी *ganrāri* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a single man, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges फरही *pharūhi*, and in East Tirhut फरहा *pharua*. North of the Ganges, to the west, it is called फहरौ *phahuri*. In South Bhagalpur it is called फड़वा *pharua*, and in South Munger फड़ही *pharhi*. In Gaya it is called पँडनी *penrni*.

64. A wooden shovel used in distributing the water in a field is called हथा *hatha* or हत्था *hattha*. South of the Ganges it is also called आभा *ābha*, in South Bhagalpur छिह्ता *chhitta*, and in South Munger कठावा *kathaua*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally देहनास *dhehnās* or देहनाँस *dhehnāns*. In Patna, Gaya, and (optionally) Shahabad it is also called देहनाँस *dhenkwaṅs*. Another name current in Shahabad is देकुआस *dhekuās*.

In South-East Tirhut it is also called डेलौरी *dhelaury*. In South Munger and South Bhagalpur it is डिंडोर *dinror*. गुरन्देल *gurdal* or, to the east, गुलेती *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धूह *dhūh*, धूहा *dhūha*, or धुषा *dhua*. In Patna it is पुनग्ला *putla*, and in Gaya दही *dhahi*.

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges दहदहवा *dhabdhabwa*, ठकरा *thakra* to the west, धकधकिया *dhakdhakiya* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut, and elsewhere तारक हजा *tārak chhaja* or धुषा *dhua*. South of the Ganges it is in South-West Shahabad दमहौवा *damhaua*, elsewhere in the district दमको *damko*. In Patna it is दमकौला *damkaula*, and in Gaya धालकौवा *dhalakaua*. In South Bhagalpur and South Munger it is चरन्का or हड़न्का *harka*.

69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirhut टोटका *totka*, or in North-East Tirhut तौला *taula*. South of the Ganges we find also टोटका *totka*, with variants टोटमा *totma* (Gaya) and टोटवाँ *totwān* (South Bhagalpur). In Shahabad it is called टोना *tona* or नजर गोजर *najar gojar*, and in South Munger नजर गुजर *najar gujar*. Another general name is करिखाई हँडिया *karikhāi hānri* or करन्खाहि हँडिया *karkhāhi hanriya*, from करिखा *karikha* or करन्खा *karkha*, 'soot.' Local variants of this last word are करन्खी *karkhi* (Shahabad), कारिख *kārikh* (Gaya), and करन्खो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चूना *chūna*). Thus, a man of Ara would say हँडिया में करिखा लगा के चुना के ठीक दे के खेत में वै आवल जाला *hanriya men karikha laga ke chunna ke tik de ke khet men dhai āwal jāla*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान *machan*, with an optional variant मँच *manch* in the west.

71. The shed over the platform has various names, viz. north of the Ganges *खोंपड़ी* *jhompri* and *खोंपड़ी* *khompri* generally, *छपरी* *chhapri* (North-West Tirhut), *चाही* *chhāhi* (North-East Tirhut), and *लगौरी* *lagauri* (South-East Tirhut). South of the Ganges we have *छपरा* *chhapra* to the west and *मरुका* *maruka* and *छपरी* *chhapri* to the east.

72. *मरुई* *marai* and also (in East Tirhut) *मर्रा* *marra*, *गोहिया* *gohiya* (South-West Tirhut) and *पलानी* *palāni*, is a shed on the ground without any platform.

SUBDIVISION IV.

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

73. (a) *With a sharp cutting edge.*—These are everywhere *हंसुआ* *hansua*. A kind with a heavier blade is called *पघरिया* *paghariya* or *पघरुआ* *pagharua*, or *बधरा* *badhra*, *बधरी* *badhri*, *बधरिया* *badhariya*, or *बधरु* *badhāru*. It is also called in East Tirhut *संगिया* *sangiya*, in South Bhagalpur *दाबा* *dāba*, and in Gaya *चिलोही* *chilohi*.

(b) *With teeth.*—These are called *दंतुला* *dantula*, from *दांत* *dānt*, 'a tooth.' They are also called *कैचिया* *kainchiya*, of which *कचिया* *kachiya* is a variant in South-East Bihār.

74. *हंसुली* *hansuli* is a small sickle without teeth, principally used by girls for cutting spinach (*साग* *sāg*), and by toddy-sellers (*पासी* *pāsi*) for cutting palm-trees. The *पहसुल* *pahsul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, *कत्ता* *katta* is an instrument used by Doms for cutting bamboos, and *क्योचा* *kyoncha* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called *नार* *nār* or (to the east)

हार *lār*. Other names are ड़ड़ी *dānri* (South-West Shahabad), नरिया *nariya* (Gaya), and नाब *nāb* (Patna). The handle is बेंड *bent*.



1. *Hansua*.
2. *Hansuli*.
3. *Nār* (spike).
4. *Bent* (handle).

The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is खेना *akhaina*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खेना *khenā* and खेना *akhena* (Patna, Gaya, and South Munger), खेन *akhain* in South-West Shahabad, and उखेनो *ukhaino* in South Bhagalpur. When it has five prongs, it is called पचखा *pachkha* north of the Ganges, in South Munger, and in Shahabad, and पाँचा *pāncha* also in the last district. This is also called in South Munger पाँचख *pānchakh*.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—A structure of straw or brushwood in the open air.—These are बहार *bakhār*, बहारी *bakhāri*, or कोठी *kothi*. Local names are बेठी *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बदारी *badāri* (also in South Bhagalpur) or मुनहर *munhar*

in South-East Tirhut. In Tirhut a गोली *golī* is a round कोठी *kothi*; जबरा *jabra* in Gaya is a small granary.

2nd.—*Underground pits for storing grain.*—These are everywhere खाद *khād*, and also (south of the Ganges) खाता *khatta* or खाता *khāta*. Local names are चौर *chaur* in South-East Tirhut, माट *māt* in Gaya, and खाध *khādh* or खाधा *khādha* in South Bhagalpur.

3rd.—*Granaries inside the house.*—In Sāran देहरी *dehri* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothi*, कोठिला *kothila*, or कोठिली *kothili* is everywhere generally made of sun-baked mud, and is larger.

4th.—*A space surrounded by mats for holding grain* is टेक *thek*. A granary made of straw only is in South Bhagalpur खोचरी *khonchri*, and in South Munger बाँध *bāndh*.

78. The *support* of the granary is गोड़ा *gora* generally. Local optional names are बेसना *besna* (South-East Tirhut), बैसक *baisek* (East Tirhut and South Munger), खुरा *khūra* (Patna), and ओटा *ota* (Shahabad).

79. The *cover* of a कोठी *kothi* is everywhere except in South-East Bihār पेहान *pehān* or पेहना *pehna*. In Sāran and Gaya it also means the plug or stopper (see § 81). Local names are भपना *jhapna* (South Tirhut and South Munger), धपना *dhapna* (East Tirhut and South Bhagalpur), and चाक *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मुँहखड़ *munhkhār* in Sāran. In the same district the cover of a बखारी *bakhāri* is खोप *khomp*.

80. The *bottom* is called everywhere पेंद *pend*, पेंदा *penda*, पेंदी *pendi*, or पेनी *peni*. The South Bhagalpur form is, however, पेंदो *pendo*.

81. The *hole* through which the grain is removed is generally चान *ān* or चाना *ānā*, local names being चाण *āēn* or मोहखा *mohkhā* in East Tirhut and Patna, and मुँह *munh* north of the Ganges. The plug for filling the hole is दबकन *dabkan*, or in the south-east मुँदन *mūndan*. In Sāran and Gaya it is also पेहान *pehān* (see § 79), and in South Bhagalpur थेपी *thepi*.

82. A heap of grain is देरी *dheri* or रास *rās*. In Gaya it is also सिल्ली *silli*. In South Munger a smaller heap is called कुद्दी *kuddi*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कूड़ा *kūṛā*, माट *māt*, गेला *ghaila*, or हँडिया *hanriya*. मटका *matuka*, खोंह *chhonh*, चेरु *cheru* are also used, but principally to the west. South of the Ganges we have चरुआ *charua*,

खुम *khum*, खोरा *khora*, and मठकी *mathi* in Patna, Gaya, and South Munger (the last two also in Tirhut); खौड़ *chhour* in Shahabad, and कुँरी *kūri* in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are धकना *dhakna* (Shahabad), जकना *jhakna* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली *kothili*, but used for keeping cooking-pots and curd-dishes, &c., is called जबरा *jabra*.

SUBDIVISION V

IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH.

86. This is गँडास *ganras*, गढ़ास *garāns*, गँडासा *ganrāsa*, or गँडासी *ganrāsi*. Local variants are गँडगी *ganrsi* in North-West Tirhut and गढ़ासा *garānsa* in South Tirhut. The word गँडासी *ganrāsi* is the usual one. It has a short heavy handle. Other similar implements are दाव *dāw*, टंगाड़ी *tangari* (Tirhut), and (in Patna, Gaya, and South Munger) काकुट *kākut* or कौकुट *kānkut*. The गँडास *ganrās* and गँडासा *ganrāsā* are properly heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

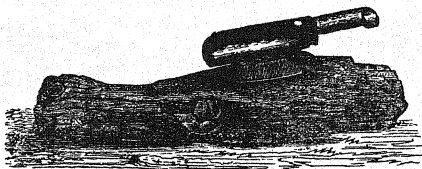
87. The heavy wooden part immediately over the blade of the fodder-cutter is called जाली *jāli*, जलिया *jaliya*, or मुंगरी *mungri*. Sometimes, especially to the east, it is simply called बँट *bent*.

88. The blade is गँडासी *ganrāsi*, &c., as above. The handle is north of the Ganges मूठ *mūth* or मूठी *mūthi*, and south of it बँट *bent*.

89. The knob at the end of the handle has various names, viz. यड़ा *era* north of the Ganges generally, हूर *hūr* in North-East Tirhut, ठेकवा *thekwa* in South-West Tirhut and in Shahabad, and आदक *ārhak* in South-West Shahabad. Elsewhere no special name has been noted, unless we include मूठ *mūth* and मुथिया *muthiya* in South-East Bihar.

90. The spiked part of the blade, which goes into the handle, is खुरा *khura* or खुरी *khuri* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gora*, and in North-East Tirhut चोबी *chobhi*.

A very general name is नार *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nāri* (Gaya), or नार *lār* to the east generally.



Fodder-cutter (*ganrāsi*) and block (*theha*).

91. The block on which the fodder is cut.—This is north of the Ganges and in Shahabad डेहा *theha*. Another name is परिकठ *parikath* (Shahabad and North-East Tirhut), or परिकठ *pariath* (South-East Tirhut and Gaya), परकठो *parkattho* or परेठो *paraitha* (South Bhagalpur), and परकठ *parhata* (South Munger). Other local names are कुटकटना *kutkatna* (Shahabad) and निसुहा *nisuha* (South-West Shahabad).

92. The feeding-trough—When made of earthenware this is नाद *nād* or नौद *nānd* generally, a local variant being लाद *lād* or लापद *lāed* towards the east.

93. In Champāran and North-East Tirhut पथिया *pathiya* is a basket used for the same purpose; elsewhere it is ओइसा *oraisa*. In the same tract a wooden trough for feeding cattle is called नाव *nāv*, a general name for the same being कठरा *kathra*. In Shahabad चरन *charan* or चरनी *charni*, in Gaya गौरी *gauri*, and in South Munger गोंड़ी *gonri*, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The net cattle-muzzle, which is put on them when treading corn and at other times, is जाब *jāb*; local variants being जाबा *jāba* (Gaya) and जाबी *jābi* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābi* means a smaller muzzle, put on calves to prevent them eating earth. Instead of जाब *jāb*, जाली *jāli* is used in South Munger. मोहरि *mohri* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The conical wooden frame put on a calf to prevent it sucking its mother is डील *dīl*, with for local variants डीला *dīla* (Shahabad

and the east) and डीलो *dilo* in South Bhagalpur. In South Bhagalpur another name is कँटेलो *kantelo*.

96 In Patna दाठा *dhāṭha* is a piece of wood tied round a bullock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut बेरुआ *berua* (west), कजई *kajāi* or लगामी *lagāmi* (south-east), टेमा *tema*, (north-east), and जुना *jūna* (east generally).

97. *Blinkers* for cattle are in Sāran and Champāran अनूपट *anpat*, and in Tirhut and the south-east खोलसा *kholsa*. To the east generally they are also खोल *khol* or खोला *khola*. In Shahabad they are छोपनी *chhopni* or नोकता *nokta*, in Patna अँधियारी *andhiyāri*, and in Gaya अँधेली *andheli*. In Patna टोकनी *tokni* or खोला *khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is अँखमुन्दनी *ankhmunḍni*.

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving *bullocks* is पेना *pena* or पैना *paina*. The latter is sometimes spelt पपना *paēna*.

99. Its *lash* is generally चासुक *chābhuk*, with a variant चसुकी *chabhuki* in the north-west. In North-East Tirhut it is छिट्टि *chhiti*. साँटा *sānta* is found in South Bhagalpur, and local variants of this are साटा *sātā* in Sāran and South Tirhut and सटका *saṭkā* in Shahabad. चरकी *chharki* is used in Patna and Gaya, and कित्ती *ghitti* in South Munger.

100. The *thong* at the end of the lash is जम्बू *jhabbū* in North-West Bihār, गिरख (the *knot*) in North-East Bihār, फुन्ना *phunna* in Gaya, फिक *phik* or फुदना *phudna* in South Bhagalpur, and फुदना *phundna* in Shahabad.

101. The *spike* at the end of the stick is अरई *arai*, of which अरौआ *arauā* is a local variation in Patna and South Munger and अरार *ār* or अरुआ *aruā* in South Bhagalpur.

102. An *elephant-goad* is अकुस *ankus* or आँकुस *āṅkus*. A *spear* for driving elephants is भाडा *bhālā*, बरन्हा *bārchhā*, बरन्ही *barchhi*, or (in Shahabad and East Tirhut) बल्लम *ballam*. Another name is गजनाक *gajbak* or (Patna and Gaya) गजनाग *gajbāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply मुगदर *mugdar*. The अकुरी *akuri* is a *wooden goad* for young elephants, and when made of bamboo it is called (in South-West Tirhut) कनार *kanār*.

103. डाँग *dāṅg* (East Tirhut and Patna), डँग *deng* (Gaya), and सोंडा *sonḍā*, are short *sticks* which may be used for driving cattle

झाकुन *chhākun*, झकुनी *chhakuni* or (South-West Shahabad) छिटकन *chhitkan* and (Gaya) पिठौर *pitaur*, are twig whips used for the same purpose.

104. A horse-whip is कोरा or कोड़ा *korā* or चाबक *chābuk*, and a spur कौटा *kāntā*.

CHAPTER IV.—HOBBLES FOR CATTLE.

105. These are हान *chhān* or हौंद *chhānd*.* Other local words are पैर *pairh* or पैदा *pairhā* or (in East Tirhut) पैकर *paikar* or पैकर *painkar* and (in South Bhagalpur) गोड़ानी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut it is ठोकर *thokar*, and in North-West Tirhut ठोकरा *thokra*. In Patna it is ठेकरा *thekrā*, and in South Munger ठेकुर *thekur*. North of the Ganges we often find मुंगरा *mungra* or मुंगरी *mungri*, and other local names are डगरन *dagran* (Gaya) and गरहर *garhar* or गड़हरा *garharo* in South Bhagalpur.

107. A cattle chain is सिक्कर *sikkar*, सीकर *sikar*, सिकरा *sikra* or सिकरी *sikrī*. Sometimes these are spelt with a dotted *r*: thus सिकड़ *sikkar*, &c.

CHAPTER V.—ROPES.

108. A. Those used for cattle.—The rope for tethering cattle is everywhere पगन्हा *pagha*, and also in South Bhagalpur जोर *jor* or गेंटा *gentha*. In Saran and Gaya it is also तगन्ही *taghi*. The knots or loops by which they are tied are जोर *jor* or ठेका *theku*.

109. In Gaya and the south-east सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल *sel*.

110. A tethering-rope, by which cattle are tied to a peg, is हान *chhān* generally, or (locally) गूड़ा *gūrha* (North-West Tirhut, Gaya, and Shahabad), गोड़ाँव *gorānw* (South-West Shahabad), गोड़ार *gorār* (Patna and Gaya), गोड़ावन *gorāwan* (Gaya and South Munger), डेहौराजोर *derhaurājor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *jor* (Champāran and North-East Tirhut), and जोरो *joro* or गोड़ानी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गदहा गेंडाह सरग, हान लगले गेलेहि *gadha gelāh sarag, chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; i.e., vices follow one to a future life.

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges दोबगी *dobaggi*, or in South-East Tirhut दोगहा *dogahā*, in North-East Tirhut दोबगली *dobagli*, in North Bhagalpur दोबागी *dobagi*, and in Saran दुबगली *dubagli*. South of the Ganges चरकी *chharki* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. नाथ *nāth* is a head-rope for cattle, passing through the animal's nose.

113. अगार (or अगार) *agār* or अगाड़ी (or अगारी) *agāri* is a head-rope for horses, a local name being गलखोर *galkhor* in Gaya and Shahabad. पिछाड़ी (or पिछारी) *pichhāri* is the heel-rope, which is also called (north of the Ganges) पछाड़ *pachhār*. बागन्दोर *bāgdor* or बगन्दोर *bagdor* is a rope for tying horses. तान *tānt* or मोजमा *mojamma* is the thin leather rope tied round the horse's hooks. The halter tied round a horse's neck is गरौनधन *garaundhan* or गरन्दाँव *gardānw*, or (in Shahabad) गर चौनधा *gar aundha*, and (in North-East Tirhut) गरन्दन *gardam*.

114. To the west and north पैकर *paikar*, पैकर *painkar*, or पैकरा *painkra* is a heel-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकैल *nakaīl*, नकेल *nakel*, or in Saran नकलोल *naklol*, is the nose-rope of a camel.

115. *B. Ordinary ropes.*—An ordinary rope is रस्सी *rassi*, रसरी *rasri*, डोर *dor*, डोरी *dori*, or जेवर *jemwar*. जोर *zor* is also used, and (in Tirhut, Patna, and Gaya) जौरी *jauri*.* रसा *rassa* is a cable. A ship's cable is लहासी *lahāsi*, or in Saran लहास *lahās*; and a tow-rope, गून *gūn* or (in Gaya and the south-west) गोन *gon*. गैता *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champaran is घुरचीला *ghurchīla*. For the ropes used by a पासी *pāsi* or toddy-seller, see § 375. The string used in drawing water from a well with a brass vessel (लोटा *lota*, &c.) is called डोरी *dori*; while the general name with other vessels is उबहन *ubhan*, उबहनी *ubahni*, or (in South Bhagalpur) उबहैन *ubhain*, and in North-East Tirhut उघेन *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad अरनवन *arwan*, and in Patna, South Munger, and South-East

* As in the proverb जौरी जरि सेल, रँटन टामे *jauri jari gel, aintan ihāme*,—the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his pride.

Tirhut रौना *rauna*. Other local names are फनकी *phanki* (North-East Tirhut), फँदनी *phandni* (Gaya), फँस *phāns* (East Tirhut and South Bhagalpur), and फँसरगाही *phānsargāhi* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पनहोर *panchhor*. A local name is छोरी *chhori* (Champaran and South-East Tirhut). Its knot is मुन्धी *mundhi* in Tirhut and the north-west, and मुद्दी *muddhi* in Shahabad. A thick well-rope is रस्सा *rassa* or बरहा *barha*.

116. The rope which is used in working the irrigation lever (छाटा *lātha*, &c.) is बरहा *barha*, with an optional variant बारह *barah* in South Munger. Other names are हथबरही *hathbarhi*, and in Champaran and North-East Tirhut उबहनि *ubahani*. The short rope joining it and the bucket by a slip-knot is पनहोर *panchhor* or छोरी *chhori* everywhere, with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jota* (Saran, Patna, and Gaya and the south-east), जोती *joti* (Shahabad and South Munger), नाधा *nādha* (optionally in Gaya), नधान *nadhān* (optionally in Saran), and बगहा *bagha* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड़ *chānr*, &c.) are known as डोर *dor* or डोरी *dori*. In Saran they are जोती *joti*.

118. The ropes used for dragging a harrow are north of the Ganges generally हेंगही *hengahi* or बरही *barhi*, &c., as described in § 33.

119. To the west मोजर *mojar* or मोजरी *majri* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुहा *gerua* or (also in Champaran) बन्धना *banhna*. In West Shahabad and Gaya it is गुरही *gurhi*, and in South Bhagalpur जड़बन्धना *jarbandhna*.

120. The generic term for a grass rope is जुन्ना *junna* or जूना *juna*, and in Patna and Gaya also जौरी *jauri*, and in Champaran पतहर *pathar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सरपत *sarpat*. गतान *gatān*, or in Shahabad गत *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *joti*, उखबन्धना *ukhbandhna*, गतौरा *gataura* (South-West Shahabad), and पंगार *pangār* (North-East Tirhut) or पगड़ा *pagra* (made of sugar-cane leaves in South Bhagalpur). गुरही *gurhi* in Shahabad and north of the Ganges, to the east generally कचरा *kaachra*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp rope (but गुरही *gurhi* may be either straw or hemp) for tying up bundles of crops.

121. A rope made of the stems of the *cytiscus cajan* (*rahar*) and similar plants for tying up bundles is called *बेंती bentī* in Patna, Gaya, and South Munger, and *बेंतड़ी bentri* in South Bhagalpur. In Gaya it is also called *बंदेरी bandheri*. *जुनेरी juneri* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges *झलास jhalās* or *झलसी jhalsi*. Bundles of *munj* grass twisted up for cleaning vessels are *जूड़ा lūra* or *नूड़ा nūra*. A thick hemp rope is *बरहा barha*, *बरही barhi*, or (in Gaya and South Munger) *बरता barta* or *बरती barti*.

122. For most of the above the word *जूना junā* or (when the rope is made of straw) *गतान gatān* may be used, or a periphrasis may be used, e.g. *कुसक रसरी kusak rasri* for *जुनेरी juneri*.

123. *सूत sūt*, *सूता sūta*, or *तागा tāga*, is ordinary thread for sewing and weaving. *सुतरी sutri* or (rarely and only in the extreme west) *सुतली sulli* is twine. This in South Bhagalpur is called *सुथरी suthri*. Twisted string is south of the Ganges *ठररा tharra*. North of the Ganges and in South Munger *बाँटल रस्सी bāntal rassi*, *ऐँठल रस्सी ainthal rassi*, or (to the west) *बरल रस्सी baral rassi*, is used.

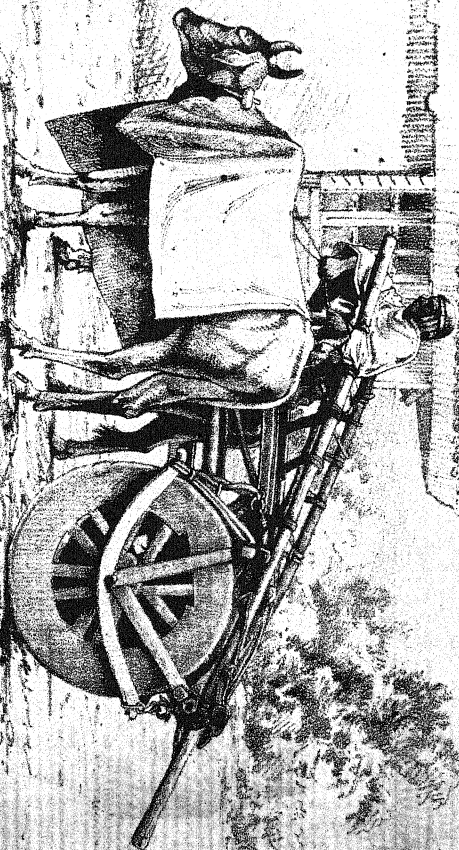
124. To the west *चोप chop* is string made of the bark of the *butea frondosa* (*परास parās*) or of the palm-tree. In Gaya it is called *चोंप chomp*.

CHAPTER VI.—PADS FOR CATTLE.

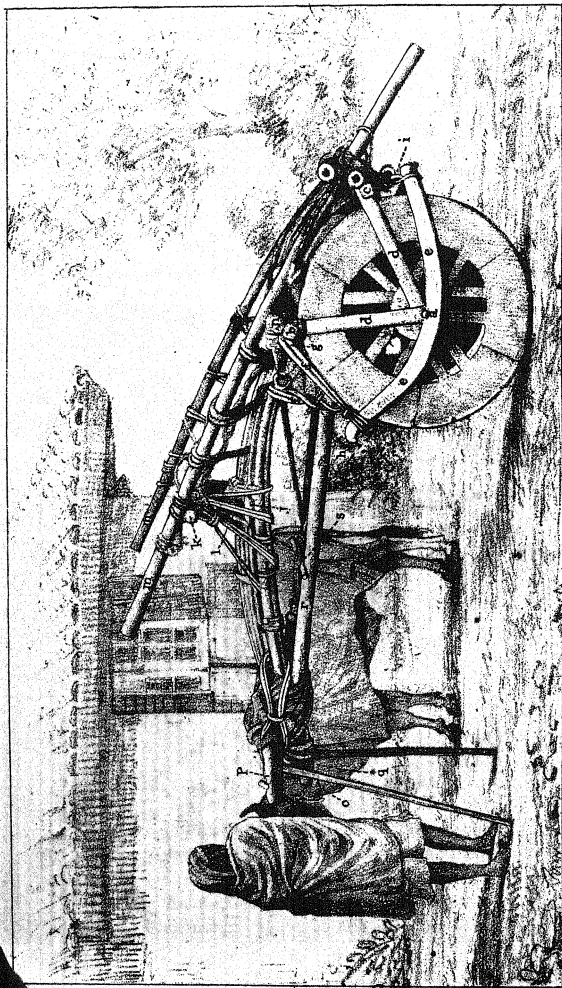
125. These are known generally as *गद्दी gaddi* or *पलान palān*. In Patna, Gaya, and Shahabad *बखरा bakhra* is a leather sheet which goes over this. A *खरहिया kharahiya*, or in Saran *खरैया kharaiya*, is a pad stuffed with *खर khar*, and under it is placed the *कन्हेली kanheli*. *पेटार petār* is in South-West Shahabad a belt for tying them, and *पखौली pachholi* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is *लेवा lewa*, local names being *पिठिया pithiya* (Tirhut) and *सुरका surka* (also in East Tirhut) or *तरही tarehī* (Shahabad). In North-East Tirhut and Gaya *छलौनी chhalauni* is the cover of the pad. That of a bullock is (besides *गद्दी gaddi* and *पलान palān*) north of the Ganges and in South Munger *कन्हेली kanheli*, and south of it, to the west, *छहाबखरा chhallābakhra*, and to the east *छहा chhalla*.

127. An elephant's pad is *गद्दी gaddi*, and in Shahabad also *गद्दा gadda*. Underneath is placed a softer one called *गदेखा gadēka*.



A COUNTRY CART (CHHAKRA) SHOWING THE USE OF THE BODY-CLOTH (JHOLI)



a = projecting end of the axle.
 b = end of tekeni.
 c = end of ak.
 d = the tulāvas

e = the painjani.
 f = the jants
 g = the karis
 h = the annerhi.

i = the kulangra.
 j = the pirhiya.
 k = the tji
 l = the khuntri.

m = the balla.
 n = the bilaiya.
 o = the sagun.
 p = the munththopra.

q = the utra.
 r = the lappa.
 s = the jhatka

A full-sized Bullock-cart (Chhakra), side view

CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are आखा *ākha*, आँखा *ānkha*, or तङ्गी *tangi*;* south of the Ganges they are also गेथिया *gethiya* or पट्टा *patta*. In Shahabad, however, they are जोरा *jora* or गोन *gon*.* A large grain-bag carried on a bullock's back is in Sāran लदौरी *ladauri*, or (also in North-West Tirhut) लगौरी *lagauri*. In Gaya this latter word means the cord by which the bag is fastened on the animal's back.

129. खुरजौ *khurji* is a gunny (टाट *tāt*) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान *matikhān*), and by others for carrying bricks, &c.

130. A rice-sack is बोरा *bora* or तङ्गी *tangi*.

131. In South Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katāri*, and in South Munger it is हँडवाच *hanrwāy*. In Sāran it is खास *khās*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are तिरपाळ *tirpāl* or (when made of चाल *chhāl*, leather) चाला *challā*.

133. झूल *jhūl* or ओली *jholi* is a body-cloth put over bullocks in cold weather. In Gaya it is also ओला *jhola*, and in Sāran ओढ़ना *orhna*. झूल *jhūl* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is ओली *jholi*, or in Champāran ओला *jhola*. A horse's grain-bag is तोबडा *tobra*. In Patna कपाड़ *kapāi* is a fodder bag for cattle.

135. Feeding-troughs are described in §§ 92, 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail*.—This has various names, according to locality. North of the Ganges generally they are जभही *jhabhi* or डुदही

* As in the proverb बैल नः कुदे, कुदे तङ्गी *bail na kūde, kūde tangi*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल नः कुदे कुदे गोन, ई तमाचा देखे कोन *bail na kūde, kūde gon, ī tāmāsa dekhe kon*.

कदिया *dudahi kantiya*; but they are also भौड़ा *bhāra* in Champāran, घुरला *ghurla* in the North-West generally, and चपड़े *chapai* in North-East Tirhut. South of the Ganges we have टेहरी *tahri* or पूरा *pura* in South-West Shahabad, and कदिया *kantiya* in the rest of the district and East Bihar; चाँपी *chāmpi*, टेहरी *tehri*, or पतला *patla* in Patna and Gaya; दुहनी *duhni*, चुकी *chukki*, कदिया *katiya*, मेटिया *metiya*, कठली *kathli*, or कठई *kathai* in South Bhagalpur; and चुकड़ी *chukri* or चुका *chukka* in East Tirhut and South Munger.

137. डबा *dāba*, डबही *dabhi* (also in Champāran), पाथा *pātha*, रास *rās*, or रासि *rāsi*, are large milkpails used in North Tirhut, and थपड़ी *thapri* is a smaller one. काँड़ी *kānri* or कठई *kathai*, also in North-East Tirhut कड़ा *kattha*, are in Tirhut wooden milkpails. In South Munger रास *rās* is used instead of रास *rās*.

138. Vessels used in making and keeping clarified butter (घू *ghya*, &c) and curds (दही *dahi*, &c).—This also has various names, viz. north of the Ganges दहियाही चाँड़ी *dahiyāhi hānri* or कड़ाही *karāhi*. A local name is करना *karna* (Champāran and Tirhut) or कौरना *kaurna* in North-East Tirhut. South of the Ganges we meet भौड़ा *bhāra* generally, with a variant भौड़ *bhāra* in South Bhagalpur and दहैड़ी *dahenri* to the west. In Patna and Gaya we have चम्पा *champa*, महाड़ा *mahāra*, and नदिया *nadiya*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur other names are कंतरी *kantri* and छहँछी *chhānchhi*.

139. There are sometimes special names for special sizes. Thus while चाँड़ी *hanri* or दहिया *hanriya* is everywhere used for the larger size, the next smaller size is in Tirhut कोहा *koha* or करना *karuna*. कोहा *koha* is also used in South Munger, and पतिला *patila* or पतुकी *patuki* is used with the same meaning in Saran. The next smaller size is कोही *kohi* or कन्हरी *kahtari*. A still smaller size is छहँछी *chhānchhi*, टमकुरी *matkuri* (of earth always) or मटकुही *matkahi* (North-West Tirhut), and the smallest size of all is दहिया *chhānchhiya* or नदिया *nadiya*.

140. The vessel for holding clarified butter is गिवाही भौड़ा *ghiwahi bhāra*, कदिया *kantiya*, कोही *kohi*, रास *rās* (large), चुका *chukka* (small), &c. Other names in North-East Tirhut are गिवाक कड़वा *ghiwak karha* (large) or गिवाक कड़वी *ghiwak karhi* (small). In Patna, Gaya, and South Munger चम्पा *champa* or चाँपी *chāmpi* are used, and रसोली *rasoli* (large) and फेरवा *pherua* (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कूपा *kuppa* or कूपी *kuppi*. The latter is smaller than the former, and is also used for

holding oil. In North-East Tirhut it is also called चमड़ी *chamri* or चौकड़ी *chaukthi*. नदो *nadoi* is used in Gaya, and गेहा *gelha* is a similar smaller vessel.

142. *The churn.*—To churn is मचल *mahal* to the west and महब *mahab* to the south and east. The act of churning is मचाइ *mahāi* or मथाइ *mathāi*; local variants being मही *mahi* in Champāran and South Bhagalpur, and मथई *mathai* or महन *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मतमहनी *matmahni*. In Tirhut and Gaya it is कूड़ा *kāra* or (south-east and also in Gaya and Champāran) कुड़ा *kunda*, and (north-east) खोर *khori*. South of the Ganges it is कमारी *kamāri* in South-West Shahabad, मौला *taula* in the rest of the district (also in East Tirhut), घोरमाहा *ghormāha* north of the Ganges and in Patna and Gaya, and मचाँड़ा *mahānra* in South Munger.

144. The stirrer or stick moved in the churn is रही *rahi* generally, and also महनी *mahni* to the west and in Tirhut. The latter has local variants, viz. मथनी *mathni* (Tirhut and the West), महान *mahān* (West), and मचाँनी *mahonni* (Gaya). Local names are गजही *gajhi* (South-East Tirhut), छोड़ी *chhorhi* (South-West Shahabad and East Tirhut), and घोराही *ghorāhi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसरी *rasri* or डोरी *dori*; but more specific names are नेत *net* (generally), with local variants नेवत *newat* or नेवन्ता *newta* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिंचनी *khinchni*, and in South Munger दम *dam*. Another name in South Bhagalpur is जोती *joti*.

146. *Various vessels.*—In South Bhagalpur काई *kān* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pātha* contains one *ser*, and a चुका *chūka* four *ser*. In Sāran a चुका *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गड़ी *gari*, but in Sāran it is more usually गड़ी *gari*. The चक्रा *chakra* or

गाड़ा *gāra* is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut it is sometimes called चघूस गाड़ी *chaghūs gāri*. The सगड़ *saggar* or सागड़ *sāgar* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad it is also called लड़हिया *larhiya*.

148. For carrying passengers the रथ *rath* or रथ *ranth* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called सँवगी गाड़ी *sāmugi gāri* or (in Gaya) सौंगी गाड़ी *saungi gāri*. It is also called मंजोली *manjholi* in Tirhut and Gaya and बहल *bahal* generally, with variants बहेली *baheli* (Patna and Gaya) and बहली *bahli* (Gaya). The एक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Sāran it is also called घोड़ बहल *ghor bahal*. The किराँची *kirānchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबरन्दा *dobarda* or दोकन्दा *dokra*. One drawn by two pairs is चौबरन्दा *chaubarda* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धुरी *dhuri* or धुरिया *dhuriya* to the west and जोड़ी *jori* to the east, and the leader बौड़ *binr* or बिड़िया *binriya* to the west and जिह्ठी *jhitti* (also in Sāran) or नाटा *nāta* to the east.

CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is छक्का *chhakra*, गाड़ा *gāra*, or चघूस गाड़ी *chaghūs gāri* (see Chapter I). Its parts are as follows:—

151. *The wheel*.—This is everywhere पधिया *pahiya*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakka*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of sisu wood, called each पुट्टी *putthi*.

153. The *nave* is called नाह *nāh*. In Gaya it is also नह *nah*, and in Sāran नाहा *nāha*. Through this the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair,

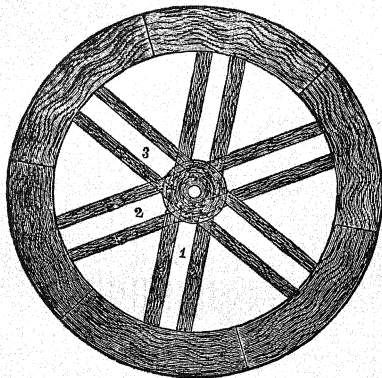
and the second pair than the third pair. In crossing each other in the nave, the second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.—

154. *The spokes.*—1.—The first pair is called *आरा āra*. This is the thickest and strongest pair of spokes in the wheel.

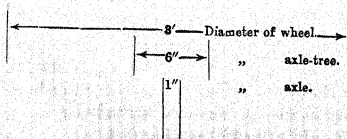
2.—The second thickest and second strongest pair of spokes is called *निमारा nimāra*, other names being *बेलि* or *बेली belī* (Tirhut and South Bhagalpur), *नीम धूरी nīm dhūri* or *नेबारा nebāra* (South-East Tirhut), and *लेवारा lewāra* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called *गज gaj*.

To the west and in Gaya, both the second and third pairs are called *गज gaj*. The spokes are collectively called *इँड़िया danriya*, and to the west also *आरागज āragaj*.



1. *Āra.*
2. *Nimāra.*
3. *Gaj.*



Scale 1 inch to a foot

155. The six segments of the fellow are fastened together by a wedge of wood called चूर *chūr* or, in Gaya, चूल *chūl*, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चोन्ही *chonhi* generally, also जोन्ही *jonhi* or जोन्हीया *jonhiya* to the west of the North Gangetic tract and गरब खिळा *garab khilla* in Shahabad, Gaya, and South-East Tirhut. In Shahabad it is also called चोंटी *chonti* or चेंघी *chenghi*, and in Patna चूल *chūl*.

156. The mortice in the end of each segment of the fellow is called बेद *chhed* or बूर *bhūr*, or in Saran खोल *khol*. The end of the wedge is called डांकनी *dākni*.

157. A wedge driven through the segment of the fellow from outside to tighten the spokes in their places is called पच्चर or पच्चड़ *pachchar*, or in Saran पच्ची *pachchi*.

158. The iron hoop round the nave to prevent it from splitting is called बन्द *band* or बन *ban*.

159. Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the मोहनरी *mohanri*, and in Gaya also मोहनही *mohandī*.

160. The iron axle-box passing through the centre of the nave inside the मोहनरी *mohanri*, when there is one, is called आवन *āvan*, and also (in Champaran, North Tirhut, and South Munger) आषोन *āōn*.

161. When the outside edge of the fellow is bevelled to prevent wearing, it is called north of the Ganges and in Shahabad टाल *tāl*, with variants टलुआ *talua* (East Tirhut, Patna, and Gaya), टलहा *talha* in West Tirhut, and टलाह *talāh* in South-East Tirhut. To the east it is also called मङ्गर *mangar*, मँगरा *mangra*, or मैगर *maigar*, with a variant मेघरा *meghra* in North-East Tirhut. In South Munger it is called कोरमार *kormār*.

162. When the outside of the fellow is flat it is called पाथर *pāthar*, but this rarely occurs.

163. The tire.—When the wheel is tired, the tire is called हाल *hāl*.

164. The lynch-pin is generally धुरकिल्ली *dhurkilli*, local optional names being रङ्किल्ली *rankilli* (Gaya and South-East Tirhut) and कील *kīl* in Shahabad. In East Tirhut, Gaya, and South Bhagalpur it is पच्चड़ *pachchar*. The peg inside the wheel is फरकिल्ली *pharkilli*, or in Saran फरकिला *pharkilla*. In a हकड़ा *chhakra* there is generally only one lynch-pin, on the inside end of the axle.

165. The outside washer of hemp (सन *san*) is चेनी *cheni*, चँदी *chendi*, or (in Sāran) चेही *chenhi*. That inside the wheel is खानन *khānan*, with variants खनन *khanan* (Sāran), खनखन *khanhan* (South-East Tirhut), खाँगन *khāngan* (South-West Shahabad), and खाँदन *khāndan* (South Munger, Patna, and Gaya).

166. *The axle*.—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhūra* or धूरी *dhūri*. Sometimes a distinction is made, धूरा *dhūra* being used when the axle is of wood and धूरी *dhūri* when it is of iron; but this is by no means universal.

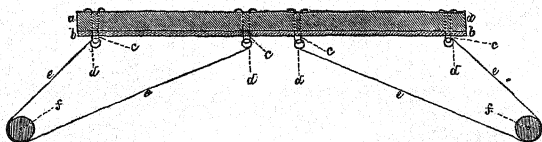
167. *The outside supports of the axle*.—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where, at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekāni*, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक *āk*, &c.) (see illustration). These supports are called तुलावा *tulāwa*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

168. The curved branch of *sisu* wood which passes under the point of the axle, where it projects from the तुलावा *tulāwa*, and thus further supports the axle, is called पँजनी *painjani*, with variants पँजनी *panjani* (Shahabad optionally) and पँगनी *pengni* (North-East Tirhut). In Gaya it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पँजनी *painjani* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *kari*. One of these hooks is fastened to the टेकानी *tekāni*, and the other to the bottom of the cart, farther on in front, to one of the कड़हड़ी *karhari* (*vide post*). The जन्त *jant* are tightened by a stick called अमेही *amerhi*, or in Sāran सलैया *salaiya*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पँजनी *painjani* is called कुलंगड़ा *kulangra*, or in Sāran तुलंगड़ा *tulangra*. It generally consists of one iron chain. Two rings (खड़खड़ा *kharkhariya*) hang in two staples (कोड़ा *kourha*) to the underside (पड़ाक *parāk*) of the rear bar (आक *āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other

at the end near the wheel. The chain is fastened to one, then passes round the end of the पँजनौ *painjani*, and the other end is fastened to the other ring. In this way the पँजनौ *painjani* is held in its place. The accompanying sketch will make this clear.



a-a = the *āk*.
b-b = the *parāk*.
c = the *konṛā*.

d = the *kharkhariya*.
e = the *kulangra*.
f = the rear end of the *painjani*.

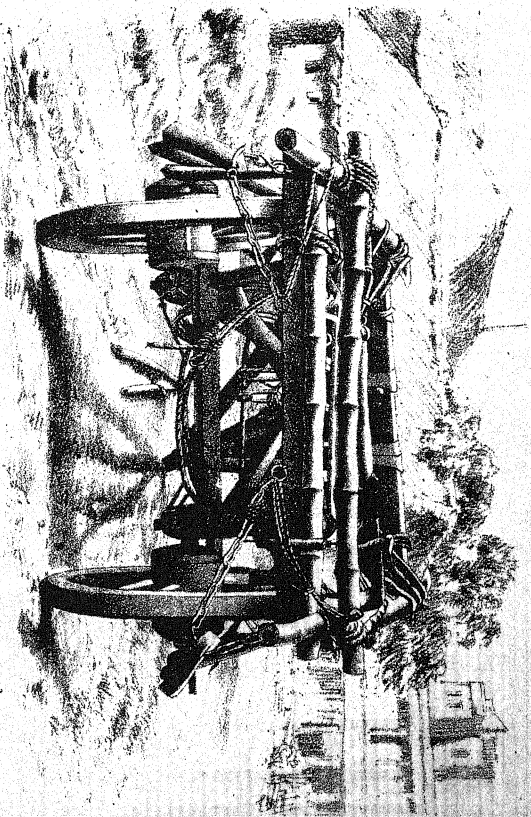
171. The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side it resembles a shallow arch, and from above a triangle. Across the back a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The आक *āk* or बाग *ag* is the *main beam in the rear* of the cart. It is made of *sisu*. In Shahabad this is called आँख *ākh*. Another and lighter piece of wood going underneath the आक *āk* to strengthen it, and also made of *sisu*, is called पड़ाक *parāk*. A slip of bamboo tied on behind the आक *āk* and forming the tail of the cart is known as पचलकड़ा *pachhlakra*, with local variants, viz. पँचलकड़ा *panchlakra* in West Tirhut, पिछलकड़ा *pichhalkra* in Patna and Gaya, and पिहलकड़ा *pichhlakra* or कड़ा *kara* in Shahabad. In South Bhagalpur it is अँकोरा *ankora* or पछेड़ना *pachherna*.

173. The *front bar* of the square portion of the cart is known as टेकानी *tekāni*. In South Munger it is तेकानी *tekāni* with a dental *t*.

174. The *sides* of the square part of the body, going over the wheels and joined at one end to the आक *āk* and at the other end fitting on to the top of the टेकानी *tekāni*, are called धुरौटी *dhurauti*.

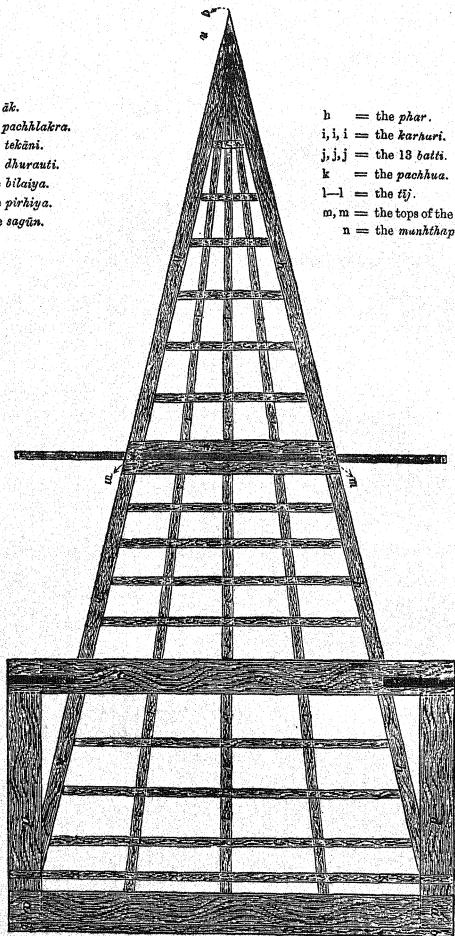
175. The piece of wood fitting over the end of each of the धुरौटी *dhurauti*, where it joins the टेकानी *tekāni*, and holding the former in its place, is called बिलैया *bilaiya*.



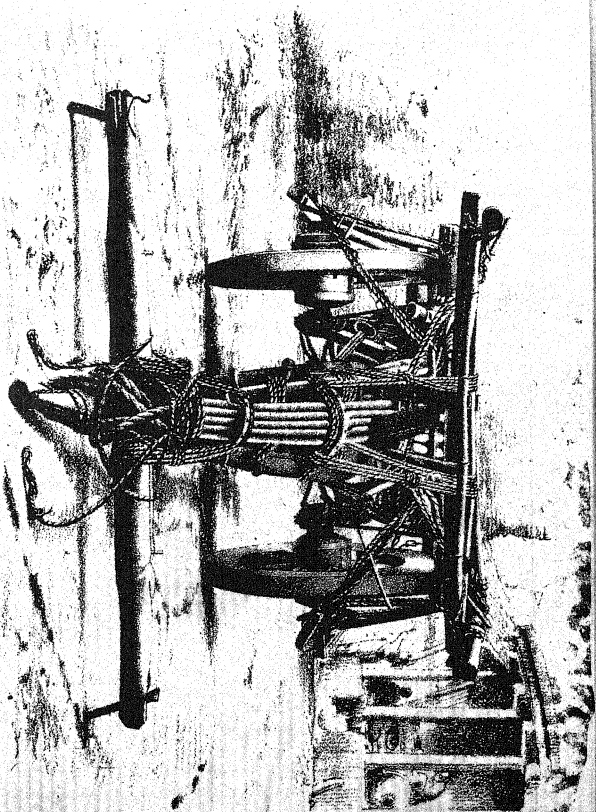
FULL SIZED BULLOCK CART (CHHAKRA) - BACK VIEW.

a-a = the *āk*.
 b-b = the *pachhlakra*.
 c = the *tekāni*.
 d, d = the *dhurauti*.
 e, e = the *vilaiya*.
 f = the *pirhiya*.
 g = the *sagūn*.

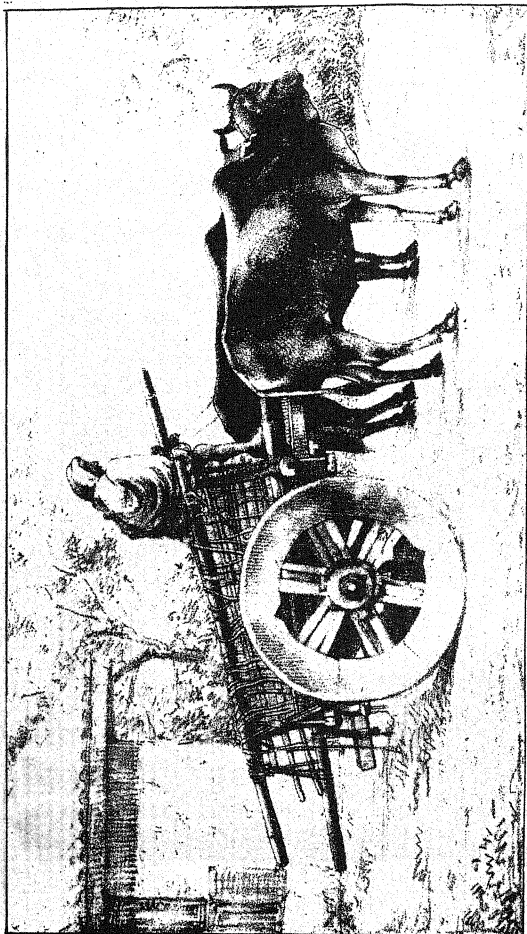
h = the *phar*.
 i, i, i = the *karhari*.
 j, j, j = the 13 *batti*.
 k = the *pachhua*.
 l-l = the *tij*.
 m, m = the tops of the two *khuntri*.
 n = the *munthapra*.



Plan of a Cart (*chhakra*) from above.



FULL SIZED BULLOCK CART (CHHAKRA)—FRONT VIEW.



The light Country Cart (Saggar)

176. The short stout *cross-bar* of *sisu* wood crossing the triangular body of the cart between the टेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिदिघा *pirhiya*.

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगून *sagūn*, or in Patna and Gaya सगुनी *saguni*. The lower portion of this is called in Sāran थोप *thop*.

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the चाक *āk* and meeting in the सगून *sagūn*, are known as फर or फड़ *phar*, a local variant being फेड़ *phair* (North-East Tirhut). They are also called तांगा *tānga* south of the Ganges and हारसा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर *pattar*, बन *ban*, or बन्द *band*.

179. The whole *bottom* of the cart is called चक्का *chhajja*. It is composed of the फर *phar*, the चाक *āk*, the टेकानी *tekāni*, and the पिदिघा *pirhiya*, and has in addition three long strips running the length of the cart, called कड़कड़ही *karhari*, and thirteen cross-pieces called बत्ती *batti*, or in Sāran बत्ता *batta*, and in Gaya also चाली *chālī*. The कड़कड़ही *karhari* are also called फरी *phari* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges they are also called मञ्जा *manjha*, मौञ्जा *mānjha*, or सरानी *bharāni*. They are fastened in their places by pegs, called फरकिल्ला *pharkilla*, कठकिल्ली *kathkilli*, or किल्ली *killi*, पच्चेर *pachchar* (&c.), or काँटी *kānti*. Of the thirteen बत्ती *batti* or cross-pieces, there are three between the चाक *āk* and the टेकानी *tekāni*, four between the टेकानी *tekāni* and the पिदिघा *pirhiya*, and six between the पिदिघा *pirhiya* and the सगून *sagūn*.

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining goods in the cart. These are the following, but they are not all used in one cart:—

181. At the rear of the cart, just in front of the चाक *āk*, is tied a thick bough of wood. This is called the पकुआ *pachhua*. It prevents goods falling out behind.

182. Over the पिदिघा *pirhiya*, and of equal length to the टेकानी *tekāni*, runs a bamboo called the तीज *tij*, supported by two stout pillars about a foot high, each standing on one end of the पिदिघा *pirhiya*. These pillars are called the खुंटरी *khuntri* or खुंटरा *khuntra*, local variant

being खुंटहरौ *khuntahri* (Saran and South Tirhut) and खुंटेहरौ *khuntehri* or खुंटीहरौ *khuntihri* in Shahabad. In Gaya similar posts are called माँची *mānchī*.

183. Two very long bamboos now form *sides*, each resting on one end of the आक *āk*, on a बिलैया *bilaiya*, and on one end of the तीज *tij*. Each projects behind the आक *āk* and a long way in front of the तीज *tij*, and is called बल्ला *balla*. Other names are बांस *bāns*, बांसबल्ली *bānsballī*, बांसौरा *bānsaura* (Shahabad), or चंदवा *chandwa* (Patna).

184. Sometimes bamboos run from end to end. These are called चीप *chīp* when they commence at the टेकानी *tekāni* and run close under and fastened to the फर *phar*, up to the सगून *sagūn*. They serve to strengthen the फर *phar*. When they run the whole length of the cart, from the आक *āk* to the सगून *sagūn*, and form as it were the string of the bow formed by the body of the cart, running close to and parallel with the कटका *jhatka* (*vide post*), they are called लप्पा *lappa* or (in Tirhut) लप्पू *lappu*. They are fastened to the body of the cart by ties, known as दाँगली *dānglī* in Saran, दाँगड़ी *daungri* in East Tirhut, बाधी *bādhi* in Shahabad, जौड़ा *jaunrha* in Gaya, and सौंठ *sonth* in South Bhagalpur. Elsewhere they are simply रसा *rassa*, &c.

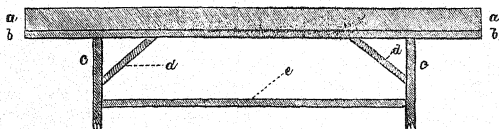
185. Sometimes the बल्ला *ballā* is raised behind by a pillar (खुंटरी *khuntri*) at each end of the आक *āk*, and the space between it and the body of the cart filled up with a rope siding. This rope siding is then called हथवासा *hanthwāsa*, or in Patna फड़का *pharka*, and in Saran एरा *era*.

186. The flat board forming the *driver's seat* is called मोहरा *mohra*, or in South Bhagalpur मोड़ा *morha* and in Shahabad मुँहड़ा *munkhra*.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel, like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुड़िया *guriya* or गोरिया *goriya*, or (in Patna) खजाना *khajāna*. Like the rear तुलावा *tulāwā*, its upper end is fastened into the आक *āk*. It is strengthened in its place in the आक *āk* by a strut, called मेहराब *mehrab*, and the two गुड़िया *guriya* are further strengthened by a cross-piece called हँदेरी

danrheri, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.

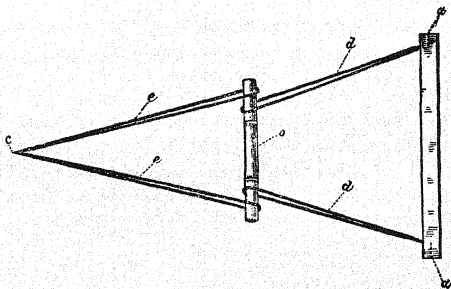


- a—a = the *āk*.
 b—b = the *parāk*.
 c, c = the two *goriya*.
 d, d = the two *mehrab*.
 e = the *danrheri*.

189. The front supports of these pairs are each called *थोभ thobh* or *थोप thop*. The upper ends of these are fixed in the *टेकानी tekāni*.

190. *The apparatus for keeping the body of the cart curved.*—This consists of a set of strings called *झटका jhatka*, which passes right under the cart from end to end, one end being fastened to the *आक āk* and the other to the *सगुन sagūn*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



- a—a = the *āk*.
 b = the *danta*.
 c = the *sagūn*.
 d = strings fastened to the *āk*, passing round the *danta* and back to the *āk*.
 e = strings fastened to the *sagūn*, passing round the *danta* and back to the *sagūn*.

191. The *दण्डा danta*, or in south Bhagulpur *अमेड़ी ameri*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the *भटङ्का jhatka* when necessary. Sometimes bamboos run parallel to the *भटङ्का jhatka* from the *सगून sagūn* to each end of the *चाक āk* as further strengtheners. These are called *लप्पा lappa* or (in Tirhut) *लप्पू lappū*.

192. The *छतिया chhatiya* is a slip of wood fastened across and under the body of the cart from *थोम thobh* to *थोम thobh*, which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle, is, as already stated, the *सगून sagūn* or *सगुनी sagun*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called *उटनरा utra*. On the top of the *सगून sagūn*, to afford a boss for fastening the yoke to, is fixed the *मुँहथोपड़ा munthopra*, *मुँहथपड़ा munthapra*, or (south of the Ganges) *मोथापड़ा mothāpra*. In Champaran it is called *मोहड़ा mohra*.

194. The *yoke* is *जूथा jūa*, and also in Shahabad *जूथड़ jūar*, as distinct from *पालो pālo* or *जूथाड़ juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks, to prevent them shirking their work, are made either of wood or iron. The name *समैल samail* is generally applied to them when of wood, and *सेमल semal*, *सम्मल sammal*, or *सिम्मल simmal* when of iron; but this distinction is not always observed. To the east they are called *कनैल kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) *चिरैया chiraiya*. They may be of either iron or wood.

195. *Props*.—When the bullocks are unyoked, the front of the cart is supported at the *सगून sagūn*, to prevent it falling forward, by the *सिपाया sipāwa* or (in North East Tirhut) *सिरपाया sirpāya* and (in Saran) *सिपन्ना sipwa*. The top of this is called in Gaya *मँभा mānjha*. The prop to prevent the cart falling back is *एड़ा era*, *उलरवा ularua*, *सिधनाइ sidhwaī*, or (in Patna) *लरवा larua*.

196. The *ropes* which go round the bullocks' necks are *जोता jota*, *जोती joti*, or *गलजोती galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west *बिँदिया binriya* or *बिरिया biriya*, and in Saran and the east *झिही jhitti*. The rope (*रस्सी rassi*, &c.) by which the yoke is kept in its place is called *बिहुवा bichhua*, or in North-East Tirhut *भोंक jhonk*.

197. The *mat* put in the bottom of the cart to prevent grain from falling out is चटाई *chatāi* generally, but it is हरियार *hariyār* in Patna and भँडारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Saran a canvas mat used in the same way is called धाला *dhāla*.

198. The *iron chain* for tying up the bullocks at night is generally सीकर *sīkar* or जनन्जीर *janjīr*. Local names are पाही *pāhi* or डाँडर *dānrrar* in Champāran and Tirhut, बेल *bel* in Gaya, and पैकल *paikal*, (also in Gaya) पैकर *paikar*, or पैकड़ *painkar* in Shahabad. The portion round the bullock's neck is called गरदनी *gardani*.

199. The above is the description, except where otherwise stated, of a very complete हकन्डा *chhakra*, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to $1\frac{1}{2}$ feet:—

	Cubits.
Length from आक <i>āk</i> to टेकानी <i>tekāni</i> ...	$1\frac{1}{2}$
„ टेकानी <i>tekāni</i> to पिहिया <i>pirhiya</i> ...	$1\frac{1}{2}$
„ पिहिया <i>pirhiya</i> to सगून <i>sagūn</i> ...	3
<hr/>	
Total length ...	6 cubits,
	= 9 feet.

The आक *āk*, टेकानी *tekāni*, and तीज *tīj*, were each three cubits long.

The बल्ला *ballā* were each six cubits long, and the खुंटरी *khuntri* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिहिया *pirhiya*, where it was one cubit.

The height of the सगून *sagūn* from the ground when supported by the सिपावा *sipāwa* was $2\frac{1}{2}$ cubits, and that of the आक *āk*, at the same time, $1\frac{1}{2}$ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सगड़ *saggar*, सागड़ *sāgar*, or लरुहिया *larhiya* (see § 147). In Saran it is called गाड़ा *gāra*.

This cart is rougher, lighter, and cheaper than the हकन्डा *chhakra*.

202. The *wheel* is the same as in the हकन्डा *chhakra*.

203. *The axle.*—There is only one axle (धूरा *dhura*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मँदरा *mandra*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरकिल्ली *dhurkilli*, &c. (see § 164). Sometimes the wheels of the सगड़ *saggar* are protected by a board outside, one end being fastened to the चाक *āk* and the other to the टेकानी *tekāni* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पँजनी *pañjani*, पंजनी *pañjani* (Shahabad optionally), or (North-East Tirhut) पँगनी *pengni*, and must be distinguished from the different wheel support bearing the same name in the छकड़ा *chhakra*.

204. The body of the सगड़ *saggar* is not arched, as in the छकड़ा *chhakra*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the चाक *āk* and ending together at the सगून *sagūn*, are called, as in the छकड़ा *chhakra*, फड़ *phar*, &c. As the सगड़ *saggar* has no तुलावा *tulawa*, थोभ *thobh*, or गुड़िया *guriya*, the body rests directly on the axle, being supported by two blocks of wood, called तेतला *tetla*, तेतलिया *tetaliya*, or in Saran तँतुला *tentula*, each of which rests on one end of the मँदरा *mandra*, and on which, on the other hand, the corresponding फर *phar* rests. Along the फर *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

205. In other respects a सगड़ *saggar* differs little from a छकड़ा *chhakra*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no भाटका *jhatka*, &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

206. When it has four wheels, it is called रथ *rath* or रथ *ranth*. This is rare in Bihar.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *baheli* (Patna) and बहली *bahli* (Shahabad and Gaya).

208. This cart is almost exactly the same in principle as the छकड़ा *chhakra*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called साँवगी *sāmogī* or साँगी *saungi*; hence the cart is also called a साँवगी गाड़ी *sāmogī gāri*.

209. Its parts are as follows:—

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चकन्ती or चकन्टी *chakti*, गद्दा *gadda*, or बिठई *bithai*.

210. *The axle.*—As in a cart (see § 166).

211. *The supports of the wheels and axles.*—These are the same as in a चकन्डा *chhakra* (see § 167 and ff., § 187 and ff.).

212. *The body of the vehicle.*—The lower part is like a चकन्डा *chhakra*. Over it is placed the following, the whole of which is called सँवंगी *sāṁgi* or सँगी *sāngi*.

213. The frame of the seat is पट्टी *patti*, local variants being पट्टा *patta* (East Tirhut and Patna), पटिया *patiya* (East Tirhut and the west), and बौडण्डी *baudandi* (Gaya). Its supports are खूँटा *khūṭa* or खुण्टा *khunta*. On these are ornamental brass knobs, called फुलिया *phuliya*. The posts supporting the awning are दण्डा *danda* or डण्डा *ḍanda* (East Tirhut and the west). The top of the awning is चहन्नी *chhannī* or (in Shahabad and Gaya) ठहन्नी *thahnnī*, and the stuffed cover to keep off the sun is गद्दा *gadda* or गदेल्ला *gadella*. In South Munger it is गद्दी *gaddi*. The net forming the bottom of the seat is सँवंगी *sāṁgi* or सँगी *sāngi*, and the leather guard of the body inside the wheels is धमाका *dhamāka*.

214. The two long sides are called फड़ *phar*, &c., or तँगा *tānga*, as in the चकन्डा *chhakra*. Between them are placed narrow planks, called मँजहा *mānjha*.

215. The supports of the body behind are धरुआ *dharua* or डरुआ *ḍharua*, and similar smaller ones inside are बावन्ही *bāwhī*.

216. The दँतुआ *dantua*, or in Sāran दाला *dhāla*, is the back seat for carrying luggage, and it is also called अरामी *arāmi* in South-East Tirhut and Champāran. दोरी *dori* are the strings forming the side of the awning, and परन्दा *parda* is the side awning, which may be raised or let down as required. In Sāran it is also called ओचार *ohār*.

217. The rails on each side of the driver's seat are बल्लि *balli*.

218. In other respects the bullock carriage is the same as the चकन्डा *chhakra* (see Chapter II).

CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

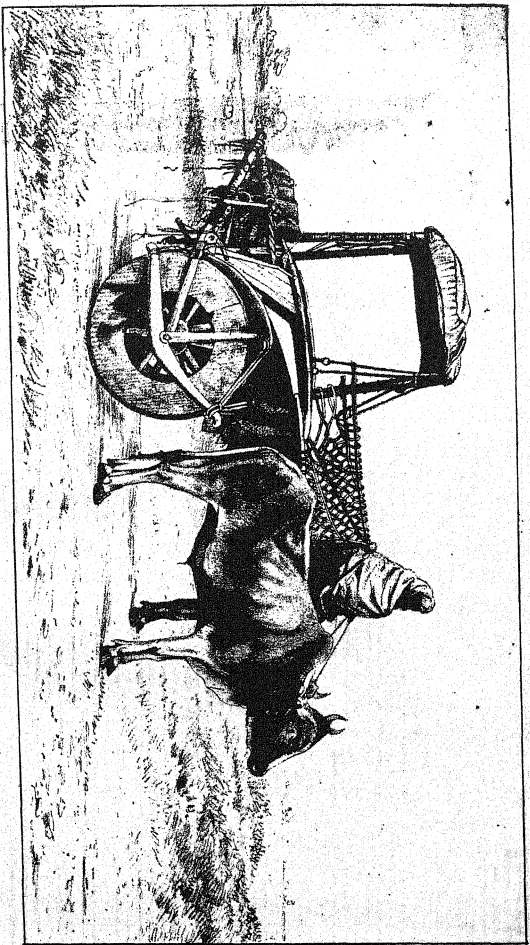
220. The *wheel* is the same as in the bullock carriage (see § 151 and ff.).

221. The *axle* is धूरा *dhūra* or धूरी *dhūri*, which is strengthened inside by a short metal tube, सॉमा *sāmma*, सामा *sāma*, or सामी *sāmi*. In North-East Tirhut the latter is also called साम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūri*), on which both wheels run. Outside each wheel are a pair of तुलावा *tulāwa*, but inside there are no थोभ *thobh* or गुरिया *guriya*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekāni*, the आक *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (*i.e.*, just above the point of axle), is tied to it a short stick serving as a footstep, called सलार *salāi* or सलैया *salaiya*.

222. The तुलावा *tulāwa* are fastened to the आक *āk* and the टेकानी *tekāni* (see §§ 167, 172, and 173) by iron hooks, called अंकुरी *ankuri* or (Champāran, South Tirhut, and South Munger) अंकुरा *ankura*. South of the Ganges they are also called in Shahabad and South Bhagalpur तुलार *tulāi*. हाल *hāl* is the tire of the wheel. The leather splashboard over the wheel is तखन्ता *takhta* or तखन्ती *takhti*. In South-West Shahabad it is called पटगरा *patra*.

223. The props of the *body* are दण्डा *danda* (west), दण्टा *danta* (east and Champāran), or खूँटा *khūnta*. The top of the awning is छतरी *chhatrī*, and the roof of it is छत *chhat* or (in Gaya) तड़क *tarak*; गदेला *gadela* or (in South-East Tirhut and South Munger) गद्दी *gadī* is a cushion at the top to keep off the sun. The awning at the sides is पर्दा *parda*, or in Sāran घटा रोप *ghata rop*, which is fastened by iron rings, कड़ी *kari* or (in Gaya) खोली *kholi*. The ropes which support the awning poles are हथवाँसा *hathwānsa*, and the rope trellis between the two rear awning poles चौक *chauk*. This last serves as a back to lean against.

224. The खूँटा *khūnta* or खूँटरा *khuntra* are posts which support the body in front on the axle. धरवा *dharua*, धारवा *dhārua*, or (in South Bhagalpur) धालुवाँ *dhaluān*, are the posts which support the body on the axle behind the खूँटा *khūnta*. बावली *bawli* or बौली

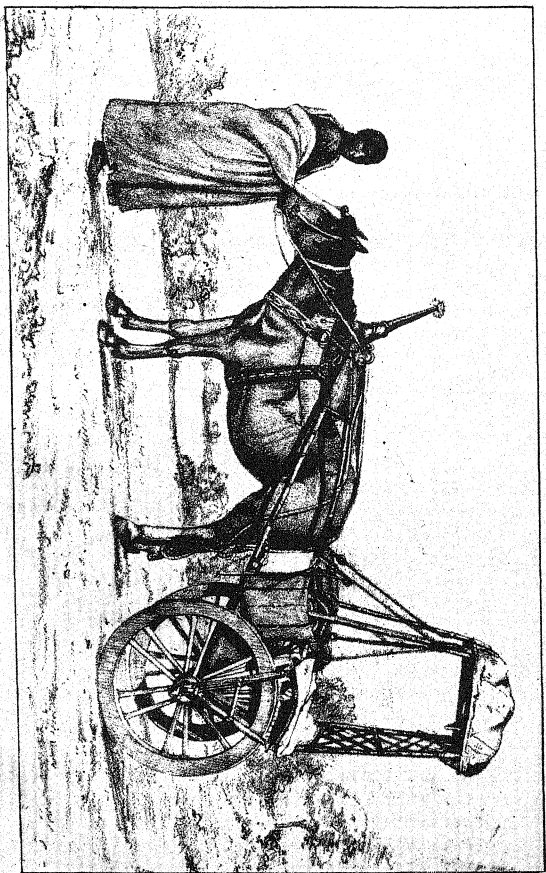


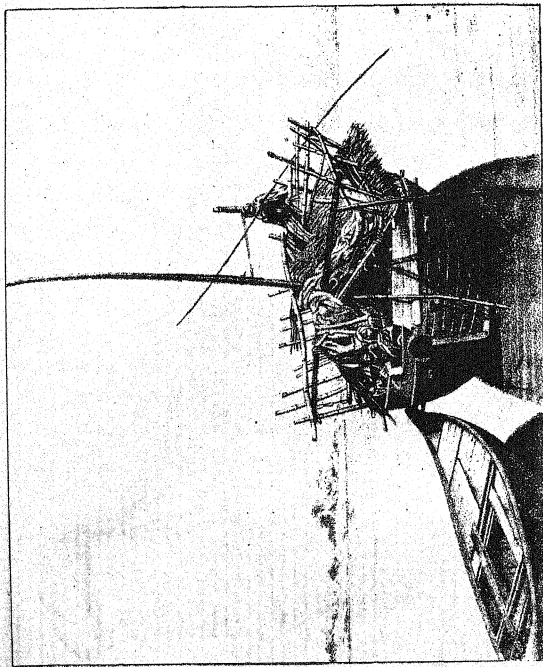
THE BULLOCK CARRIAGE (SAUNGI GARI).



PONY CARRIAGE (EKK4), WITHOUT CANOPY

AN EKKA WITH CANOPY





PALWĀR

SARANGA.

bauli are similar posts behind the खूँटा *khūṭa*, but in front of the धरुआ *dharua*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called गज *ganj*. The पौँछिया *ponchhiya* or (to the west) पिछुआ *pichhua* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called दगली *dagli*. तान *tān* are the four iron bars which support the body on the axle. Two of them are called खूँटातान *khuntātān* or (in South-West Shahabad) गजवान *gajbāg*. मँझा *māñja* are similar wooden supports. The सँवगी *sāmgi* or सौंगी *saungi* is the twine net under the seat, and the straps which keep it up are the सौंगी के नारी *saungi ke nāri*. The गोड़िया *goriya* are side ropes which fasten the splash-board to the axle, and the धमाका *dhamāka* is the leather siding inside the wheels. The four curved bamboo shafts are ताँगा *tānga* or (in Patna) टाँगा *tānga*. The बाली के नारी *bhālī ke nāri* is a strap inside, fastening the body to the axle in front of the सौंगी के नारी *saungi ke nāri*. The लदाव *ladāv* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut they are called फडी *phathi*, and in South Bhagalpur बत्ता *battā*. The net at the bottom is जाला *jāla*, and the झटका *zhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

225. The driver's seat is करतली *kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are लतखोरा *latkhora* generally north of the Ganges, or दरेन्री *darenri* in Saran and डँडेरा *danrera* in South-East Tirhut. In Shahabad they are लतेड़ा *latera*, in Patna and Gaya डँड़िया *danriya*, and नरेरा *tarera* in South Bhagalpur. The गोड़िया *goriya* or (in South-East Tirhut) घोड़िया *ghoriya* are pieces of wood which join the upper and lower shafts. पङ्खी *pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, मुथरा *muthra*, and to the south of it मोथरा के नारी *mothra ke nāri*, or in Shahabad मुँथरा के नारी *munhra ke nāri*. In Patna and Gaya it is called चड़ा *chhara*. The मोथपड़ा *mothapra* is a brass cap fitting on to the ends of the two shafts.

226. *Harness*.—The pointed part of the saddle is खोगीर *khogir*, or in Shahabad and East Bhagalpur खगूर *khagūr*. The pad is गदी *gadi* or गद्दी *gaddi*. The wooden block is कठरा *kathra* or (in South-West Shahabad) कठला *kathla*. The rings through which the reins pass are कड़ा *kara* or रास कड़ी *rās kari*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is पुश्तङ्ग *pushtang* or पुचनङ्ग

pustang. Another name is जोत *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāva* or (in South Bhagalpur) तवक *tavak*, the leather cover of the saddle; नांगला *nāgla*, नगला *nagla*, or तसमा *tasma*, the straps which fasten the shafts to the saddle; and कैची *kainchi*, the wooden side supports of the saddle. Other names for this last are कैचिया *kainchiya* (Cham-pāran and Tirhut), गोड़िया *goriya* (South Tirhut, Patna, and Gaya), टिकठी के लकड़ी *tikthi ke lakri* in South-West Shahabad, and टेठ्ठी *tethhi* in South Bhagalpur. डमची *dumchi* or डमकजा *dumkaja** is the crupper. The bridle is पूंजीपट्टा *pūnji patta*, and the iron bit लगाम *lagām*. The martingale is जैरबन्द *jerband*, the cloth over the eyes which serves as blinkers अँधारी *andhāri*, the neck-ornament कण्ठा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गँजिया *ganjiga* or तोबड़ा *tobra* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एक्का *ekka* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *katahra*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमडण्डा *nimdanda*.

CHAPTER VI.—THE COUNTRY BOAT.

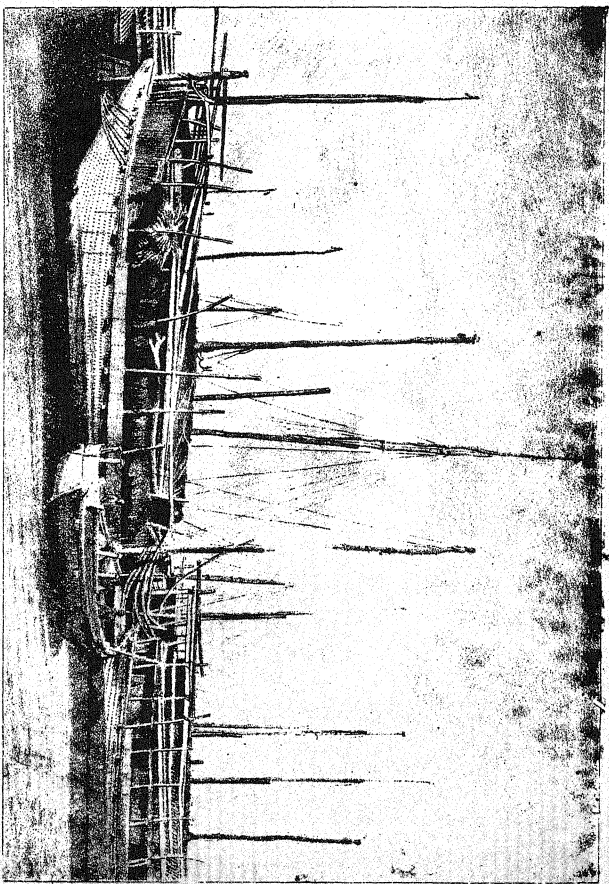
229. Boats are of various kinds. The following may be noted :—

The general term for a boat is नाव *nāw*, and to the west also नैया *naiya*.

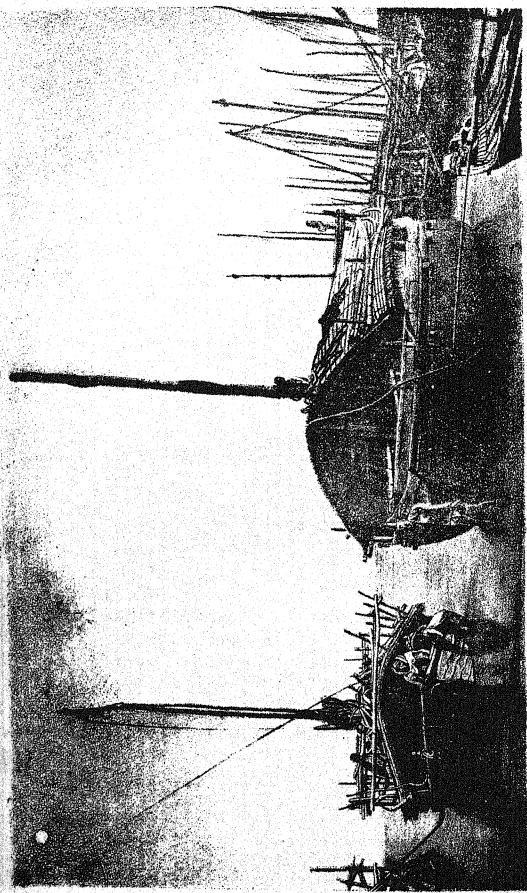
230. The larger kinds of boats are उल्लाँक *ulānk* (which has a long narrow bow overhanging the water in front), मेल्हनी *melhni* (which has a broad bluff bow), पटेजी *pateli* or पटेजी *pataili*, also called in Sāran कतरा *katra* (on which the boards forming the sides overlap and are not joined edge to edge), कच्चा *kachchha* (which is shaped like a square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *saranga*, or in Shahabad सलीना *salina*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are डोहट *dohat* or in Shahabad डोष्ट *doët* (which has a flattish bottom for shallow water, and has its bow and

* The fate of the *ekka* pony is well shown in the proverb दाना नर घास दुस चाँद डमकजा *dāna na ghās, dunu sānjh dumkaja*,—no grain or grass, and the crupper on night and morning.



A GROUP OF MELHITIS.



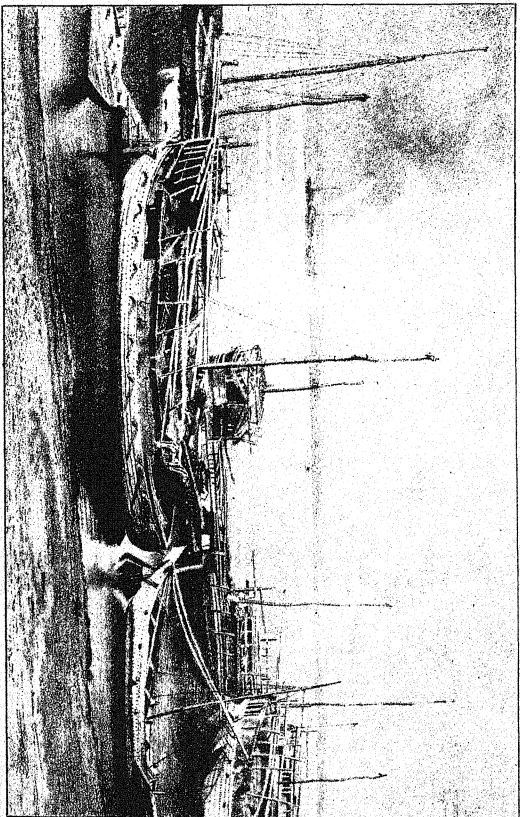
Stern of a
Melhni.

Dohat.

Pansûhi.

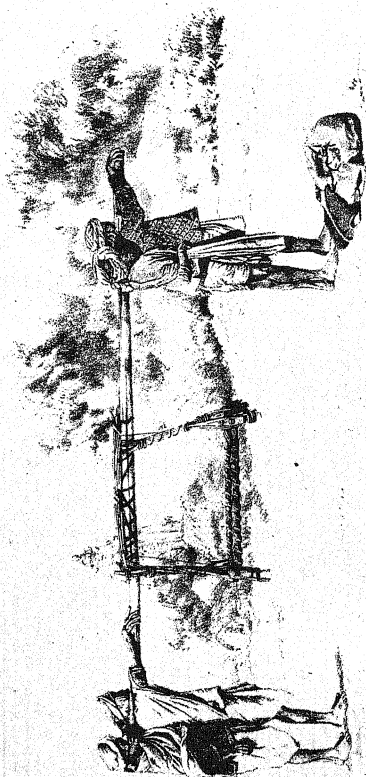
BOATS USED IN BIHAR.

Bow of a Dengi Machhua.



SARINGA.
PATAILL.

PATAILLIS.
ULÄNK.



THE ORDINARY COUNTRY LITTER (DOLI).

stern portions cut out of solid wood), and पनसूही *pansūhi* (which has a round bottom, but goes in shallow water).

232. The smallest kinds are पलवार *palwār* or skiff and एकठा *ektha* or dug-out. The latter is also called बंगड़ा *bangra*. Also the खोलनैया *kholnaiya*, with both ends rising like a gondola well out of the water, and which cannot sink. Another similar boat is called the डेंगी मछुआ *dengi machhua*, or dingy. घरमई *gharnaī* (South Bihār) is a temporary raft made of water-jars (घड़ा *ghara*) and bamboos tied together.

233. The parts of a boat are as follows:—The thwarts are गूहा *gūrha* and the ribs बाता *bāta* or (in Champāran) ठडुवाता *tharbāta*, ठडिया *tharhiya* (in Champāran and North-West Tirhut), गोछा *goccha* (in Sarān and South-West Tirhut), गुच्छा *guchchha* (in North-East Tirhut), and काछ *kāchh* (in South-East Tirhut). Smaller transverse ribs are बाँक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काछक पाटी *kāchhak pāti*. In Gaya it is जलमहार *jalamhār*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the "wall" or side planks. The flooring inside the boat is पाटन *pātan* or पटवटन *patwatan*, or in Sarān पटौरी *patauri*. A long plank running over this is in Shahabad अपनी *apti*. The grating above the bottom of the boat is चाही *chāhi* or (in South-West Tirhut) उड़हा *urhra*, and (in North-East Tirhut) पटार *patāi*. In a पटौली *pataili* the planks at the bottom which run from end to end are लेवा *lewa*, and in other kinds of boats मरिया *maria* or (in North-East Tirhut) मरेया *mareya*, and in Sarān मोरिया *moriya*. The platform on which the rower sits is पटौरी *patauri* or बिटन *bitan*. When on the roof of a large boat, it is बीठ *bit* or पटार *patāi*, or in Shahabad हलमचानी *halmachāni* or सचान *machān*. The deck planks in the middle are पांठना *pātna*. चचार *chachār* is brushwood put in the bottom to stand on. कड़ना *karwa* or कड़वा *kanwa* are the posts which support the thwarts. जोंका *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called कड़ी *kari*.

234. When a boat is calked with the bark of the पराष *parās* tree (*butea frondosa*) the calking is called रसवत *raswat*, and when with hemp it is गहनी *gahnī*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is सिक्का *sikka*. In Champāran it is सहन *sahan*, and पतैन *patain* or डण्डा *danda* in South-East Tirhut. It runs the whole length of the boat, and hence

सिक्का *sikka* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and the stern post गलही *galhi*. The prow is मलङ्ग *malang*, मांगि *māngi*,* or मांग *māng*.

236. The rudder is पतवार *patwār* or (in North Tirhut) पतिचार *patiyār*. In Gaya it is पटवार *patwār*. This is properly the lower piece. The rudder post is गोल *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamha*, or in Gaya गौला *gauila*, and it is fastened to the thwart by a rope called नथिया *nathiya*. The tiller is सेला *saila* or (in South Munger and North-East Tirhut) दण्डा *danta*, and the socket in which it works बनरा *banra* or (in North-West Tirhut) ठेल *thel*, and (in North-East Tirhut) ठेहरि *thehri*. One rope, by which the rudder is fastened to the boat, is गैङ्ककसा *ganrkassa*, and another, by which it is held up, is अँकवरिया *ankwariya*. The steersman is मांजी *mānji*.

237. सेवता *sewta* or (in South-East Tirhut) सोता *sota* is the wooden vessel used for baling out water. An oar is डाँड़ *dānr*, a paddle करवार *karuār*, केरवार *keruār*, or in Sāran करवारी *karuāri*, and the blade of it पाना *pāta*. A punting pole is लग्गी *laggi* or लग्गा *lagga*.

238. The mast is गुरखा *gurkha* or मस्तूल *mastūl*, or in Shahabad गुनरखा *gunarkha*, and the yard is मोरनी *morni*. The mast is raised on a post to which it is spliced. This is दरख्खा *darsūdha* or जसोधा *jasodha* in South Munger and Tirhut, जरनुधा *jarsudha* in Champāran, and जवन्धा *jawsadha* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दरख्खा के मलिया *darsūdha ke maliya* or महवा *mahwa*. The सतनवियाँ *satwaniyān* is the thwart to which the post is tied. It is called in South-East Tirhut सूत *sūt*. The pulleys are घिरनी *ghirni*, and the sail is पाल *pāl*, and in Shahabad सूते *sūrt* or सूतनवियाँ *surtwaniyān*.

239. The tow-rope is गून *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुआ *berua* or खँटा *khūnta*, or in Shahabad बारुआ *barua*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुनवाह *gunwāh*. लहासी *lahāsi* is a cable, and लङ्गर *langar* or गिराबी *girābi* the anchor. A large iron anchor is लोहलङ्गर *lohlāngar* or गिरामी *girāmi*.

240. To draw water (of a boat) is पानि तोड़ *pāni torab* to the east and पानि तूर *pāni tūral* to the west, e.g. ई बच्चा बड़न कम पानि तूरत

* The most comfortable seat is in the bow. Hence the proverb बजिका खेवा नहिं से पगिया मांजि सवार *janikā khewa nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bow seat.

वा i *kachchha* bahut kam pāni tūrat bā,—this *kachchha* draws very little water. To be aground is डोकन *tikab*.

CHAPTER VII.—THE LITTER.

241 The litter is खटोली *khatoli*, डोली *doli*, or (in North-East Tirhut) खोटली *khotli*. डोली *doli* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चनडोल *chandol* or तटुनटुन *tartarwān*. The last word is said by natives to be a corruption of the Persian تخت *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बिहडती पालकी *biyahuti pālki*.

242. The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

243. The litter itself is खटोली *khatoli*, and is a kind of small bed (चरन्पाच *charpāy*) with a bottom made of rough twine (सुतरी *sutri*). The sides and ends of the bed are पाटी *pāti*. In South Bhagalpur the sides are called पट्टी *patti* and the ends सिरवा *sirwa*. At each end two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwa*, or in South Munger सिपाहा *sipāha*, and in Saran सिपवा *sipwa*, and they are fastened to the corners of the bed, and, at the apex of the triangle, to the pole by a string called बरन्का *barkas*. This string is also twisted round the सिपावा *sipāwa* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipāwa*, and, descending perpendicularly, is braced to them by strings. This is called टेढ़वा *tenrwa* or टेरवा *terwa*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौचा *paua*, and the strings for tightening the bottom of the bed are ओरन्चन *orchan*, and also in Shahabad ओरन्दावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called ठट्टरी *thatrī*, and in South Bhagalpur also छहानी *chhatni* or छहारी *chhatrī*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or परन्दा *pardā*.

247. A superior kind of litter, used by richer women, is मेथाना *meāna*, मेथाना *meñāna*, महप्पा *mahappha*, डौड़ी *dānri*, or डड़िया *danriya*. It has a domed roof, called ठट्टरी *thatrī*, supported on eight pillars (four at each side), called डण्डा *danta*. The side-boards of the body are called दीवाल *divāl*, or in Shahabad दिल्हा *dilhā*, and the doorway दुहारी *duhāri*, or in South Munger दुहारी *duhāri*. The rest is like the डोली *dōli*.

248. The बरन्दरी *bardari*, or in Shahabad बरहन्दरी *barahdari*, also called in Saran खरखरिया *kharkhariya*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pāṭi* or पटिया *pāṭiya*, the net bottom बिनावट *bināvat*, the legs पौचा *paua*, the side-boards पट्टरी *pāṭrī*, the four pillars at each side सिपाचा *sipāua*, the doorway दुहारी *duhāri*, and the roof छत *chhat*. The shelf inside at the feet end of the litter is दराज *darāj*.

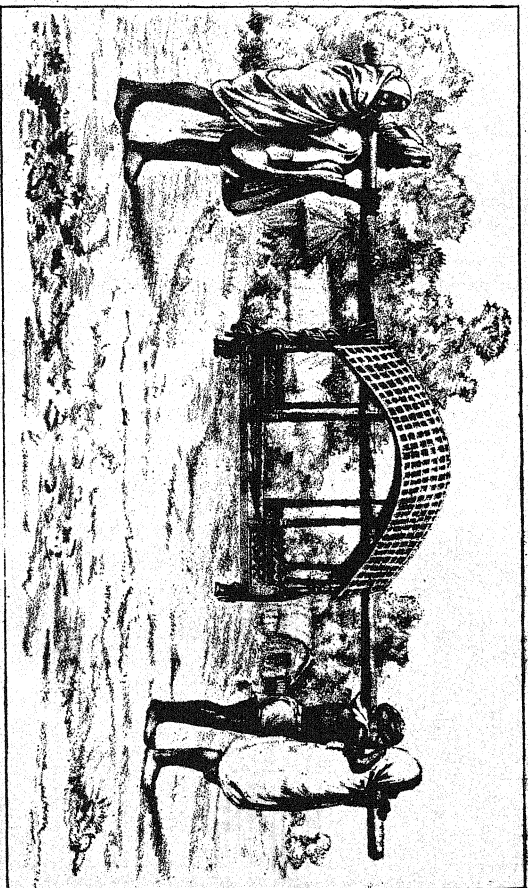
249. The poles are called बाँस *bāns*, and the curved end of the front pole थोप *thop*. The four iron struts at each end are called तान *tān*, and they meet in a ring (चुकिचा *chukiya* or in South Bhagalpur सामी *sāmī*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुकिचा *chukiya*, and also in South Munger सामी *sāmī* or खुबिया *khubiya*. The rope network filling up the space between the two lower struts at each end is called कसावट *kasāvat*, or in South Bhagalpur कसन *hasan*.

SUBDIVISION VII.

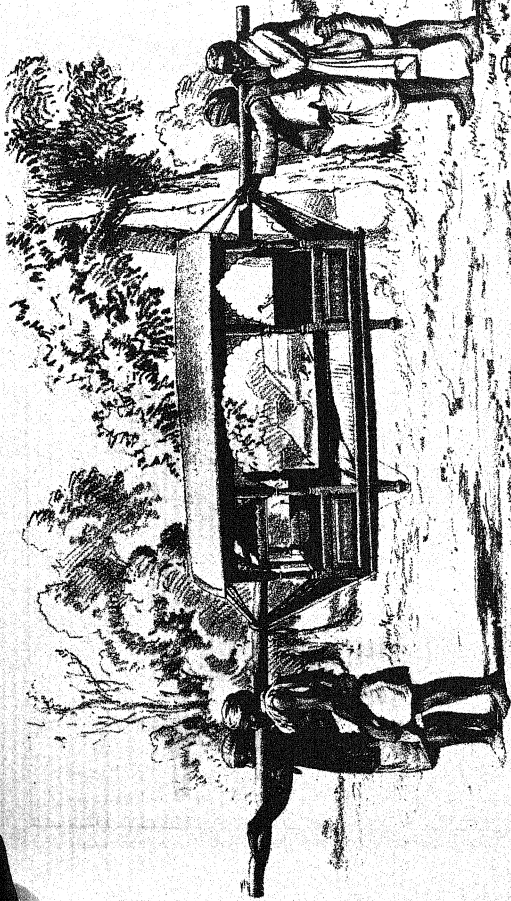
APPLIANCES USED IN RURAL MANUFACTURE.

CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

250. The oil-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. In Gaya it is also केल्हू *kelhu*. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb

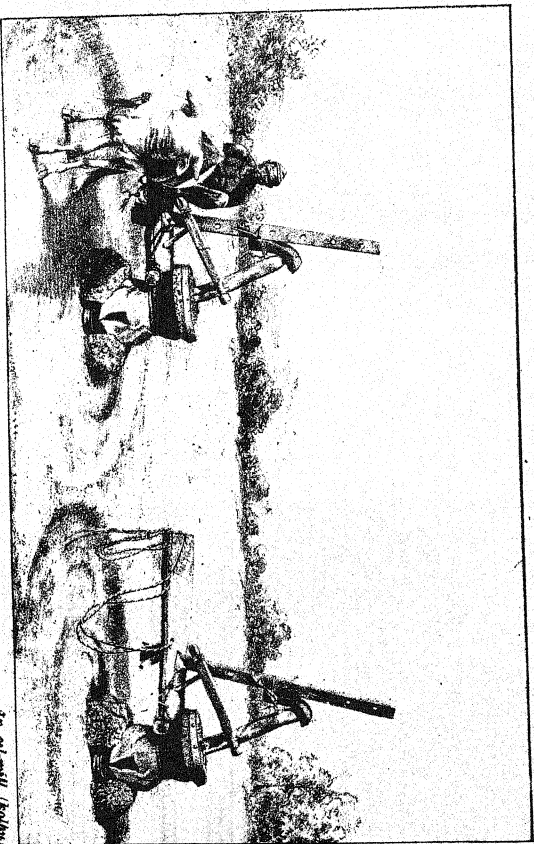


THE LITTER USED BY RICH WOMEN (MEYANA).

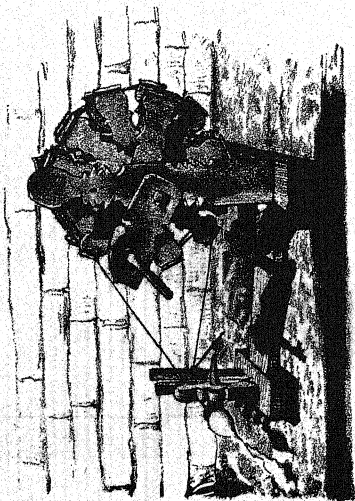


BARDARI (COUNTRY PALANKEEN).

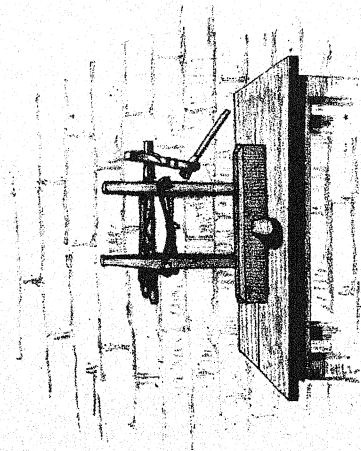
An oil-mill, showing the manner of yoking and blind-folding the bullock.



An oil-mill (kolhu).



THE SPINNING-WHEEL (CHARKHA).



MACHINE FOR CLEANING RAW COTTON (CHARKHI)

about the oil-mill is देख खरी खाय नहिँ, कोल्ह चाटे जाय *del khari khāy nahin, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; i.e., stolen goods are sweet.

251. *The hollow wooden block forming the bed of the mill.*—This is कोल्ह *kolh* or कोल्हू *kolhu*, and in Gaya also केल्हू *kelhu*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेट *pet* or हण्डा *handā*, or in North-East Tirhut कूँड़ *kūṇṛh* and in Shahabad खान *khān*. In the oil-mill this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोच *nirōh*. The lower half of this hour-glass cavity is known as अथरी *athri*. The lower end (मूँड़ी *mūṇṛī*) of the pestle (महन *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called ठरपचरा *tharpachra*, or in North-East Tirhut तरपचरा *tarpachra*, and the new inner lining पेटपचरा *petpachra*.

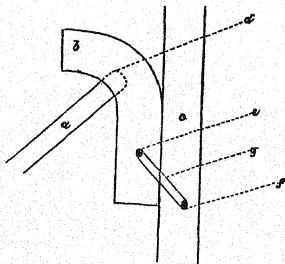
252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *jangha*. Round the base a circular mound of earth is fitted, called भौंता *bhaunta*, or in South Bhagalpur भौंठो *bhauntho*, in North-East Tirhut भत्ता *bhatta*, and in Saran मँकौडा *manjhauta*; and in this, below the exit for oil, a space is dug out for the vessel (खन्ना *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athri*. This oil exit, together with the cavity for holding the vessel, are together called निरोच *nirōh*, and in Sāran and Tirhut also नरोच *naroh*.

254. The flat top of the block is called पारा *pāra*.

255. *The horizontal board to which the bullocks are attached.*—This is called कतरी *katri*. On it the oilman (तेली *telī*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

256. *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*—This is मोहन *mohan* or महान *mahan*. To the west it is also called जाठ *jāth*, or in Shahabad मोहन *monhan*, and in North-East Tirhut मोहैन *mohain*. The ball at the end of this beam, which fits into the narrowest part of the hollow of the block, is मूँरी *mūnri*. The ferrule round this is मुद्दुवारी *murwāri*. The notch above this is काह *kānh* or कन्हा *kandha*. The upper end of the pestle rounded off is चूर *chūr* or पूँची *pūnchhi*, and the curved piece of wood joined to this is देन्का *dhenka*, or in North-East Tirhut देङ्कुवा *dhenkua*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam: thus—



257. In the above sketch *b* is the देन्का *dhenka*, *a* is the top of the मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the two pegs *e* and *f*.

258. The upright post is called मरन्धर *marthamh*, or in Sāran मलिक थम *malik tham*, the pegs *e* and *f* खुँटी *khūnti*, and the string *g* नाधन *nādhan*, or in East Tirhut लाध *lādḥ* and South Bhagalpur लेध *ledha*. The string is generally made of straw. The upright post is fastened to the horizontal board, कतरी *katri*, by a wedge, गड़किल्ली *garkilli*, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a thick lump of wood called फेंटा *phenta*, or in Sāran फेता *pheta*, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called मॉंदर *māndar*) cut in the latter's exterior surface. A bamboo strut

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called खरचाही *khar-chāhi*, or in North-East Tirhut खंड़चारी *khanrchāri*, and in Gaya and Shahabad खंड़चर *khanrchar*.

260. *The arrangement for stirring up the oil-seeds.*—This is called रेवटी *rewti*, or in South Bhagalpur भरनाडी *bharnāthi* or उठकनी *utkani*, and does not exist in the sugar-mill. It consists of a peg, खूँटी *khūnti*, standing up in the cavity amidst the oil-seeds, alongside the peste; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, मरगवण *marthamh*, by another peg, खूँटी *khūnti*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. *The yoking apparatus.*—The rope which is fastened to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काहा *kārha*, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*. The canvas pad on the bullock's hump is काँधी *kāndhi*, and the cloth or wicker basket by which he is blindfolded is टोकनी *tokni* or खोला *khola*, or to the east खोलसा *kholsa*. The rope from the bullock's neck up to the curved block or डेंका *dhenka* is पगन्हा *pagha*, and the iron link fastened to this close to the bullock's neck is भौँर कली *bhaunr kali*. The rope round his neck, connected to the पगन्हा *pagha* by this link, is गरन्दवानी *gardawāni*, or in North-East Tirhut गरन्दानी *gardāni* and in Champāran गरन्दानी *gardāni*, and that going through the bullock's nose is नाथ *nath*. A bullock employed in an oil or sugar-cane press is called a नाटा बैल *nāta bail*.

262. *Miscellaneous.*—The circle in which the bullocks move is called पौर *paur* or पौरी *pauri*, and in South Bhagalpur also भर *bhar*.

263. The pot into which the oil drops is called चन्ना *chhanna*. As much oil-seed as can go into the press at one time is called घानी *ghāni*. The oil-cake which remains after the oil has been expressed is called खली *khalli*, or in Saran खरी *khari*, except the oil-cake of poppy seeds (खोलसा *posta*), which is called पीना खली *pina khalli*, or simply पीना *pina*.

264. To work the mill is पेरब or पेड़ब *perab*.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE-MILL.

265. The cane-mill is known as कोल्ह *kolh* or कोल्हू *kolhu* throughout the province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihār, being superseded by the English-made iron crushing-mill made at Bihaia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadar subdivision of the Patna district which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference:—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रेवटी *revoti*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

268. The hollowed wooden block forming the bed of the mill.—This is generally known as कोल्ह *kolh* or कोल्हू *kolhu*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Ohampāran घर *ghar*; and to the east, कुण्ड *kund* or कुँड़ा *kūṇṛ*. In Shah bad it is known as हण्डा *handā* or हँडोलुवा *hanrolwa*. In South Munger it is हौड़ा *hāṇra*, and elsewhere south of the Ganges हण्डा *handha* or हण्डा *handā*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पौड़ *pinr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhagalpur मङ्गरी *marro*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is generally मोरग्वार

morwār, with variants मोरवाह *morwāh* (North-East Tirhut), मुड़वार *murwār* (Shahabad and Patna), मूड़ *mur* (Gaya), मुरेरा *murera* or मुड़वारी *murwāri* in South Munger, and चनवा *chanwa* in Sāran. The पाचड़ or पाचर *pāchar* is a round piece of wood placed in the bottom of the cavity, and on which the crushing-pestle moves. रोड़ा or रोरा *rora* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चँदिया *chandiya* in Champāran and North-East Tirhut, and खोंच *khonch* to the east. In Sāran and Champāran रैन *rain* is a canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North-West Tirhut this is called रैन *rain*, in North-East Tirhut रसपैन *raspain*, and in South-East Tirhut खाता *khāta*.

270. The drain for the juice cut in the bottom of the block is to the north नरन्दोह *nardoh*; also in Tirhut नरोह *naroh*, in North-East Tirhut नरोही *narohi*, and in South-East Tirhut रसेड़ *raser*; in South-West Shahabad it is गुजुरा *gujurua*, and in the rest of the district जोहा *joha* or रसहा *rasha*; in Patna it is रसघारा *rasghāra* or निरोह *niroh*; in Gaya it is छोनी *chhoni*; in South Munger, चोना *chona*; and in South Bhagalpur, लरहो *larlo*.

271. The wooden spout through which the juice drops is पतनारी *patnāri*. In the body of the block a channel is cut in which the block, फँटा *phenta*, of the driving gear works. This is called घरनरा *gharra* in Shahabad and माँदर *mādar* in Patna.

272. The horizontal board to which the bullocks are attached.—This is कतरौ *katri*, with a variant, कतरि *kātari* or कातर *kātar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. The upright beam or pestle which moves in the hollow of the mill and crushes the cane.—For this three names are current, viz. मोहन *mohan* (Tirhut, except the north-west, Champāran, Patna, and South Munger), with variants, महन *mahan*, in Gaya and North-West Tirhut, and माँहन *monhan* in Shahabad, लाठ *lāth* (Tirhut and Champāran), and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Sāran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is मूड़ *mūnr*, मूड़ा *mūnra*, मूड़ी *mūnri*. The notch above this is north of the Ganges and in Patna कान्ह *kānh* or कन्हा *kandha*. In North-West Tirhut it is कन्हिया *kanhiya*, and in South-East Tirhut पन्ना *panja*. In Shahabad it is कान *kān* or लंगरा *langra*. In Gaya it is

मोहनम्बहा *mohanthambha*, and in South Munger देँका *dhenka*. The upper end rounded off is चुर *chūr* or चुरिया *churiya*, or (in North-East Tirhut) मूँह *mūnr*; and the curved block of wood joined to this is देँका *dhenka* or (in North Tirhut, Shahabad, and South Bhagalpur) देँकुषा *dhenkua*, and in Sāran देँकुषा *dhenkuha*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हरन्सा *harsa* or हरिषा *harisa*, and to the east (and in South Bhagalpur) मनिक्थम *maniktham* or मनिक् थम *mānik thām*. In Shahabad it is मनन्धम *mankham*, in Patna and Gaya खूँटा *khūnta* or मरन्धम *marthamh*, and मनिक्थम *māniktham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिभिया *jibhiya*, or in Sāran the front one is called फेन्टा *phenta*, and the back one कनेछ *kanail* or (south of the Ganges) कनेहो *kanheli*, and in Sāran कनेहो *kanaili*. In North-East Tirhut they are called जिभिया *jibiya*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन *nāadhan*, in Champāran नधन्ना *nadhna*, in Tirhut नधान *nadhān*, but in East Tirhut लाध *lādh*. In Shahabad it is टँडन्ना *tanrna*, in Gaya नाध बरन्ना *nādh barta*, in Patna नाधन *nāadhan*, in South Munger नाध *nādh* or बरब *barah*, and in South Bhagalpur सारंगी *sārangi* or लेध *ledha*.

277. The bamboo strut attached to the horizontal driving-board, and running up obliquely to meet the upright post, is called north of the Ganges खरन्चाँरी *kharchānri*, or south of it कमोरा *kamora* (Shahabad), खँडन्चर *khanrchar* (also in Shahabad), खडन्चर *kharchar* or खरन्चाली *kharchāli* (Patna and Gaya), कुडँडिया *kudanriya* in South Munger, and खरन्चारो *khanrchāro* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन *nāran* or नाधा *nādha*, or in East Tirhut लारन *lāran*.

278. The part of the horizontal beam on which the driver sits is कतारि *kātari*, कतार *kātar*, or कतरी *katri* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nādha* or (in Sāran) कनेहो *kanheli*, (in Gaya) नाधा बरन्ना *nādha barta*, and in Patna माँझा *mānjha*. काढ़ *kārḥ* or (in North-East Tirhut and Shahabad) काढ़ा *kārha* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole;

and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *peti*.

280. *Miscellaneous*.—The circle in which the bullocks move has various names, viz. गोरगपौर *gorpaur* (Sāran), पौदर *paudar* (Champāran and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahi* also in Patna, and बड़हरा *barhara* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गड़ियारी *genriyāri* generally, and गड़ियार *geriyār* to the west. The receptacle for cane ready cut is टोनियारी *toniyāri*, with variants टोनियाठी *toniyāthi* (Sāran, Champāran, and South-West Tirhut), टोनियासी *toniyāsī* (North-West Tirhut), and टोन्खाद *tonkhād* (South Bhagalpur). In Shahabad it is called अंगरवार *angarwār*.

282. A wooden mallet is used for pressing the cane under the crusher. This is चापी *thāpi*; also in North-East Tirhut मिलिट *milit*.

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरन्वाह *morwāh* or मौरन्वाह *monrōwāh*, or in South Bhagalpur घनन्वाहा *ghanwāha*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *chor*; other local names being नाद *nād* (Shahabad) and कुन्दा *kunda* (Shahabad, West Tirhut, and Patna), or (generally) चन्ना *chhanna*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally चन्ना *chhanna*, रचन्ना *rachhanna*, or चेनी *chheni*. Local names for this are तरौड़ी *tarauri* (Sāran and Champāran), चिह्ता *chhitta* (also in East Tirhut), or चिरहिरा *chhirhira* (Shahabad), and दलिया *daliya* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathaila*.

285. From these vessels the juice is removed to the boiler in a pot called कराह or कड़ाह *karāh*, or sometimes करासा *karāsa*.

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निरुहा *nisuha*, a variant being निरुसा *nisua* in South Bhagalpur. Other names are टेहा *theha* (North-West Tirhut), परिथेठा *pariyetha* (Gaya), कुकाठ *kukāth* (Patna), परकठ *parkath* (South Bhagalpur), and टोन्कठा *tonkatta* or टोन्कट *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Āzamgarh.

288. The basket from which the mill is fed is *हैंटी chainti* north of the Ganges, with a variant, *हौटी chhāti*, in North-East Tirhut. In Shahabad it is *ओड़ी ori* (also in East Tirhut) or *हैंची khainchi*, and in South Bhagalpur *ओड़िया oriya*. In Patna it is *बट्टा batta*, and in Gaya *पथिया pathiya*. The pieces of cane cut up ready for the mill are *गेंड़ी genri* to the west and optionally in East Tirhut, and *टोनी toni* in Patna, Gaya, and to the east. In South-West Shahabad they are *अंगारी angāri*.

289. As much chopped cane as can go into the press at one time is *घानी ghāni*, and as much juice as can be boiled at one time *ताव tāv*. The latter is also *खेपान khepān* in South-East Tirhut, *पाक pāk* in Patna, and *रान rān* or *रान्ह rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called *खोइया khoīya*, with local variants *खोड़िया khohiya* (Patna, Gaya, and the east) and *खोइहा khoīha* in South Bhagalpur. In Shahabad it is also *चेफुआ chephua*.

291. To work the mill is *पेरव* or *पेड़व perab*, and when several cultivators take it in turns, each turn is called *भँज bhānj*, *पारी pāri*, or (Gaya) *पलन्दी paltī*. When men work it turn by turn they are said to do it *भँजा सिरे bhānja sire* north of the Ganges, *जेरा फारी phera phāri* in Tirhut, and elsewhere *पारा पारी pāra pāri*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is *भँजहरिया bhanjhariya*, *सफ़ियेनी saḥiyaiti*, or (Tirhut) *सबठैनी sabthaiti*, and also in North-East Tirhut *सफ़िया saḥiya*. In South Munger *ढँक dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. *The men engaged on the mill* are as follows :—

(1) *The man who cuts the standing cane*.—This man is *अंगेड़ीहा angerīha* to the west generally, *गेंड़वहिया genrvahiya* in the north-west, *पजन्वाहा pajwāha* and *पगरवाह pagarwāh* or *पंगरवाह pangarwāh* in Tirhut. In Shahabad he is also *गेंड़हौला genrchhīla*, or in the south-west of the district *खोलवा chholwa*; in Patna and Gaya he is *केतरपारा ketarpāra* (from *केतारी ketāri*, sugar-cane), *परन्ताहर partāhar*, or *परनिहार parnihār*, and in South Munger *कतरपारा katarpāra* or *पतरपारा patarpāra*. In South Bhagalpur he is *घुरकट्टा ghurkatta* or *कटनिया kataniya*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

293. (2) *The man who cuts the cane into lengths for the mill* is कानू *kānu* in South Tirhut and Sāran. In Champāran he is पकवाह *pakwāh*, and to the west he is गँड़िकाटा *genrikāta* or अँगरवाह *angarwāh*. Elsewhere he is टोनकहा *tonkatta*, with a variant, टोनिकहा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजुरा *majūra*, and in North-East Tirhut sometimes जन *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

294. (3) *The driver of the mill* is कतरवाह *katarwāh*, with variants कतरिवाह *katariwāh* or कतरवाहा *katarwāha*, and in South Bhagalpur कतरवाहा *katarbaha*. In South-West Shahabad and in Tirhut he is called हंकवा *hankwa*.

295. (4) *The man who feeds the mill.*—He is मोरवाह *monrwāh* or मोरवाह *morwāh* generally. In Patna and Gaya he is घनवाहा *ghanoāha* or (in South Bhagalpur and South Munger) घनवाहा *ghanbaha*.

296. (5) *The man who removes the crushed cane.*—He is हलुआर *haluār* in North Tirhut; elsewhere this is done by the man who feeds.

297. *The buildings.*—The whole manufactory, including both cane-mill and boiling-house, is called कोलुआर *kolhuār*, or in South-West Shahabad गोलौर *golaur*. In Patna, Gaya, and the east it is called कोलसार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गँड़ियार *genriyār*, or गँड़ियारी *genriyāri* to the west and टोनियारी *toniyari* to the east. Local varieties of this last are टोनियासी *toniyāsi* in North-West Tirhut and टोनखाह *tonkhāh* in South Bhagalpur.

299. *Folklore on the subject.*—Near the place where the cane is cut into slips the men make a round idol of a deity called मकार बीर *makār bīr*, or in Shahabad महकार बीर *mahkār bīr*, and in North-East Tirhut महकार *mahkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became deified, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the deity worshipped is *बिसवकर्मा biswakarma*.

B.—THE BOILING-HOUSE.

300. This is in Sāran *गुरौर guraur*, and in Shahabad *गोलौर golaur*; elsewhere it is simply *कोल्हूआर kolhuār* or *कोल्साार kolsār* as above.

301. The fireplace is *चूल्हा chūlha*, or in South Munger *गमन्हेर gamher*. The hole through which the fire is fed with fuel is generally *मुह muh* or *मुँह munh*, but in Patna and Gaya it is *मोहन्हा mohkha*. The hole through which the fire is raked is *साँसी sānsi* generally north of the Ganges, *नंगन्डा nangra* in North-East Tirhut, *लंगन्डा langra* in Shahabad, and *उधान udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran *लंगन्डा langra* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is *धुआँकस dhuāṅkas* north of the Ganges and in Shahabad. In South-West Shahabad it is *धुंधुका dhundhuka*, in Gaya it is *हिक्का hikka*, in Patna *हौक hink*, and *नंगन्डा nengra* in South Bhagalpur and South Munger.

303. The stick used as a poker is *खोरनी khorni*, or in Patna *खोरना khorna*. Local names are *खोदीना khodauna* (South-West Shahabad), *लहन्वा लह्वाँ lahuāi* (Shahabad), and *अँचन्ना anchna* (to the east). In Shahabad *फरही pharuhi*, or in the west generally *फडरी phaluri*, is a piece of wood used for raking out ashes. The man who stokes the fire is called *कान kānu* north of the Ganges and in South Bhagalpur and Shahabad. Local names are *धुरकमिया dhurkamiya* (South-East Tirhut), *चुलहोका chulhonka* (East Tirhut and Shahabad), *चुलहन्हा chulhancha* (East Tirhut and Gaya), *अँचन्वाहा anchwāha* (Patna), and *अँचन्वाहर anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is *नाद nād* or *नादी nādi*, or (in Gaya) *चट्टी chatti*, (North-East Tirhut) *गगरी gagri* or *घेला ghaila*. Generally, however, it is kept in the *हन्हा chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, *कठही kathahi* or *कठखुरपी kathkharpi*, and to the east (also in Shahabad) *सेक saik* or *सेका saika*. Elsewhere south

of the Ganges it is सफई *saphai* or सफैया *saphaiya*. In South-West Shahabad it is, however, डोहरा *dohra*, and in South Bhagalpur it is डपन्टी *dapti* or डब्बू *dabby*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is खुरपी *khurpi* generally. In Sāran and Champāran it is खुरपा *khurpa*, and in North-East Tirhut कठखुरपी *kathkhurpi*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेड़नी *perni*, and दपटन *daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer पौना is *pauna*, or (North Tirhut) मैलचन्ना *mailechhanna*, (South-West Shahabad and South Bhagalpur) थापी *thāpi* (also made of wood), and जंजरा *jhanjhra* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is खुरपा *khurpa* in South-West Shahabad, हथा *hatha* or हत्था *hattha* (of earthenware) in Patna, Gaya, and South Munger, and चनौटा *chhanauta* in Sāran and South Bhagalpur.

308. The boiling-pan is called कराह, कड़ाह *karāh* or कराही *karāhi*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges सैक *saiik* or सक्ता *saiika*, and in Shahabad it is पंगौरा *pangaura*; in Sāran it is पौड़ा *paunra*. The pot in which the boiled syrup is placed is called मदकी *matuki* south of the Ganges, also (South-West Shahabad) ओड़ी *ori*, (Gaya) नदवा *nadwa*, खोरा *khora* in the South-East, and कूड़ी *kūri* in South Bhagalpur.

309. नाद *nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौड़ा *paunra* or पौही *paunrhi*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुरदम *gurdam* or (in South-West Shahabad) गुरदन *gurdan*. In Tirhut it is also called दबकन *dabkan*, and in South-East Tirhut सपई *sapaī*.

310. In North-East Tirhut माट *māt* or कोठी *kothi* is the large vessel in which the juice is finally coagulated. These are in Tirhut गुरपौर *gurpaur*, and in Champāran (made of sun-baked earth) डेहरी *dehri*.

311. राब *rāb* is undrained raw sugar, and गूर *gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane

C.—THE SUGAR REFINERY.

312. A sugar refinery is known as चीनी के कारखाना *chīni ke kar-khāna* or चीनी के गोदाम *chīni ke godām*. South of the Ganges the word खँडुसारी *khanrsār* or खँडुसारी *khanrsāri* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कराह के घर *karāh ke ghar*. In South Bhagalpur it is भट्ठा *bhattha*.

313. In making coarse sugar (काँची चीनी *kānchi chīni*), a vat, a drain, a reservoir, and a treading-floor are used

314. The vat is in Shahabad चौद *haud* or हौदी *haudi*, in Gaya चबन्ना *chahbachcha*, in Patna खँडुगरना *khanrgarna*, and in South Bhagalpur गुरन्धरी *gurhandi*. North of the Ganges and in Gaya it is नाद *nād* or नाँद *nānd*.

315. The drain is नाली *nālī* or नारी *nāri*, or in South Bhagalpur कारहा *karha*. In Sāran it is also called खाना *khāta*.

316. The reservoir is north of the Ganges, and optionally in Shahabad, नाद *nād* or नाँद *nānd*. In Shahabad it is डोभा *dobha*, in Patna चौद *haud* or चबन्ना *charua*, and elsewhere south of the Ganges चबन्ना *chahbachcha*.

317. The treading-floor is पट्टा *patta* north of the Ganges. South of it, it is in Shahabad पाटा *pāta*, in Patna and Gaya चबन्ना *chabutra*, and to the east चट्टी *chatti*.

318. In making regular sugar or सक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motri*, or in Patna नारंगी *nārgi*, in Gaya थैया *thaiya*, and in South Bhagalpur गाजा *gāja*) of sugar are tied up in cloths [लोथा *lotha* or (in Patna and Gaya) हलना *chhalna*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खँच *khānch* or खँचा *khāncha*, or (in Champāran and East Tirhut) हँडा *chhainta*. In Shahabad it is ठटरी *thatri* or टिकठी *tikthi*, in Patna and Gaya टेकठी *tekthi*, and in South Bhagalpur चँचरी *chānchri*. The weights are चँपा *chāmpa*, or, when made of stone, पथल *pathal*, or in Sāran थापी *thāpi*.

319. The following utensils are used in the boiling-house:—

- (a) An iron boiler, कराह *karāh*, कारहा *karāha*, or काराही *karāhi*. When an earthen boiler is used, it is called खपड़ा *khapra* or खपड़ी *khapri*, or in South-West Shahabad and East Tirhut अथरी *athri*.

- (b) An iron ladle for removing the scum. This is झनौटा *chhanautā* or पौना *pauna*, also in Patna and Gaya झंझरा *jhanjhra*.
- (c) An earthen pot with holes in it, used as a filter, नाद *nād* or नौद *nānd*. In South-West Shahabad it is ठेंठिवाळ नाद *thenthīwāl nād*.
- (d) A filter of river grass, known as सेंवार *semōār* or सेवार *sewār*, or in North-East Tirhut सेमार *semār*.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called सितुहा *situa*, or in South-West Shahabad सितुहा *situha* or सुतुहा *sutuha*. A curved knife used for the same purpose is सिहोरगनी *sihorni* in Sārān and Champāran, सेहोरगना *sehorna* in Shahabad, and सोहरगना *sohorna* in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is खाँचा *khāncha* or खाँची *khānchi*. In Gaya it is डलवा *dalwa*, and in the east also डेली *deli*.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges तामिया *tāmiya* or (in Sārān and North-East Tirhut) तमिया *tamiya*. South of the Ganges it is डब्बू *dabbu*, (in Shahabad) गुरन्दन *gurdan*, or in South Bhagalpur झंझरा *jhanjhra*.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is तामा *tāma* north of the Ganges; in Shahabad it is खुरचनी *khurchani* or डोहरा *dohra*; in Patna and Gaya it is डोलनी *chholni*; and in South Bhagalpur डोहला *dohla*.
- (i) The earthenware jug for pouring the syrup into the boiler is सैका *saika*, also हत्था *hattha* in Patna and Gaya, and पंचनी *panchni* in South Bhagalpur. A larger jug of the same kind is निमड़ा *nimra* north of the Ganges, and निबड़ा *nibra* or परगहा *parchha* south of it; also तौला *taula* in the east.
- (j) The wooden supports of the filter are north of the Ganges खाता *khāta*, or खूँटा बल्ला *khūnta balla* south of the Ganges. They are in Shahabad सिही *sirhi* (also in South Munger) or तिरपार *tirpāi*, and टेपार *tepāi* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called गोड़ी *gori*.

- (k) The shovel for stoking the fire is फरही *pharui* or फहरा *phahura* in Sāran and Champāran, and फरहा *pharua* or कोदारी *kodāri* in East Tirhut. In Shahabad it is खड़ना *khorma*, or in the south-west of the district फरसा *pharsa*. In Gaya it is कड़नी *karhni*, in Patna अगंकड़ना *agkarhna*, and in the east करंकुल *karchhul*.
- (l) The ladle for stirring the hot syrup in the cooling pan is तमियाँ *tamiyān* north of the Ganges and तंबिया *tambiya* in Shahabad. In South-West Shahabad it is डबू *dabbu*, in Patna and Gaya घटना *ghatna*, and in the east also दाबा *dāba*.
- (m) The piece of matting or cloth in which the sugar is dried in the sun is पाल *pāl*, also in South-West Shahabad पाटा *pāta*, in Gaya टप्पर *tappar*, in Patna टाट *tāt*, and in South Bhagalpur चट्टी *chatti*.
- (n) The flat wooden pans for cooling the syrup are कठौता *kathautā* or कठौती *kathauti*, also in the east कठौत *kathaut*, and in Sāran कठवत *kathwat*. In Sāran and Champāran they are नाद *nād* or ओसौनी *osauni*.
- (o) The vessel into which the juice drops as it is filtered is परन्हा *parchha* or (North-East Tirhut and Shahabad) तौला *taula*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.*

321. The indigo beating-vat is महाद के चौद (or चौद) *mahāi ke hauj* (or *haud*), and also in North-East Tirhut महनिया चौद *mahaniya haud*. The water reservoir is खजाना *khajāna*. The upper or steeping-vat is बोहार के चौद *bojhāi ke haud*, or in East Tirhut बोहनिया चौद *bojhaniya haud*. The rake for agitating the fermented liquor is फहरौ *phahuri* in Sāran and फरहा *pharua* elsewhere. In North-East Tirhut it is also फरसा *pharsa*.

* The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by natives. In European factories the use of steam power has made considerable changes.

322. The beams of wood for pressing the plant are दबौटा *dabauta* in Sāran and Champāran, सहतीर *sahrtir* in Tirhut and Sāran, दाब *dāb* or धरन *dharan* in North-East Tirhut, and बीम *bīm* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusi*, or in Champāran तान *tān*. In East Tirhut they are called चिरपाहा *sirpāha*. Under these pressing-beams are placed, बहा *ballal*, or in Sāran कैच *kainch*, which are bamboos laid immediately on the top of the plant.

323. The हौदरी *haudri* (Sāran and South Tirhut) or माल झड़ी *māl jhari* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nālī* or नारी *nāri*, or in Sāran मोरी *mori*, and the डेकन *chhekan* is the door by which it is closed. The strainer is चन्ना *chhanna*, or in South-West Tirhut चद्दर *chaddar*.

324. The boiling-room is कराह घर *karāh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बाळू मेज *bālu mej* or (in South-East Tirhut) माल मेज *māl mej*.

325. The पीरिच *pirich* or पीरिस *piris* is a corruption of the English word "press," in which the boiled liquor is placed in a cloth and the water pressed out. In Sāran डाला *dāla*, and elsewhere चलना *chalna*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच *pench*. The square boss or nut on it is दिबरी *dhibri*. The मोरनी *morni* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोरनी *mamorni* or पेचकस *pechkas*. The large wooden beam through which the screw passes is टेहा *theha* in Sāran, and elsewhere दबौटा *dabauta* or दाब *dāb*; when it is made of iron it is called in South Tirhut बाँक *bānk*. The कुटका *kutka* are small pieces of wood placed below and above the डाला *dāla* or चलना *chalna*.

326. The machine for cutting cakes is फरमा *pharma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोटी *goti*, and they are dried in a drying-house, गोटी घर *goti ghar*, on shelves, called in East Tirhut मचान *machān*, and elsewhere चाली *chālī*.

328. The following are among the implements used in indigo agriculture:—

- (1) The धर्म लगी *dharm laggi*, a wheel for measuring land, each revolution of which covers one लगी *laggi*.
- (2) The कुदर *kudār* or कुदरि *kudāri*, a mattock for digging.
- (3) The हार *har* or plough, which is of two kinds—
 - (a) बिलाग्रली *bilāṅṭī*, or English plough.
 - (b) देसी *desi* or कठौर *kathaur*, the country plough.
- (4) टाँड़ी *tānri*, the drill plough.
- (5) कण्डा *kanta* or खखोरनी *khakhorni*, the rake or harrow.
- (6) खुरपी *khurpi*, the spud for weeding.
- (7) चाँस *hānsu* or हंसुआ *hansua*, the sickle for cutting the plant.

CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879:—

On the 20th September the writer bought 24 *seers* of cotton, being a day's plucking on a sunny day from about a biga and a half of cotton field. The cotton बाँगा *bānga* (see § 1016 for the various names and varieties) was of the kind called कोकट्टी *kokṭī*, which ripens in the month of *Bhādon* (August-September). It was pulled out of the husks from the tree.

20th—26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called कर्कट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बंगौर *bangaur*, from the बाँगा *bānga*. This is done by a machine called चरखी *charkhi*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the

other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper screw has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The **बाँगा** *bānga* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called **खूँटा** *khūnta*, and each of the rollers **जाठि** *jāthi*, or in Sāran **सँझारी** *sañjāri*. Underneath the rollers is a cross-bar, called **कल** *kal*, joining the two uprights and holding the machine-together. The **खूँटी** *khūnti* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The **पचन्नी** *pachri* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called **मकरी** *makri*, and it is held to it by the **किल्ली** *killi* or lynch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called **लागनि** *lāgani*, or in Sāran **चलौनी** *chalauni* and in Gaya **हथौरी** *hathauri*.

332. The base of the machine in which the uprights rest is called **पीड़ा** *pīrha*, or to the west **पिहिवा** *pīrhiya*, and out of this projects behind, along the ground, the **मज्जवा** *majhwa*, on which the foot of the operator is placed to keep the machine steady.

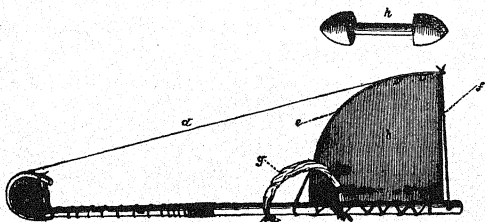
333. The cotton, when cleaned from the seeds by this machine, is called **रू** *rū*, **रूँ** *rūi*, or **तूर** *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmāns and low-caste Hindus. **रू** *rū* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (**तूनब** *tūnab*, **तूँनब** *tūnnab*, or (in Shahabad) **तूसब** *tūsab*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

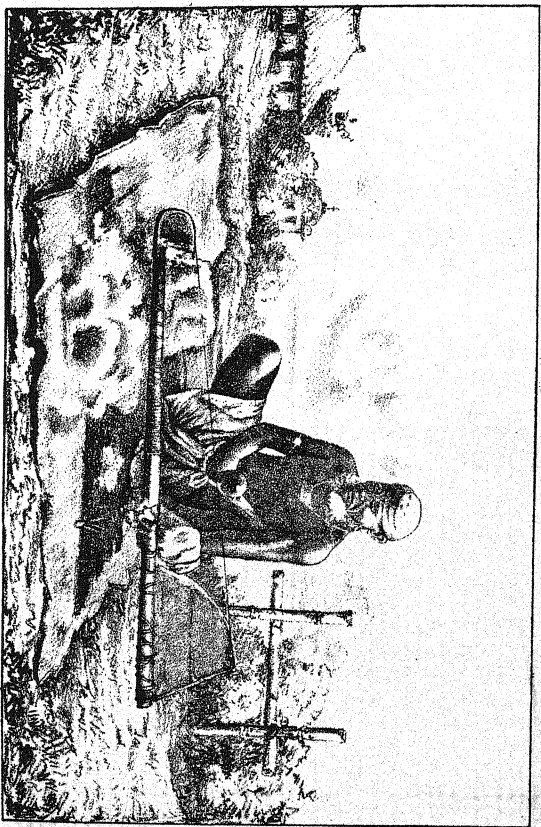
21st October.—The cotton was to-day put out in the sun preparatory to being carded (घुनब *dhūnab*, to card).

22nd October.—To-day two cotton-carders (घुनिया *dhuniya*) came to card the cotton. Each brought with him a machine, called a घुनकी *dhunki*, or to the west धनुही *dhanuhi*. In Gaya it is घुनेठी *dhunethi*, in South Munger and South-East Tirhut घुनेठ *dhunaith*, and in South Bhagalpur घुनहठ *dhunhath*.

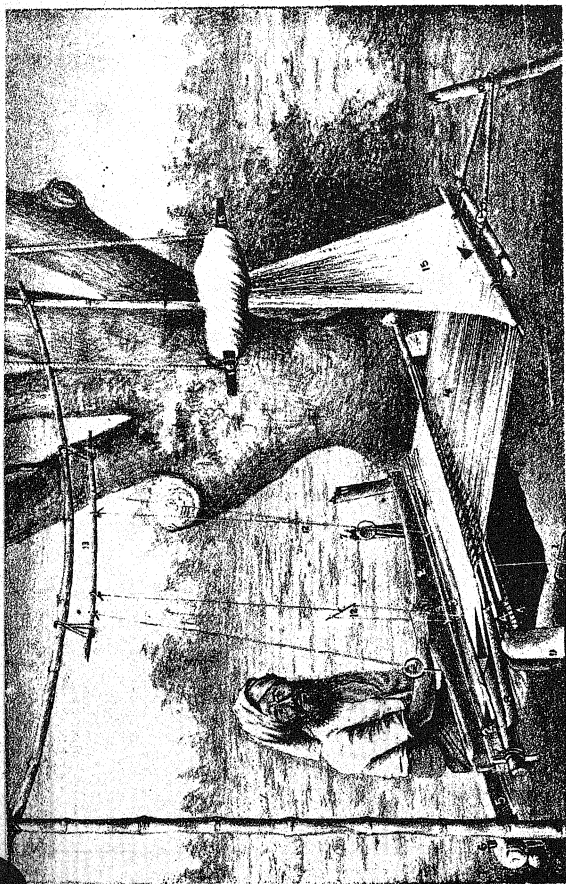
335. It is composed of the following parts :—



- (a) The flexible piece of wood acting as a bow, called डण्डी *danti* or डण्डा *danta* to the east and डण्डी *dānri* to the west.
- (b) A broad wooden board, called फरेहा *phareha* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharauta*, in South Bhagalpur फरुहा *pharuha*, and elsewhere as फरन्हा *pharha*.
- (c) The bridge over which the string is passed, माँगी *māngi*. In Shahabad and also optionally in East Tirhut it is माथा *mātha*, in South Bhagalpur मथवा *mathwa*, and in South Munger मगवाची *magwāsi*.
- (d) A leather string, called तान *tānt*. In Patna and Gaya it is also called रोदा *roda*.
- (e) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *phareha*, on which the string rebounds, called पुछेट *puchhet* or पुछेटा *puchheta* generally,



A Cotton-carder (Dhuniya) at Work



The Country Loom (Karigah).

1. Karkha.
2. Karkhi (comb).
3. 5. Basi (bobbins).
4. 4. Ser.

5. Chauspai (veller).
6. Jibhela.
7. Bamotri.
8. Karkhaus.

9. Kankali.
10. Agela.
11. Dorkandika.
- 12, 13. Nachas (beddle-loom).

13. Kar (wyper loom).
14. Pui (wool).
15. Sirkam.
16. Tungai.

पक्षौटा *pachhauta* in Tirhut, and काँकर *kāṅkar* in Sāran and Champāran. In North-East Tirhut it is पुश्तैल *pushtail*, and an optional name in Shahabad is पक्षौटा *pachhauta*.

- (f) A stout leather string along the outer side of the फरेहा *phareha*, to one end of which the तान *tānt* is attached, while the other end is fastened to the दन्ती *danti*. It is used to tighten the तान *tānt*, and is called घिरन्ची *ghirechi* or घुरन्ची *ghurchi*. When pegs are used for tightening this, they are called बीरी *biri* or बिरिया *biriya*.
- (g) The हथन्हर *hathhar*, हथनगर *hathgar*, or हथन्कर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथन्कर *hathkar*, with variants हथन्कड़ *hathkar* or हथन्कड़ा *hathkara* in Shahabad. In North-West Tirhut it is हथरा *hathra*, in South-West Tirhut and Sāran हथा *hathā*, and in Sāran and Champāran मुठ्वारा *muthwāra*.
- (h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the तान *tānt* is struck and twanged with it. It is called जिस्ता *jista*, and also (in Tirhut and South Bhagalpur) दिस्ता *dista*. In Patna it is called दस्ता *dasta*, and in South Munger दिस्ता *dista*.

336. In using this instrument it is held by the left hand under the हथन्कर *hathkar*, which passes over the wrist, and the तान *tānt* twanged in the midst of the cotton by the जिस्ता *jista*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The घुनकी *dhunki* is not allowed to rest on the ground, but is supported in the air by the हथन्कर *hathkar* passing over the wrist, and it springs up and down as the तान *tānt* is twanged.

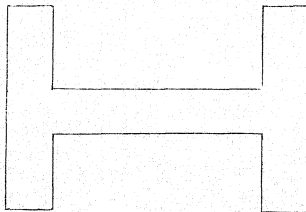
337. The whole pile of cleaned cotton was called गोठी *gothi*. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पीनी *piṇi*, and to the west पिउनी *piuni* or पेवनी *pevni*. A local name in East Tirhut is पीर *pir*. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिँहसरि *pinhsari*, and is then rolled on a board, called पिहिया *pirhiya*, with the palm of the hand. These are then tied up in bundles of about ten each, called मुठी *mutthi*.

338. These पौनी *pāni* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is चरखा *charkha*, but in South-West Shahabad it is रहटा *rahta*, and in the south-east जरखा *jarkha*.

340. Its parts are as follows:—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पीड़ा *pīrha* or पिड़िया *pīrhiya* to the east, and पिड़ै *pīrhai* to the west. The connecting bar between the two cross-pieces is मंजवा *manjhwa* or मंजा *mānja*, in Patna and Gaya it is लतखोरा *lathkora*, and in South Bhagalpur मनझाड़ *manjhāi*.

342. *The driving-wheel.*—The supports of the driving-wheel are called खूँटा *khūnta*. The wheel itself is composed of two parts,—

- (a) The central boss or nave, and
- (b) The four spokes on each side of the nave.

343. The nave is called मूँदी *mūndī* or मूँदी *mūndī* south of the Ganges, and मूँरी *mūnri* or मुँरिया *mūnriya* north of it; in East Tirhut it is also तामा *tāma*, and in South Bhagalpur and South Munger पैला *paila*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पुत्ती *putti* or पूती *pūti*, or in South-West Shahabad कमरी *kamri*; sometimes they are also called खूँटा *khūnta* or खूँटी *khūnti*.

345. These spokes are held in their places by a string, called *अवाल* *awāl* to the west, *अवाल* *amwāl* in Patna and Gaya, and *अमाल* *amāl* or *अमाल* *amāl* to the east. In South Munger it is *अमाल* *amhāl*. This string goes round the extremities of each radius of each side alternately: thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-band which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called *लाठ* *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called *जाठ* *jāth*, and in North-East Tirhut also *लाइठ* *lāith* or *जाइठ* *jāith*. South of the Ganges it is generally *बेलना* *belna*. It is caused to revolve by a crank end called *मकरी* *makri*, or in Shahabad and West Tirhut *नाक* *nāk*. It is *दाही* *dāhi* or *दहिवा* *darhiya* elsewhere south of the Ganges, except South Bhagalpur, where it is again *मकरी* *makri*. To this is attached a handle, called to the west and in Gaya *चलौना* *chalauna*, and to the east *लरना* *larna* or *लारनि* *lārani*. In South-West Shahabad it is called *भौंती* *bhaunti* or *भौवत* *bhāmvat*, and in Saran optionally *चलौनी* *chalauni*.

347. The driving-band is called *माल* *māl* or *माल* *māl*. It is rubbed with rosin (*धूमन* *dhūman*) and oil (*तेल* *tel*), and is then blackened with charcoal (*कोयला* *koēla*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the *मलकाठी* *malakāthi* (*vide post*), and once not.

348. The spinning apparatus.—We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called *खंटी* *khānti*, and the middle one is called *मलकाठी* *malakāthi*. In Patna these three uprights are called together *पचकठिया* *pachkathiya*, and in South-West Shahabad *खुंटिपुत्ती* *khuntiputti*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length, facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it, so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरख *chamrakh*. These form the bearings of the spinning-axle, which passes through them.

350. *The spinning-axle.*—This is called टेकुचा *tekua*, and also to the west टेकुचा *tekua*. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called चुकी *chhuchhhi*. Outside the outer washer on the spinning-axle is a flat disc called फिरकी *phirki*, and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मलकाडी *malakāthi*, then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाडी *malakāthi*; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी *pīnī*) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकरी *kukri*, or in Sāran कुकुरी *kukurhi*, and is wound off on a winder, called परन्ता *parta* or परेता *pareta*. It is also called in South-West Tirhut नटवा *natwa*, and in East Tirhut लटवा *latwa* or नटवा *natwa*. In South Bhagalpur it is called नटई *natāi*. This is like an ordinary silk-winder. The handle (चलौना *chalauna*) of the driving-wheel is taken out of its socket in the crank (मकरी *makri*), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

is conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally पोला *pola*, पोली *poli*, or पोलीया *poliya*. Local names are नत्ती *natti* (North-East Tirhut), लत्ती *latti* (Patna and Gaya), and कर्ची *karchi* in South-West Shahabad.

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोलहा *jolha* or मोमिन *momin*, and a Hindu weaver is तंतवा *tantwa* or तंतौ *tānti*, 'or, in Shahabad तंतो *tānto*. Sometimes the Hindi word जोलाहा *jolāha* is used instead of जोलहा *jolha*.

356. The Musalmān weaver or जोलहा *jolha* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

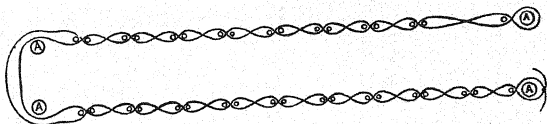
करिगढ़ छाड़ तमासा जाय
नाहक चोट जोलाहा खाय.

*Karigah chhār tamāsa jāy,
Nāhak chot jolāha khāy.*

—‘He left his loom to see the fun, and for no reason got a bruising.’ Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying यों करना तब गोड़ काटवों, यों करना तब चाय काटवों, और यों करना तब ना-, *yon karba ta gor kātbon, yon karba ta hāth kātbon, aur yon karba tah nā-*, —if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no—, and his nose was off. A proverb जोलन्हा जानथि जौ काटै *jolha jānathi jōu kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौसा चलल घास केँ, जोलन्हा चलल घास केँ *kaua chalat bās ken, jolha chalat ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोलन्हा भुतिऐलाह तीसी खेत *jolha bhutiaīlah tīsī khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहसलि जोलन्हिनि बापव दाँदी नोचे *bahsali jolhini bāpak dānrhi noche*,—a wilful weaver’s wife will pull her own father’s beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

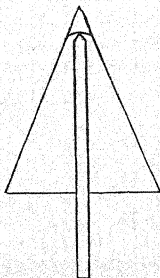
those at one end another smaller staff. Round these sticks the thread is twisted as follows:—



A, A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करन *tāni-karab*, or in Shahabad ताना करन *tāna karab*. The bamboo posts are called खूँटी *khūnti*, and each stick, सर *sar*. These last are called in Sāran, Champāran, and North-West Tirhut सरका *sarka*.

359. The sticks immediately in front of the bamboo posts are called to the west चिट्ठा *chhitua*, in Shahabad चिपकी *chhipki*, and to the east चिट्ठीकी *chhitki*, also in North-East Tirhut डोरीक सर *dorik sar*. The whole apparatus is called तानी *tāni*, or in Shahabad ताना *tāna*, and the thread to be stretched is put on a kind of pyramidal reel called चरखी *charkhi*. It spins on a spindle, called दगनी *dagni*, or in Shahabad दाँगी *dāngi*, and in the inside of the apex of the cone is a cup called थोड़ी *thori*, or in Shahabad थोड़री *tholri*, in South Munger थोड़ली *thorli*, and in South Bhagalpur तोरे *toi*, which rests on, and revolves on the point of, the spindle: thus—



360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the circum-

from that used in England. It is called करिगढ़ *karigah* to the west and करगढ़ *kargah* to the east. It consists of the following parts:—

- (1) The *shuttle*.—This is धरकी *dharki* in Gaya and to the west, and कपरबिन्नी *kaparbinni* or कपरबीनी *kaparbini* to the east. In North-East Tirhut it is also called कपरनी *kaparni*.
- (2) The *needle* inside the shuttle, on which the thread is wound, is तिररी *tiri*, and the tube which revolves on this कुन्ही *chhuchhhi*, or in Shahabad कुन्ही *chhunchhi*. When thread is wound on this tube the whole is called नरी *nari*, also in East Tirhut लरी *lari*. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरी *pakhnari* to the west and in South-East Tirhut, बीर *bir* in South Bhagalpur, and पखबीर *pakhbir* or पखेचारी *pakheari* to the east. A weaver estimates his work by the number of नरी *nari* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, टँगवच तऱ टँगच, नहिँ तऱ नौ नरीक हरकति होएत *tangbah ta tângah, nahin̄ ta nau narik harkati hoet*,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The *wooden frame* suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथा *hatha* or हथा *hattha* in West Shahabad, Patna, and West Tirhut, कमरहँड़ *kamhanr* in the west generally, कमरहर *kamhar* in the north-west, and कमरहथा *kamhanda* in Gaya. In North-East Tirhut it is ताना *tāna*, and in South-East Tirhut तानी *tāni*. In South Bhagalpur it is तनकर *tankar*.
- (4) The *comb* of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राख *rākh*.
- (5) The *heddles*, which alternately raise or depress the threads of the warp, are बाए *bae* or बै *bai*.
- (6) The set of three *reeds* which is placed in front of the heddles to keep the two sets of the threads of the warp apart is

अतरावन *atrāwan* north of the Ganges generally and in Shahabad, and तरावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भञ्जनी *bhanyni* in Champāran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अतरावन भाँज *atrāwan bhānj*. In Patna and the south-east the reeds are also called सर *sar*.

- (7) The elastic *bow* which keeps the woven cloth stretched in front of the weaver is पन्निक *pannik* south of the Ganges; north of the Ganges it is पन्निक *pannikh*, and also पन्नी *panni* in East Tirhut.
- (8) The wooden *roller* behind which the weaver sits, and on which the cloth is wound up as fast as it is made, is in the north-west, in West Shahabad, and in South Munger लपेटन *lapetan*; elsewhere it is चौपन *chaupat*.
- (9) This is supported by *posts* called खूँटा *khūṭa*; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जिभेला *jibhela* everywhere, in North-East Tirhut also जिहला *jihla*, and in South-East Tirhut also जिहला *jihela*. In South Bhagalpur it is गाली खूँटा *gāli khūṭa*. The left-hand one, against which the roller rests, is बँघेला *banghela* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारी *bamwāri* or बँवरिया *bamwariya*, in Shahabad it is also पहेला *pachhela*, and in South-West Tirhut कँधेला *kandhela*. In South-East Tirhut it is also called बमैला *bamaila*. In South Bhagalpur it is simply खुट्टा *khutta*.
- (10) The woof is supported at the end opposite the weaver by a piece of wood called खरकौट *kharkaut* to the west and खरकौटी *kharkauti* to the east or खरकुटी *kharkuti* in South Bhagalpur, which is held up by pillars called कनेली *kanaili* to the north and west, खूँटा *khūṭa* in East Tirhut, थूम *thūm* in Patna, हूँबी *thumbhi* in Gaya, and हूँबा *thumba* in the east, and also खरको खूँटा *kharko khūṭa* in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called अगेला के खूँटा *agela ke khūnta*, or in Tirhut सरकौनी के खूँटी *sarkauṇi ke khūṇṭi*; the second peg is called डोरबन्धा के खूँटा *dorbandha ke khūnta*, or in South Bhagalpur कनकिल्ली *kankilli*.
- (12) The *treadle*, which the weaver moves with his foot, is पौसर *paunsār* or पौसर *pausār* generally, and in East Tirhut पसार *pasār*. The knob on this, held between the weaver's toes, is पौतान *pautān*.
- (13) The *upper levers*, to which the heddles are attached, are नचनी *nachni* generally. In East Tirhut they are लोचनी *lochni*, and in South Munger लचनी *lachni*.
- (14) These levers are fastened to an *upper beam*, which has various names, viz. अभेर *abher* to the west, भितभेरा *bhitbhera* in Sāran and Champāran, धाचाना *dhachāna* in South-West Tirhut, धचान *dhachān* or अकासी *akāsi* in North-East Tirhut, उपरकर *uparkar* in South-East Tirhut, करबार *karbār* in Gaya, and कर *kar* in Patna and South Munger.

364. The loose end of the woof (पाइ *pāi*) is called चिरारा *sivāra*, and it is wound up on a टंगनी *tangni*, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called नोनियाँ *noniyān*. The round vat in which he dissolves the saltpetre from the saline earth is कोठी *kothi* north of the Ganges, and south of it अहरी *ahri*. The mother liquid thus produced flows out through a drain called पनार *panār* in Tirhut and to the east, and पौनार *paunār* to the west; also in Sāran मोचान *mohān*, and in South-West Shahabad परनौहा *parnauha*. It flows into an earthen vessel fixed in the ground, called नदन्हा *nadha*, नाद *nād*, or नादा *nāda*, also परन्हा *parchha* in Tirhut and towards the west, and गड़नी *garni* in South-East Tirhut.

366. The mother liquid is called रस *ras*, or in South-West Shahabad अग्नरस *agras*. After the saltpetre has been deposited, the

refuse liquid from which salt can be educed is called पहाड़ी *pachhāri*, or in South-West Shahabad काही *kāhi*. In Sāran काही *kāhi* means the liquor from which salt is educed, and पहाड़ी *pachhāri* the refuse which is thrown away.

367. Over the round vat are placed bamboo rafters, which are called कोरई *koraī* to the west, कोरो *koro* in North-East Tirhut, and पटवटन *patwatan* in South-East Tirhut. These are supported on bricks, ईटा *inta*, and over them is spread straw, called बाजा *chhāja*, छिड़ी *chhitti*, or खर *khar*.

368. The mother liquor is boiled in a large iron pan called कराह *karah*, or (to the east) तौला *taula*. When made of earth it is called कुण्डा *kunda*, or in Sāran खोर *khor*. The fireplace is called चूल्हा *chūlha*. The pot for cooling the boiled liquid is हँडिया *hanriya*, or to the east तौला *taula*.

369. The iron curved spud by which the saline earth is scraped from the ground or wall is खुरप्पा *khurpa*, and the mattock for digging is फहरा *phahura* to the west, कोदार *kodār* in Tirhut, and कुदारी *kudārī* in Sāran. The basket for carrying the saline earth is टोकड़ी *tokri*, and that for carrying the saltpetre हँटी *chhainti*

370. In South-West Shahabad—

- (a) जवचा सोरा *jarua sora* is saltpetre prepared by boiling ;
- (b) बाबी सोरा *abi sora* is saltpetre prepared by evaporation by the sun's rays ; and
- (c) कलमी सोरा *kalmi sora* is refined saltpetre

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भट्टीदार *bhatthidār* or बाबकार *abkār* is a distiller. In Sāran he is also called रँकी *rānki*. कलाल *kalāl* is a Muhammadan who sells country-wine ; कलवार *kalwār* is a Hindu who does this. कलाल *kalāl* and रँकी *rānki* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान *gaddiān*. भट्टी *bhatthi* is a distillery. कलाली *kalālī* or गद्दी *gaddi* is a place where country-spirits are sold.

372. The still is called भट्टी *bhatthi*, and consists of the following parts:—

- (1) देग *deg* or डेग *deg*, the boiler.—This has a baked earthen cover called अधकार *adhkār*, or in Sāran अधकर *adhkar*.

- (2) Over this is inverted a wide-mouthed globular copper vessel; this is called ताम्बी *tāmmi*, or in Sāran तमिया *tamiya*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is नाद *nād*. The water flows from this through a pipe called पौनल्ली *paunalli*, or in South Bhagalpur पन्नाली *pannāli*, and in Sāran also ढोंगा *dhonga*, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called मधनरी *madhnari*.
- (5) The spirit is collected in an earthen jar called टाँक *tānk* or मटका *matūka*, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is रस *ras*; also, in Gaya, बकसा *baksa*, and in South Bhagalpur also गोरा *gora*.
- (7) साजन *sājan* or छावन *chhāvan* is water used for diluting spirit, so as to increase the quantity for sale.
- (8) The liquid for distillation is made as follows. Liquid (रस *ras*) and sweet preparations (मीठा *mītha*) are mixed and buried in the ground. This mixture is called कसौजी *kasaunji*. When it is ripe महुआ *mahua* is poured into it. This act of mixing is called भरन्ती *bharti*. When the mixture is sufficiently fermented for distillation it is called बोझाई *bojhāi*. The constituents of the रस *ras* and of the मीठा *mītha* vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are चुकड़ *chukkar*, गुरकी *gurki*, or पिटौचा *pitaua*.
- (10) Pots for keeping the spirit in the shop are called माट *māt*, कोरेना *korena*, or in Shahabad कौरना *kaurena* and बइयाम *buīyām*. In Sāran another name is कराबा *karāba*.

373. Ordinary weak country-spirit is दोकानी *dokāni*, and also in Sāran खसिया *khasiya*; the next strongest (when made of गूर *gūr* only) is कन्दी *kandī* or (when made of other materials) दोबारा *dobāra*; the next strongest is सौम्फी *saumphī*, or in South-East Tirhut सेबारा *sebāra*; and the strongest of all, महारदार *mahardār*.

SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE
TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पासी *pāsi*.

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makri*, or to the west पकुसी *pakusi*. In Shahabad it is पकसी *paksi*, and in Tirhut and Patna फँदिया *phandiya*. The body-rope is generally डँकुवाँस *danrwāns*. In the east it is also रस्सा *rassa*, and in South Munger बरगना *bārta*.

376. The longish earthen pot in which the juice is collected is called लवनी *labni*, or to the east उरहर *urharh*. Round its neck is tied a string, called to the west अरवन *arwan* and to the east फन्नी *phanni* or फनकी *phanki*, or in South-East Tirhut रौना *rauna*. This string is hooked on to a hook, अँकुरा *ankura*, or in Sāran अँकुरा *ankurha*, in Shahabad अँकुसी *ankusi*, and in South Bhagalpur अँकोरा *ankora*, which is tied to the man's waist by a rope, लेवार *lewār*, or in Sāran डँरकस *danrkas*, in Champāran डँड़ा *dānra*, and in South Bhagalpur पेटार *petār*.

377. The sickle used for cutting the palm-tree is हंसुली *hansuli* to the west and हंसुआ *hansua* to the east. It is sharpened on a piece of wood called लौठा *lautha*, and also, to the east सोंठा *sonta*, or बलुथड *baluath* in South Bhagalpur and बलेठा *baletha* in South Munger.

378. A हथौना *hathouna* or तरकड़ी *tarkatti*, or in Sāran लपना *labna*, is a large longish earthen pot for holding toddy (ताड़ी *tāri*). In South Bhagalpur तौला *taula* or कुन्दा *kunda* is an ordinary vessel for holding it. नापा *nāpa*, or in Sāran नपन्ही *naphi*, is a small earthen pot used for measuring it, and जोरवा *jorwa*, बररिया *barariya*, and गोहवाँ *gohwān* are in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is तार or ताड़ *tār*, and the juice is तारी or ताड़ी *tāri*. There are two kinds of this tree—the female one, which bears fruit and is called फलतार *phaltār*, or in South Bhagalpur फला *phalla*, and the male one, which produces hairy flowers and is

called बलन्तार *baltār* or फुलन्तार *phultār*, or in North-East Tirhut फुलन्दो *phuldo*, and in Sāran बलिहा *baliha*. A खँगरा *khangra*, खगरी *khagra*, or खगरी *khagri* is a young palm-tree. A कोही *koḥi* (North-East Tirhut) or a बहिरा *bahira* (South-East Tirhut), बाँझी सिस्वा *bāñjhi sisva* or अनाहु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice ; a बसन्ती *basanti* is a tree which produces juice in spring, and जेठुआ *jethua*, or in Sāran साल *sāl*, one which does so in summer, while घौद *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is छेवब *chhewab*.

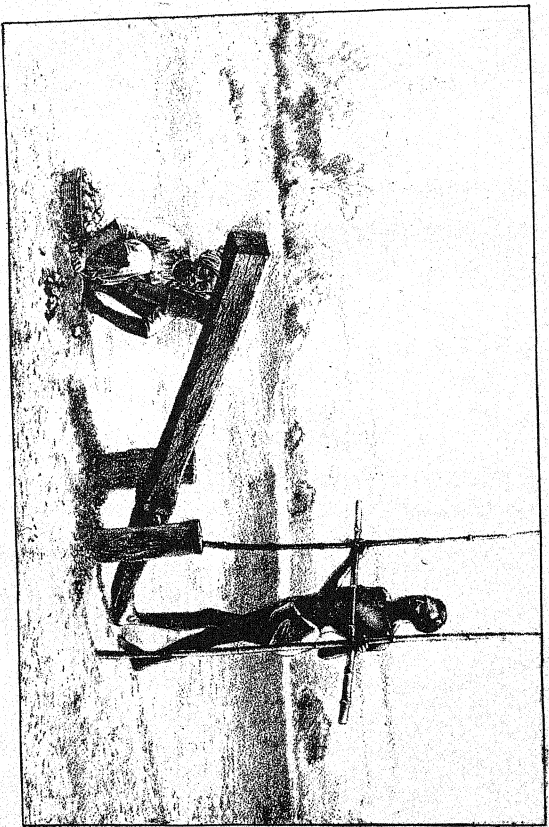
CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or मिरसिकार *mirsikār*, or in Shahabad बहेलिया *baheliya*, uses a number of नल *nal* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampa*, or in South Bhagalpur खोंचा *khoncha*. On this last is applied bird-lime (लासा *lāsa*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tatti* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampa*, and thus caught. The चोंगा *chonga* is the bamboo tube for keeping the bird-lime.

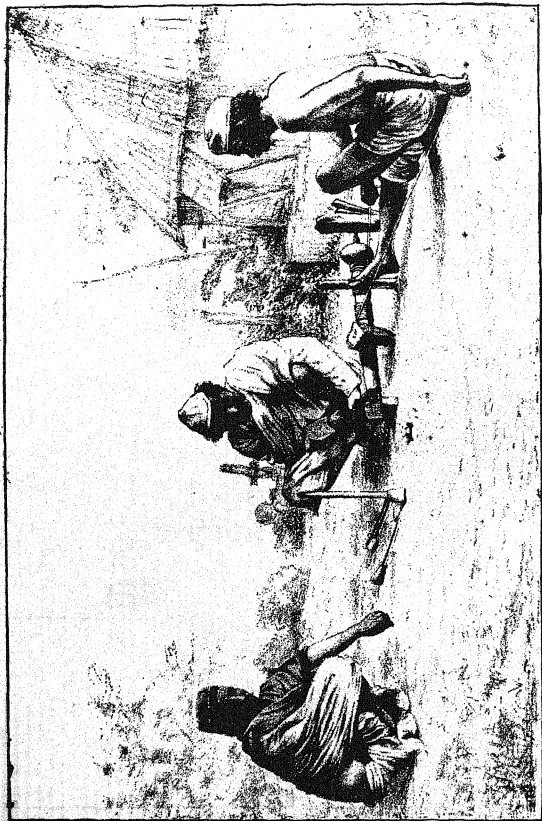
382. The फाँद *phānd* or फाँदा *phānda* and चौगोड़ा *chaugora* are two kinds of nooses. बटियारी *batiyari* is a net used in the day-time, and चालर *chātar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is हजाम *hajām*, ठाकुर *thākur*, नाइ *nāi*, नाउ *nāu*, or नौना *naua*. In North East Tirhut he is also नहेरी *naheri*, and in Sāran sometimes ओस्ता *osta*. He has his लोखर *lokhar* or किरमन *kismat*, किरमन *kisbat*, or किरमद *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamauta* or चमौटी *chamauti*, or piece of thick leather used as a strop, a मोचन्ना *mochna* or tweezers, and a छुरा *chhūra* or असूरा *astūra*, or to the east खुर *khūr*, or razor. His nail-parers are नहरनी *naharni*, but in Champāran they are नहरन *nahran*, and लहरनी *laharni* in East



BRICK-CRUSHING MACHINE (DHENKI).



TURNER (KHARÁDD) AT WORK.

Tirhut. His whetstone is *सिळा silla* or *सिल्ली silli*. *कैंची kainchi* is his scissors, *कटोरी katori* his brass cup for water, *दर्पण darpan* his looking-glass, and *लुङ्गी lungi* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is *जरराह jarrāh*, *जराह jarāh*, or *हजाम hajām*.

385. Among his instruments are *जमूरा jamūra*, a tooth-extractor, *चोभा chobha* or *नस्तर nastar*, a lancet for the arm, and *ठुनका thunka*, a lancet for the head.

386. For circumcision (*सुन्नत sunnat* or *खतना khatna*) he has *जन्नी jantri*, *घोड़ी ghorī*, or in South Bhagalpur *चूँटा chūnta*, which are nippers of bamboo, and *सलाह salāh*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or *नालबन्द nālband* has the following appliances.

388. A *मेखारी mekhāri* or *किसबत kisbat*, which is the bag in which his tools are carried, a *छुरी chhūri* or curved knife, a *सुमन्तरास sumtarās* or large curved knife, a *जम्बूर jambūr* or pincers, a *रेत ret* or file, a *बलखा balkha* or *मार्तौल mārtaul* or small but long hammer, a *दोखाली doāli*, or in South Bhagalpur *बलखा balkha*, which is a leather for holding up the horse's hoof, a *पुजमाल pujmāl* or hair string for tying the ear of a refractory horse, a *हलखा halkha* or iron ring, and a *सुमकट्टी sumkatti* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The *धोबी dhobi* or washerman uses a *पट्टा patha* or *pāt*, which is the washing-board, of which the support is in Shahabad *ठेहुआ thehua* or *नेवन्ठ newnath*. In South-West Tirhut it is

called चौकी *chauki*, and, when made of stone, पथल *pathal*. His iron is रसगिरी *istiri* or (in North-East Tirhut) मिसगिरी *mistiri*. His ironing cloth is बेटन *bethan*, and his starch कलप *kalap* or कलफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुंगरा *mungra* or मुंगरी *mungri*, or (in Sāran) डँसन *dānsan*, (in North-East Tirhut) सोंटा *sonta*, and in South-East Tirhut लाठी *lāthi*. In South-West Shahabad it is called कठका *kathka*, and in South Bhagalpur धोबन्डाँग *dhobdāng*. The clothes-line or drying-frame is तनाव *tanāw*. His bundle of clothes is बकुचा *bakucha*.

391. The act of beating the clothes is कुन्दी *kundi*, and to beat the clothes is पीटन *pītab*, or धोएल *dhoeḷ* north of the Ganges, बिहरब *bichharab* (in Patna), निहरब *nichharab* (in Gaya), निखारल *nikhāral* (in Shahabad), खौचब *khūchab* (in South Bhagalpur), and छौटब *chhāntab* or धौचब *phūchab* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमाड़ *nimār*, or in South Bhagalpur गोबरजार *gobar jhār*. In Champāran they are निखार *nikhār*. The half-washing given to new clothes is खसन्घो *khamso*, or in South Bhagalpur खांसन्घो *khāmsō*. In Gaya the washing of a cloth after it has had patterns printed on it is बिहरन्नी *bichharni*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihār, and there are numerous proverbs coined at his expense, e.g. धोबी पर धोबी बसे, तब कपड़ा पर साबुन पड़े *dhobi par dhobi base, tab kapra par sābun pare*,—no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक बाप केर किछु नहिँ फाठ *dhobik bāp ker kichhu nahī phāt*,—nothing belonging to a washerman's father is ever torn by him (i.e. those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गद्गहा केँ न दोसर गोसैन्याँ, धोबिया केँ न दोसर परोहन, *gadha ken na dosar gosainyān, dhobiya ken na dosar parohan*,—an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबी नाक दरगजी, ई तीनू बलगरगजी *dhobi, nāū, darji, i tinu algarji*,—there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बड़ही *barhi*, or in East Bihār optionally कमार *kamār*. In South Bhagalpur he is also called मढ़ैया *maraiya*. His workshop is कमरसायर *kamarsāyar* or बड़ही खाना *barhi khāna*. A proverb about him is ई बरिबक गाम कमेताइ जनिका रुखान नउ बसुला *i buribak gām kamaitāh, janika rukhān na basula*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools:—

395. The adze.—बसुला *basūla* or, especially in South and West Bihār and South Bhagalpur, बसुला *basula*. In South Munger it is बसिला *basila*. A similar tool is टङ्गा *tanga*, टाँगा *tānga*, टाँगी *tāngi*, or टेंगरी *tangāri*. In North and East Bihār it is also called कुल्लारी *kullhāri*. This is a larger adze, and is used chiefly by sawyers (अरकसिया *arkasiya* or आराकस *ārākas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large saw.—आरा *āra*, and south of the Ganges also अररा *arra*. The small saw.—आरी *āri*.

397. The large hammer.—हथौरा *hathaura*, or in South Bhagalpur लिहावर *lihāvar*. The small hammer.—हथौरी *hathauri*, मारतौल *mārtaul*, and in West Tirhut and south of the Ganges also घन *ghan*. In South Bhagalpur it is called मरिया *mariya*.

398. The बरन्मा *barma* or बरन्माँ *barman* is a revolving awl or drill, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी *kamāni*, or in South-West Shahabad कामानक *kamānak*. The handle round which the string goes is गुलफी *gulphi* or गुली *gulli*. In South and East Tirhut the word is कुलफी *kulphi*. In Gaya it is मूठ *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topi*, पैला *paila*, दबन्नी *dabni*, or दबौडा *dabanta*. The awl itself is बरन्मा *barma* or बरन्माँ *barman*. The string is north of the Ganges दोआली *doāli*, and south of it डोरी *dori* or जोती *joti*, or in South-West Shahabad जैवर *jemwar*.

399. The following are various kinds of *chisels* :—

- (a) The कच्चक *kachchak* north of the Ganges, and the बटारी *batāri* or बटाली *batāli* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक *kajjak*.
- (b) The रम्बा *ramba* is a long chisel for making mortice holes.
- (c) The चौरन्सा *choursa* is broad and straight; another name in Gaya and Shahabad is बत्तासी *batāsi*.
- (d) The रुखान *rukhān* or रुखानी *rukhāni* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also a generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोलक बुज खाब *golak buruj khāb*. South of the Ganges and in Saran it is गिरन्दा *girda* or गोरन्दार रन्दा *gordār randa*. In South Bhagalpur it is also खोलिया *kholiya*.

400. *Gouges* are गोलक *golak*, गोलख *golakh* (Gaya), गोला रुखानी *gola rukhāni*, or गोरन्दार रुखानी *gordār rukhāni*; other names are गौच *gauch* (South-West Tirhut) and गिरन्मिट *girmit* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice-mortars, is बाँक रुखानी *bānk rukhāni*. A square gouge is कच्चक रुखानी *kachchak rukhāni*.

401. The common *plane* is रन्दा *randa*, of which the blade is फल्ली *phalli*, or in Shahabad फलसा *phalsa*, and the body कुन्दा *kunda*. The wedge for holding the blade has various names, viz. north of the Ganges खूँटी *khūnti*, ठेकी *theki*, or चैली *chaili*. South of the Ganges it is in Shahabad खूँटी *khūnti* or ठेपी *thepi*, and to the east पच्ची *pachchi*, पचरी *pachri*, or पचड़ *pachchar*. When the blade has a coarse edge for rough work, it is झरना रन्दा *jharna randa*; also दाँत रन्दा *dānt randa* in South-West Shahabad. A plane with a fine blade is साफी रन्दा *sāphi randa*. The दराज *darāj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

- (a) The plane for cutting square grooves.—बुज खाब *buruj khāb*, or (South of the Ganges) बुज (or गुरुज) खाब *buruj (or guruj) khāb*.
- (b) The गलता *galta* is for cutting round grooves. In West Bihār and South Munger it is also called खिरची *khirchi* or खिलनी *khilni*.

- (c) The **भारी के रन्दा** *jhāri ke randu* or (north of the Ganges) **पलाऊँ** *palāun* is a plane for making grooves for panelling.

403. The following are *files* :—

- (a) **रेतौ** *reti* is the common file.
- (b) The file for sharpening saws is generally **कतनरा** *katra*. Local names are **कतरि** *katari* in North-West Tirhut, **कतनरोही** *katrohi* in East Tirhut, **तेफल** *tephal* in Gaya and Shahabad, **तेफला** *tephalla* in Sāran, and **कनासी** *kanāsi* in West Shahabad.
- (c) **सोहन** *sohan*, or in East Tirhut **सोहेन** *sohen*, is a coarse rasp.
- (d) The **चौरसा** *chorsa*, or to the west **चौरसा** *chaursa*, is a broad file.
- (e) The **निमग्रीरिद** *nimgīrid* is a half-round polishing file. In South Bhagalpur it is **मैगिरी** *maigiri*.
- (f) The **चौरस रेति** *chauras reti*, or in South Bhagalpur **चौपचल रेतौ** *chaupahal reti*, is a square file.

404. The *square*, or gnomon, is **बटाम** *batām*, **गुनिघाँ** *guniyān*, or **चलन्ता बटाम** *chalta batām*. The *compasses* are **परन्काल** *parkāl*. A *blunt point* for drawing lines is **खतकस** *khatkas*, or in South Bhagalpur **कोरन्त** *korsāt*. *Sand-paper* is **सरेस कन्ना** *sares kannā*, **सरेस कागज** *sares kāgaj*, or **सरेस पत्ता** *sares pattā*. In South Bhagalpur it is **साफो** *sāphī*. The *pincers* for drawing nails are **जम्हूरा** *jamhūra*, **जमूरा** *jamūra*, or **सँहन्सी** *sanrsī*. *Glue* is **सरेस** *sares*. **पथल** *patthal*, **पथल** *pathal*, or **सिल** *sil*, is the *grindstone*. The *block* on which the man works is **ठीहा** *thāha*, **ठेहा** *thēha*, or in South Bhagalpur **थिया** *thiya*, **थिहा** *thiha*, or **परन्कडो** *parkattho*. In Gaya and Champāran it is called **परियाठा** *pariyātha*.

405. The English *auger* is also used, and is called **खवंगर** *awegar*, or in Tirhut **गिरमिट** *girmīt* (P = gimlet).

406. A *lathe* is **खराद** *kharād*, and the man who works it is **खरादी** *kharādi*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is **लोहार** *lohār* generally, and in South-East Tirhut he is also **ठाकुर** *thākūr* or **कमार** *kamār*. His smithy is **कमरसायर** *kamarsāyar*. In Sāran it is also **लोहचारी** *lohsāri*, and in South Bhagalpur it is **कमरचारी** *kamarsāri* or **मढ़ई** *maṛāi*.

408. His *anvil* is निहार *nihāi* or नेहार *nehāi*; but in South-East Tirhut it is लेहार *lehāi*, and in South Bhagalpur लिहार *lihāi*. This is fixed in a block called टेहा *theha* north of the Ganges, टीहा *thāha* in Shahabad, and in South Bhagalpur ठिया *thiya*, परन्कठ *parkath*, or गड़ियास *gariyās*. In Patna and South Munger it is परैठा *paretha* or परन्हठा *parhattha*, and in Gaya परिथाठा *pariyātha*. In South-West Shahabad it is आँकुठ *ānkuth*. A well-known proverb about an anvil is सुन्न चोट नेहारक माँथा *sunn chot nehāik māntha*,—if the anvil has nothing on it, the blow falls on its head.

409. The चनमुधी *ghanmudhi* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *bīri* or बीर *bīr* (east generally, Patna, and Gaya) or हन्ना *hanna* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चपन्नावन *chapraūvan*, चपन्ना *chaprauna*, or चपन्नानी *chaprauni*.

410. The large *hammer* for welding is घन *ghan*; smaller than this is the हथौर *hathaur* or हथौरा *hathaura*; and smaller still the हथौरी *hathauri* or मरिया *mariya*.

411. The जम्बूरा *jambūra* or जमूरा *jamūra* is a pair of *pincers* or *tongs* round at the tips; other names are गड्ढा *gahua* (Champāran, West Tirhut, and Patna), सँडन्सी *sanrsi* (Shahabad and South Bhagalpur), and बँगुरी *banguri* (South-West Shahabad). Everywhere सँडन्सी *sanrsi* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगही *sugahi* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges अँकुरा *ankurha*; in Gaya and Shahabad it is अँकुरा *ankura* or अँकुरी *ankuri*; and in South Bhagalpur अँकोरा *ankora* or अँकन्दा *onkra*. North of the Ganges, to the west, it is also कुल्लनारा *kullāra*; while in Patna, Gaya, and South Munger it is कोल्लनारा *kollāra*.

413. The *cold chisel* is छेनी *chheni*, and the chisel for making holes in iron is टोपन *topan*, with a variant टोपना *topna* in Patna and Gaya; another name is दुम्मा *sumbha* south of the Ganges or सुम्मा *summa* or सुम्मी *summi* north of the Ganges.

414. The fixed *bellows* is भाथी *bhāthi*, and also (south of the Ganges) माँथी *bhānthi*. The hand-bellows is दुहन्थी *duhanthi* when worked with both hands, एकहन्थी *ekhanthi* when worked with one hand, and सुपौथा

supana in South-West Shahabad. In the south-east it is also कठ माँची *kath bhān̄thi*. The end of the bellows pipe which goes into the fire is बूड़ा *mūra*, मूड़ी *mūri*, or मुड़िया *muriya*. In Sāran it is अँकुरा *ankurha*; in South Bhagalpur, मूड़ी *mūri* or सालक *sālak*; in Patna, मोहनखा *mohkha*; and in South Munger, मोहनड़ी *mokhri*. The pipe itself is फूँक *phūnk*; also north of the Ganges and to the west छूँची *chhūnchhi* or छुछी *chhuch-chhi*; and in Patna, Gaya, Sāran, and East Tirhut चोंगा *chonga*, or in South Tirhut चोंगी *chongi*. The clay pipe over this is आरन *āran* or अरनी *arni*, or in South-East Tirhut आर *ār*. In East Tirhut it is also मटिहम *matiham*, and in South-East Tirhut मेटम *metum*. The wooden sides of the bellows are तखना *takhta*; also in Patna, Gaya, and South-West Shahabad पटना *patra*. The leather sides are चमड़ा *chamra*; also चाम *chām* (optionally south of the Ganges) and खास *khāl* in Champāran, Patna, and Gaya. The valve is पन्हा *pankha* or पन्ही *pankhi*; also (in Patna) पखन्ही *pankhri*. In South-East Tirhut and Champāran it is गद्दी *gaddi*. The pivot on which the pair of bellows works is कौंदा *kourha* north of the Ganges; also in North-West Tirhut सुरसग *sursa*. South of the Ganges, to the west, it is धूरी *dhūri*, and अँकुरा *ankura* to the east and also in Shahabad and Champāran. The pillars which support it are खम्भा *khambha* north of the Ganges and खूँटा *khūnta* south of the Ganges and in South-East Tirhut. The upper iron bar is बँड़ड़ा *barenra* or बँड़ड़ी *barenri* north of the Ganges, and बरेठा *baretha* in Patna and Gaya. In Shahabad it is बँड़िया *benriya*, in South Bhagalpur डण्डा *danda*, and in South-East Tirhut डण्डा *danta*. The lever which works the bellows is छीप *chhip* in the North Gangetic tract, and also डण्डा *danta* in Tirhut; south of the Ganges it is लाठ *lāth* or लाठा *lātha*, and in South-West Shahabad डण्डा *danda*. In South-West Shahabad a small bellows worked by both hands is मेन्दासा माँची *menrasua bhān̄thi*. A well-known saying about the bellows is तुलसी आब गरीब के हारि सँ सहल न जाय, सुखला चाम का फूँक सँ लोह भसम हो जाय *tulasi āb garīb ke hari sēñ sahal na jāy, muala chām kā phūnk sēñ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बरन्मा *barma* is a revolving awl or drill worked with a bow, कामानी *kamāni*, with a leather string, तसन्मा *tasma*. Sometimes a string is used instead of a bow, and this is called दोषाली *doālī* or जोती *joti*, or in South-West Shahabad जेवर *jemwar*. The iron spike of the awl is north of the Ganges डण्डी *dandi* to the west and फल्ली *phalli* to the east. South of the Ganges we have डॉस *dāns* in Shahabad, डण्डी *danti* in Patna and Gaya, and डण्डी *dandi* again in the south-east.

416. The fixed *vice* is बाँक *bānk* or (in South Bhagalpur and South Munger) बैस *bais* (?=vice), and the hand-vice is हथकल *hath-kal* or (in Patna and Gaya) हाँथकल *hānthkal*. The two sides of the vice which grasp the iron are पाला *palla*; the screw is मुसरा *musra*, or in North-West Tirhut कबला *kabla*; and the socket for the screw to work in is छुकी *chhuckhi*, except in Shahabad, where it is चोंगिया *chongiya*, and South Bhagalpur and Champāran, where it is चोंगा *chonga*. The handle for turning the screw is north of the Ganges मुसरा *musra* or चलाऊनी *chalauni*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkara* or डण्डा *danda*. In South Bhagalpur it is हातुल *hatul* or हत्ता *hattha*, and elsewhere it is हथरा *hathra*. The spring is कमाना *kamāni*.

417. The *tap and die* for making screws is north of the Ganges बाँदिया *bādiya* or बदीया *badiya*; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिथा *badiya*, and elsewhere बधिथा *badhiya*. In South Bhagalpur it is also called डार *dāi* (die). Of this the female screw is कुटका *kutka*, the tightening screw चुटकी *chutki*, and the nut-maker पंचकस *pechkas*. दिबन्नी *dhibri*, or in Sāran कबला *kabla*, is the nut of a screw.

418. The common *files* are रेतो *reti*, and the round files गोलक *golak* or गोलख *golakh*, and in South Bhagalpur गोल रेतो *gol reti*. The half-round file is निमगौरिद *ningirid*, and the triangular file in Sāran तिनपहाल *tinphalla*, in Champāran तिरपहाल *tirphāl*, in Shahabad तिरपहल *tirpahal*, in Tirhut तेषल *tephal*, in Gaya तेषहल *tephal*, and elsewhere तिनपहल *tinpahal* or तिरपहला *tirpahla*.

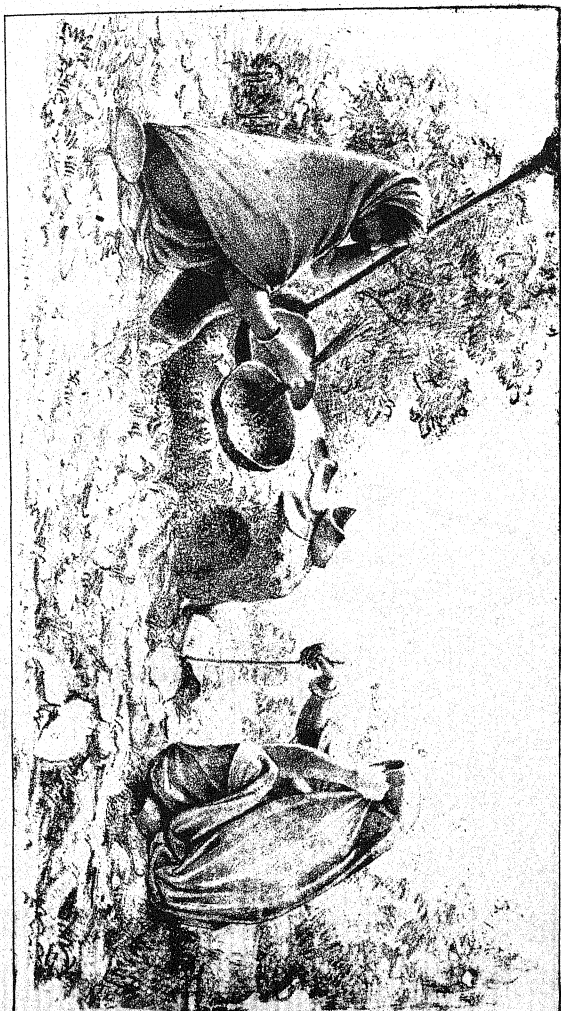
419. The *compasses* are परकाल *parkāl* or कम्पास *kampās*. The *mould* is साँचा *sāncha*, and the vessel for cooling hot iron पनिहारा *panihāra* in Champāran, West Tirhut, and Gaya; पनिहण्डा *panihanda* or पनहण्डा *panhanda* in Shahabad and South-East Tirhut; चाहा *chāha* (also in South Munger), लबेरी *laberi*, लाबर *lābar*, or लबेर *laber* also in South-East Tirhut; नबेर *naber* or नबेर *namer* in North-East Tirhut; and नबेरी *naberi* in Tirhut generally. In South Bhagalpur it is पनचाहा *panchāha*.

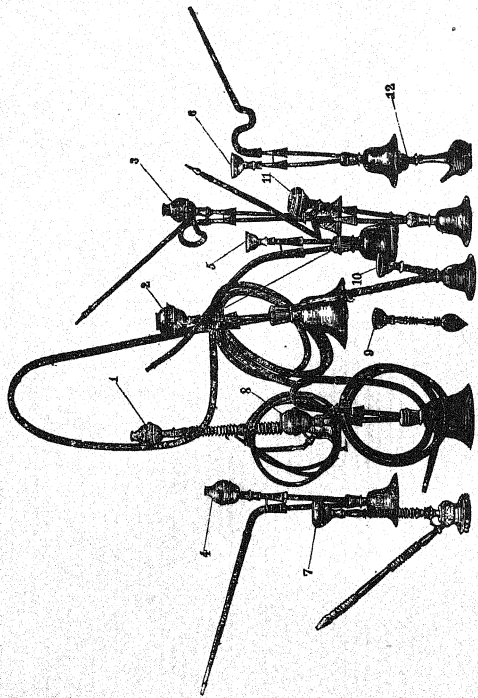
CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज *rāj*, also राज मिस्त्री *rāj mistri* north of the Ganges, and राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थवई *thavai*.

421. He uses the बसुली *basuli*, which is a pointed *hammer* for cutting bricks. In Shahabad लोढ़ *lorh* is an iron hammer for breaking stones

GRAIN-PARCHERS (KANDU) AT WORK.





A collection of pipes.

- | | |
|-------------------------------|-------------------------------------|
| 1. <i>Penchdār gurgara.</i> | 9. <i>Hubble-bubble or narghah.</i> |
| 2. <i>Satak or penchwadā.</i> | 10. <i>Thariya.</i> |
| 3. <i>Jilbiya kulphidār.</i> | 11. <i>Kolunidār.</i> |
| 4. <i>Kulphidār chaugāni.</i> | 12. <i>Gauriya.</i> |

422. His *trowels* are (1) करन्नी *karnī*, the largest, for mixing mortar; (2) मंभोला *manjholā* or (in South-West Shahabad) अधला *adhla*, a smaller one; and नहला *nahla*, or in Tirhut and the west कलम *kalam* or कलमी *kalmī*, the smallest one, for polishing the surface of the mortar.

423. Mortar is मसाला *masāla* or (in North-East Tirhut) गच *gach* when made of brickdust and lime; when made of mud it is गिलावा *gilāwa*, also गर्रा *garra* (Patna, Champāran, and North-East Tirhut), गारा *gāra* (Sāran and the east), कादो *kādo* (South-West Tirhut), and लेइ *lei* (South-West Shahabad).

424. The wooden *beater* for consolidating and smoothing plaster is मुंगरी *mungrī* or थापी *thāpi*. The रोल *rol* or रौल *raul* (South Munger, Patna, Sāran, and Tirhut) is a long stick for smoothing the plaster. Other names are पट्टा *pahta* or पाटा *pāta*, पैटा *paita*, पैट्टा *paihta* (South Munger), and फरमा *pharma* in Gaya. In Shahabad and South Bhagalpur चिरना *chirna* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally गोलाकस *golākas*, and also to the east गोला *gola*. Elsewhere south of the Ganges and in Champāran it is खुरचुनी *khurchuni*.

425. The *plumb* is साहुल *sāhul*. The string is सूत *sūt*, and in Champāran and South-East Tirhut also डोरी *dori*; and the small pieces of wood fixed on the string are केड़ा *kenra* or कैड़ा *kainra* in Tirhut, Shahabad, Patna, and Gaya, पत्ती *pattī* in Sāran and Champāran, फिटकिरी *phitkiri* also in Champāran, East Tirhut, and South Munger, फिरकी *phirki* in South-West Shahabad, and फेटकिना *phetkina* in South Bhagalpur.

426. The *square* is गोनिया *goniya*, गुनिया *guniya*, or गुनियॉ *guniyān* to the west, also साधनी *sādhni* in Patna, Gaya, and north of the Ganges generally, and रबिल *rabbil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम *batām*.

427. The *maul-stick* is मिस्तर *mistar* in Patna, the North-West, and South Tirhut. In Tirhut, Gaya, and the west it is निस्तर *nistar*. In South Bhagalpur it is चौप *chōp*.

428. The whitewashing *brush* is कुँची *kūंची*; in South Muager it is also झरनी *jharnī*.

429. The *ladder* is सीढ़ी *sīrhi*, and the *scaffolding* माँच *mānch* or मचान *machān* to the north of the Ganges. South of the Ganges the latter is पाइ *pāih* generally, or पाठ *pāth* in Shahabad. In Champāran, Patna, and Gaya it is also चाली *chālī*.

430. The नगर or नगाड़ *tagār* (also नगाड़ी *tagāri* in Tirhut) is the pot in which the mortar is mixed. The mortar-pot is नाद *nād* or नाँद *nānd*. The mortar-trough when made of clay is चाँड़ी *hānri*, also कोहा *koha* in East Tirhut, and optionally अथरा *athra* south of the Ganges. In South Bhagalpur it is also कदाद *karhāi*. When made of wood it is कठरा *kathra* or कठौती *kathauti*.

431. The bricks are ground into powder (सुरखी *surkhi*) by a crusher, डँकी *dhenki*, or (in Champāran) लाठ *lath*. Of this the pestle is मूसर *mūsar* or मुसरा *musra*, or (in South-East Tirhut) सम्राठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhri* north of the Ganges; south of the Ganges it is ओखला *okhla* in Gaya, उखली *ukhli* in South Munger, भुरियाँ *bhuriyān* in Patna, and कँड़िया *kanriya* elsewhere. It is supported by pillars, which are खूँटा *khūnta* or खुटा *khutta* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्भा *khambha*. In West Tirhut and Sāran and Champāran they are जङ्घा *jangha* or खामा *khāma*. The axle on which it works is called अखौता *akhauta* in Patna and Sāran, उखौता *ukhauta* in Gaya, and also अखैला *akhaila* in Patna. In Champāran and North-West Tirhut it is मँझा *mānjha*, in South-West Tirhut किल्ला *killa*, and in East Tirhut डण्टा *danta*. Sometimes a hammer is used for breaking the bricks, which is called मुंगरा *mungra* or (in Shahabad) हथकुटा *hathkutta*, and in Sāran थापी *thāpi*.

432. The large earthen pot for water is घैला *ghaila*, also ठिलिया *thiliya* in Gaya and गगरी *gagri* north of the Ganges. The smaller pot is चाँड़ी *hānri* or हँड़िया *hanriya*, also कोहा *khoha* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhna*. In South Tirhut it is बधन *badhan*, and in South Bhagalpur भारी *jhāri*. North of the Ganges generally करवा *karwa* or कँडिया *kantiya* is used, and in East Tirhut also फुच्ची *phuchchi*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kānu* or काँदू *kāndu*, with a variant काँदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोंड़ *gonr*, and north of the Ganges and to the south-east he is also known as भरभूँजा *bharbhūnja*. Parched grain is भूँजा *bhūnja*, or in Shahabad भुँजना *bhunjna*. When it bursts in the parching it is called लावा *lāwa* or फुटन्हा *phutha*.

434. His parching-house is घोनसार *ghonsār* or घोनसारी *ghonsārī* to the west, and also to the west of the North Gangetic tract, भनसारी *bhansārī*. In South-West Shahabad it is भरसाँव *bharsāin*. The name कनसार *kansār* or कनिसार *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also कनसारी *kansāri*.

435. The fireplace is चूल्हा *chūlha* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also भार *bhār* generally, and भनसार *bhansār* north of the Ganges and in Gaya, and घोनसार *ghonsār* in Sāran. In South-West Shahabad it is भरसाँव *bharsāin*.

436. The place in front of the stove, on which the grain falls, is पवई *paruī* in Shahabad and पवसा *paruā* in South Munger. In Patna and South-East Tirhut it is पौर *paur*; in Gaya, South Bhagalpur, and North-West Tirhut पौरी *paurī*; and in Sāran and Champāran पारी *pāri*. Another name more or less current north of the Ganges is चौतरा *chautra*.

437. The earthen pot in which the grain is parched is खापड़ *khāpar* or खपड़ा *khapra* when it is large with a wide mouth, and खपड़ी *khapri* when it is smaller. The latter is also called north of the Ganges कुण्डा *kunda* or कूड़ा *kūnra*, to the west, and तौला *taula* to the east.

438. The iron spoon for taking out the hot sand is कलंकुल *kalchhul* in Sāran and Champāran and South Munger, and कलंकुला *kalchhula* in Patna and Gaya. In Shahabad it is कलुह *kaluchh* or (in the south-west) कलुस *kalus*. In South-East Tirhut it is सरहिया *sarahiya*. In South-East Bihār it is called डब्बू *dabbu*. When made of earth with a bamboo handle it is called धकनी *dhakni* north of the Ganges and in South Munger, or सरवा *sarwa* in North-East Tirhut.

439. The flat wood stirrer is called दबिला *dabila* to the west. In North Tirhut it is दबिया *dabiya*, and in South-East Tirhut दाब *dab*, and in Gaya कुरूर *kurūr*. A kind of broom made of four or five reeds tied together is भारू *jhāru* (Patna and Gaya), भुंजनाठी *bhunjnāthi* or बोढ़नी *borhni* to the south-east, बड़नी *barhni* to the east generally, लरना *larna* or लाइनि *larani* in North-East Tirhut, छिपनी *chhipni* in South-East Tirhut, and चलानी *chalauni* north of the Ganges.

440. The sieve is चालनी *chalni* generally, but चालना *chalna* in South-West Shahabad and चालनि *chālani* in East Tirhut. To the west it is also भारना *jharna*, and also in South-East Tirhut खप *sūp*.

441. The *poker* is खोरना *khorna* or खोरनी *khorni* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़ना *khorna* or खोड़नी *khorni*. In South-East Tirhut and Champāran it is खोरनाडी *khornāthi*.

442. The *basket* for the grain is north of the Ganges दौरा *daura* or दौरी *dauri*. South of the Ganges we have बटरी *batri* in Patna, मौनी *māuni* or मौनिया *māuniya* in Gaya and South Munger, मौकी *bhaunki* in Shahabad, and डलिया *daliya* in Champāran and South Bhagalpur. In Champāran and Gaya the सतघरवा *satgharwa*, and in South Munger the चाँड़ *chānr*, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठकी *baithki* is a similar one with four divisions, and छन्ना *chhanna* one with six. कोहा *koha* or कंटिया *kantiya* in North-East and South-West Tirhut, and करवा *karwa* in Champāran, are earthen pots for grain, and कठरा *kathra* in Patna and Gaya, or कठौती *kathauti* elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is जाँता *jānta* or (in South-West Shahabad) जाँत *jānt*. Its axle is किल्ला *killa* or (in South-East Tirhut) कौल *kāl*, and it is made to revolve by a handle, which is हथरा or हथड़ा *hathra* generally, and जूआ *jūa* to the west, also हाथर in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is भार *bhār*, or in South Bhagalpur भारो *bhāro*, as in the proverb जौ जरि गेल, भार ला बान्हल बी *jau jari gel, bhār la bānhal bhi*,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghāni*.

CHAPTER V.—THE BAKER.

445. The baker is generally नानवार *nānbāi*, with a local variant ननवार *nanbāi* in Shahabad. In Gaya he is नानपज *nānpaj*. He is also called रोटीवाला *rotiwāla*. He is proverbially a rude fellow, and नानवार के खिन्ना *nanbāi ke khinga* is popularly used to mean a stout rude fellow.

446. He uses an *oven*, तनूर *tanūr* or तँदूर *tandūr*.

447. His *roasting-spit* is south of the Ganges सौख *sinkh*, and elsewhere सीख *sikh*. In North-East Tirhut it is also सौक *sink*. This is fixed on supports, which are हिच्छा *hiechha* to the west of the North Gangetic tract and in Patna, and कवाब दानी *kawāb dāni* in South-East

Tirhut, Shahabad, and South Bhagalpur. In Gaya they are चक्कस *chakkas*.

448. The *boiling-pot* is देगन्ची or डेगन्ची *degchi*. South of the Ganges and to the west it is also called पत्तीसी *patīlī* when made of earthenware.

449. The *cup* is रिकाबी *rikābī*, the *saucer* रिकाबी *rikābī* or कटोरा *katora*, and the *wooden spoon* डोइ *doi*, and also in East Tirhut चमच *chamach* or (to the west) चम्मच *chammach*.

450. The large wooden *stirrer* is called कफन्चा *kaphcha* in North Bihār, डोचा *doi* in North-East Tirhut, and डोंगा *donga* in South Tirhut. In Patna it is डामा *dābha*, and elsewhere south of the Ganges डबू *dabbu* when made of iron, or कफन्गीर *kaphgīr* (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफ़ीदा *raphīda*, or in North-East Tirhut गद्दी *gaddī*. The हस्तगन्ना *hushtagna* is an iron bar hooked at the end, and the अररा *arra* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jorī*, or in Champāran कन्सी *kānsī*.

452. The *instrument for making ornamental marks* on pastry is north of the Ganges सँचा *sāncha*; south of the Ganges it is चोकन *chokan* in Shahabad, चोकनी *chokni* in Patna, and elsewhere चोका *choka*.

453. The खुरचनी *khurachni* is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is हलुआ *haluā* in North, and हलुआ *haluā* in South Bihār. His *fireplace* is चूल्हा *chūlha*, and also in Champāran and South Munger भट्ठी *bhatthī*, of which the stoke-hole is मुँह *munh*, and also in Gaya and South-West Shahabad दुआर *duār*.

455. His open *cauldron* is कड़ाही *karāhī* generally, also कड़ुआर *karhāi* or तावा *tāwa* in Gaya. Of this the handles are डण्टी *danti*, कड़ा *kara*, or कन्ना *kanna*, with a variant कड़िया *kariya* in South Munger.

456. The *skimmer* is झरना *jharna* in Patna, the north-west, and East Tirhut, चानौटा *chanauta* generally north of the Ganges, पौना *pauna* in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौनिचा *pauniya*, in South Bhagalpur चट्टी *chatti*, and in Gaya, South Munger, and Sāran झंझरा *ghanjhra*. The large stirrer is केंचोचा *keoncha*, and the small stirrer चोलनी *chholni*. In Champāran and North Tirhut it is also खुरपी *khurpi*, and in South Bhagalpur खुरचनी *khurchani*.

457. The wooden rolling-pin is बेलना *belna*, which is worked on a paste-board. This latter is called चकला *chakla* when it is round, and चौकी *chauki* or पट्टा *patra* when it is oblong. Other names are तखता *takhta* (North-East Tirhut), पिथिया *pirhiya* (Gaya and South Bhagalpur), and पीठा *pirha* (Gaya and South Munger). The pestle for beating the dough is दाबा *dāba*, (South-West Shahabad) दाबी *dābi*, or (North-East Tirhut) दाब *dāb*. Other names are गुरदम *gurdam* or मुसद *musad* (Champāran), डपटन *daptan* (Patna), and मुंगरा *mungra* (South Bhagalpur).

458. The spoon is कलहुल *kalchhul* or in North-East Tirhut करुह *karuch*. The brass ladle with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbu*.

459. The wooden platter for sweets is गिरन्दा *girda* north of the Ganges and in Shahabad, खोनचा *khoncha* north of the Ganges and in Gaya and South Munger, खानचा *khāncha* in South Bhagalpur, and खाँचा *khāncha* or डगरना *dagarna* in Patna and Gaya.

460. The brass salver is थारी *thāri* generally, with local variants थरिया *thariya* in Shahabad and East Tirhut and थाल *thal* in Champāran and East Tirhut. In Sāran and Tirhut it is also called चोपा *chhīpa*. The deep brass pan is परान *parāt*.

461. The sweetmeats are exposed on stands called तरौनी *tarauni*, local variants being तरौना *tarauna* in Champāran and South-East Tirhut and तरैनी *taraini* in Champāran. In South Bhagalpur they are टेखती *tekhti*.

462. He has also a wooden basin, called कठरा *kathra*, कठवत *kathwat*, or कठौती *kathauti*; a large ladle, दोहरी *dohri*; and a pair of scales, called generally तराजू *tarāju*, तरजू *tarjui*, or टेकौरी *tekauri*. It is also टेकौरी *tekauri* in Tirhut and the west, and नरन्जा *narja* in Champāran.

463. हलुआ के दोकान, दादा के फतेहा *haluā ke dokān, dāda ke phateha*, is a well-known proverb. A *phateha* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is तमाकुवाला *tamāku-wāla*, तमाकुफरोश *tamāku-phārosh*, or तमाकुलवाला *tamākul-bāla*. He uses a crushing-lever, ढँकी *dhenki*, with a peg, मूसर *mūsar*, मुसरा *musra*, or समार *samāth*, fixed in it. It is supported on pillars, खूँटा *khūntā*, खुण्टा *khuntā*, or (in the west) जङ्घा *jangha* or जंघिया *janghiya*, by an axis-pin, किला *killa* or अखौता *akhautā*. It falls on a hollow bed called ओखरी *okhri* or ओखली *okhli*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेकनी *tekni*, टेकानी *tekāni*, or (in Shahabad) टेका *theka* or ठकवा *thakwa*, or in Saran ठेकवा *thekwa*. In East Tirhut it is called टेकनी *thekni* or अलगनी *alguni*, in Champāran अरगनी *argani*, and in South Bhagalpur ठेंगना *thengna* or उचकुन *uchkun*. Sometimes a string, रस्सी *rassi*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a broom, भाड़ू *jhāru* or बड़नी *barhni*, which is also called कूँची *kūnchi* or कूँचा *kūncha* towards the west and खरहरा *kharhara* in Patna. The tobacco is sprinkled with water from a water-pot, called पनहरा *panhanda*, हँडिया *hanriya*, कड़ाही *karāhi*, पिचाला *piyāla*, मटकुरी *matkuri*. In East Tirhut it is called अथरा *athrā*.

466. The balls of manufactured tobacco are generally पिण्डा *pikūda* or घोंघा *dhōndha*. Other names are लोहिया *lohiya* (Champāran), गोला *gola* (Saran and the East), लोंदा *londa* (South Munger and North-West Tirhut), लिट्टी *litti* in Patna and South Munger, and पिण्डा *pinda* in Shahabad. टिकरी *tikri* are smaller balls.

467. In a tobacco shop the broad flat metal plates are, north of the Ganges, सेनी *seni*, and south of it खानचा *khāncha* or खोनचा *khoncha*. The tobacco-pots are भाँड़ा *bhānra*, चरुआ *charua*, or चरई *charui*. The cloth covering the stand for the vessels is खरुआ *kharua*, जॉप *jhāmp*, or परदा *parda*, and the board on which the tobacco is mixed is पटरा *patra* or पीड़ा *pīrha*. When of stone it is पटिया *patiya*. Instead of पीड़ा *pīrha*, पिड़िया *pīrhiya* or तखता *takhta* may be used.

468. Among the spices used in manufacturing tobacco are जटा मसी *jatu masi*, छड़ीला *chharīla*, सुगन्ध वाला *sugand wāla*, and सुगन्ध कोकिला *sugand kokila*. Plain tobacco is called सादा *sādu*, that which is spiced or scented खंबीरा *khambira* or खमीरा *khamīra*, and a mixture of the two दोरस *doras* or दोरसा *dorasa*.

CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguris* (*vide post*), who is a कसेरा *kasera* or brazier, uses a kind of *lathe*, which is called खराद *kharād*. Of this खूँटा *khūṭa*, or in South Bhagalpur कुन्द *kund*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गूँज *gūnj*. फरन्ही *pharhi* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *bagheli*, or in South Bhagalpur बघैला *baghaila*, is a piece of wood through a hole in which the stem is passed during the operation.

470. The workman uses the revolving awl, बरन्मा *barma*, moved by a bow, कमानी *kamāni*, of which the string is तस्मा *tasma*, डोरी *dori*, or जोती *joti*; a broad chisel, चौरन्मा *chaurma*, and a narrow gouge, नहरन्नी *naharni*, or in South Bhagalpur नेहनी *nehni*; an adze, बसुला *basula*; a small saw, आरी *āri*; a knife, छुरी *chhūrī*; and files, रेतौ *reti*.

471. The maker of hubble-bubbles (नरियरवाला *nariyarwāla*) uses a रेतौ *reti* (of which the point is हूर *hūr*), आरी *āri*, बरन्मा *barma*, and गज *gaj*.

472. The pipe (हुक्का *hukka*) is of various kinds—

(1) The नरियर *nariyar* or नरियाल *nariyal*, which is the ordinary country hubble-bubble, in which the mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *bota* or गद्दा *gatta*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाली *nigāli* or नर *nar*. The bowl is चिल्लम *chillam* or चिल्लम *chilam*. In South Bhagalpur पोंगी *pongi* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्मी *dammi* is a wooden pipe used by travellers, and दमन्दाचा *damdāmācha* a pipe used by women.

473. (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुरगुरी *gurguri* when the smoking stem is joined to a tube rising from the brass bowl, and गग्गड़ा *gargara* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फरन्ही *pharsi*. The tube arrangement for carrying the

bowl is the same in principle as in the cocoanut kind. The difference is in the smoking-stems (नेचा *naicha*).

Of these there are—

- (a) कुलफीदार *kulphīdār*, that with joints (कुलफी *kulphī*), allowing the mouth-piece to be moved in any direction. A केडनीदार कुलफी *kohanīdār kulphī* is a joint like an elbow, and a जिलेबिया कुलफी *jilebiya kulphī* is a twisted joint.
- (b) अढ़ाई खन्हा *arhāi khamha*, that with two large bends and one small one.
- (c) डेढ़ खन्हा *derh khamha*, that with two bends.
- (d) ठढ़िया *tharhiya* or ठड़िया *thariya*, with a short straight stem—used only by poor Masalmāns.
- (e) चौगानी *chaugāni*, the simplest kind—used by the poor.
- (f) गौरैया *gauraiya*, a simple kind, made of pottery.
- (g) लटक *latak*, which bends downwards.
- (h) हल्लेदार *chhalldār*, ornamented with gold or silver rings (हल्ला *chhalla*).
- (i) सटक *satuk*, पेचन्वान *pechwān*, पेंचदार *penchdār*, or फतह पेंच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नेचाबन्द *naichāband* or नेचाबन *naichāban*) uses an *awl*, गज *gaj* or (in Patna) सौख *sākh*; a *polishing-knife*, झुरी *chhūri*; a pair of *scissors*, कैची *kainchi* or मेकराज *mekrāj*; a *saw*, आरी *āri*; and a pair of *tweezers*, मोचना *mochna*. He also uses तरल्ला *tarla* or reed, and चीन *chīn* (*Panicum miliaceum*), a superior kind which comes from Sylhet.

475. For making the longest snake-like stems, पेचन्वान *pechwān*, a board (नखन्ता *takhta*), a string (डोरी *dori*), and a mould (कालिन *kālīn*), are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानन्दार *pāndār* or मोरसा *morassa*. The silk work on it is सरासर *sarāsar* or भरावट *bharāwat*, the flowered silk work on it बुनी *būni*, the silver work on it अल्फी *alphi*, and the ornamental cloth work, चलन्त चीन *ulli chīn*.

CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनियाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

477. In addition may be mentioned the पटनकन *patkan*, which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटी *sāti* in Champāran and Shahabad. The फटका *phatka* or फटकी *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him हाथे धनुही कांचे बान, कहाँ चले दिल्ली सुल्तान *hāthe dhanuhi kānhe bān, kahān chale Dilli Sultān*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton-carder was equally frightened, but at length mustered courage to reply बन में रहना बन में खाना बड़े के बात बड़े पहचाना *ban men rahna, ban men khāna, bare ke bāt bare pahchāna*,—although he live and eat in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOE-MAKER.

479. The shoe-maker is मोची *mochi* or मोंची *monchi* in cities, and चमार *chamār* in the country. Among his tools are—

480. The thick iron *pounder* for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिघा *lohiya* north of the Ganges generally, also लहौंगा *lahaunga* to the west of that tract, and पिटना *pitna* in North-East Tirhut. In Patna, Gaya, and South-West Shahabad it is लोहङ्गा *lohanga*, and in the rest of Shahabad and in South Bhagalpur it is लहौंगा *lehonga* or टिपना *tipna*. In South Munger it is सिंगठा *singtha*. The paste used is लेइ *lei*, or to the south-east लै *lai*. In South-East Tirhut it is खरौ *khari*. लसम *lasam* is a similar paste made of pounded boiled rice.

481. The *knife* for scraping the surface of the leather is in North-West Bihār रांपी *rāmpi* or रापी *rāpi*. In Tirhut, the west, and South-East Bihār it is also खुरपी *khurpi*. In Gaya it is खुरपा *khurpa*, and in Patna रम्पा *rampa*.

482. The large *awl* is सुतारी *sutāri*, with a variant सुताली *sutālī* in Gaya. To the east it is also लोखर *lokhar*, in Champāran लांखर

lākhkar, and in South-East Tirhut चार *ār*. The awl with a hook at the end for sewing is कटरन्नी *katarni*. In South Bhagalpur it is टकना *takna*, and in South Munger टिपुनी *tipuni*. The medium-sized awl is मंजोला *manjholā* or मंजोली *manjholi*.

483. The *horn* for grease is सिङ्गा *singa*; south of the Ganges, it is also सिङ्ग *singh*.

484. The *last* is फरन्ना *pharna* or (north of the Ganges and the South-East) कलबूत *kalbūt*; south of the Ganges it is also, in Gaya, कालबूद *kālbūd*, and कलबूद *kalbūd* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परन्ता *partaha* (also in South Munger), or परन्ता *partāha* in Shahabad, and पच्ची *pachchi* in the south-west of the same district. In South Munger they are कपन्हेरी *kapchheri*.

486. The *chisel* for paring the edges of the sole is खुरपी *khurpi*. The sort of wooden chisel for smoothing the surface of the leather is बेंगा *benga* to the east, बेङ्गा *beūnga* north of the Ganges, or बेङ्गा *beonga* or बेङ्गी *beongi* elsewhere south of it. In South Bhagalpur it is पेलन *pelan*.

487. A wooden *block* for beating the leather is हामर *hāmar* in South Munger and Gaya and घामर *ghāmar* in South-West Shahabad. The *block* on which the leather is cut is पिर्हिया *pirhiya*, or in South Bhagalpur सिंहा *silla*, and in Saran पिरन्ही *pirhi*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गढ़ेड़ी *gareri* south of the Ganges and भेंदर *bhenrihar* north of the Ganges; also in East Tirhut मड़ *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *okhar* south of the Ganges. North of the Ganges it is सिंजो *sinjoy*, also सिंजो *sinjo* in Tirhut and कमहर *kamhar* in Champāran. The supports for this beam are खुटी *khutti*, खूटी *khūti*, or (in Gaya and East Tirhut) खूटा *khūtā*. In South-East Tirhut they are also गाली *gālī* and गल्ली *galli* or गलियारी *galiyāri* in Champāran. In Shahabad the left support is called बरन्नी *barni*, and the right hand one गाली *gālī*. In the same district the support furthest in front of him is घुरा *dhūra*, and in Champāran घूद *dhūi*.

490. The *beam* to which the web is fastened at the opposite end from the weaver is ओहारी *ohāri*. बें *ben* or बेंव *beno* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called लुथा *lutha*.

491. The *movable sticks* placed at intervals to separate the threads of the web are तगधरी *tagdhari* in Tirhut and Sāran and बैलठ *bailat* elsewhere, except बैलठ *bailath* in Shahabad and बरत *barat* in Champāran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are चपनी *chapni*; also in South-West Tirhut फट्ठी *phatthi*.

493. The wooden *scraper* for removing knots or excrescences from the thread is खिखोरना *khikhorna* or खिखोरनी *khikhorni* north of the Ganges, also खिधोरना *khidhorna* in Champāran. In Patna it is खिलोरना *khilorna*, and elsewhere south of the Ganges खिलोरना *khilhorna*.

494. The thick iron *needle* is सूया *sūa*, or in South Munger सूज *sūj*. The *shuttle* is सरगाँ *sargān* in South Munger and north of the Ganges, and सेरङ्ग *serang* or सेरङ्गा *seranga* south of it.

495. In Sāran and South-West Tirhut the भँड़ी *bhānri* is a thick bamboo which is placed between the two threads of the warp. In Champāran it is सासत *sāsāt*, in South-East Tirhut साँसर *sānsar*, elsewhere south of the Ganges साँसन *sānsat*, and elsewhere चौंगा *chonga*.

CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called पटवा *patwa* or पटहेरा *pathera*. In Sāran he is called पटहेरी *patheri*.

497. He uses the कतरा *katra* or कतला *katta*, a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is बटनी *batni* generally. The *small wooden reel* is अण्टी *anti* or चरख *charakh*. An optional local name is गट्टी *gatti* in South-West Shahabad. गोली *goli*, or in Tirhut and South Munger पेचक *pechak*, is a ball of thread. The *winding-stick* is तीली *tīli* in Patna, बैलन *belan* in Shahabad, and लटौंद *latāin* in North-West Bihār.

499. His *scissors* are कैची *kainchi*. The *coarse needle* for smoothing roughnesses in thread is सलार *salāi*, also टकुषा *takua* in East Tirhut, and टकुषा *tekua* in Champāran. The *ivory smoother* is मथार *mathār*,

or in Sāran सठरना *matharna*. The large darning-needle is सूया *sūa*. The fine needle is सूई *sūi*, also ननमुहिदा *nanmuhiya*.

500. The iron hook with a ring which goes round the toe is अँकुरा or अँकुड़ा *ankura*, also अँकुसा *ankusa* and अँकुसी *ankusi* in Gaya and North-East Tirhut. This hook is supported on a stand called थून् *thūn* in Patna, थौना *thāuna* in Gaya, थल्ला *thalla* in South-West Shahābad, थौना *thāuna* in the rest of the district, and थम *tham* to the east generally.

501. The drum off which the thread is wound is परेता *pareta*, परन्ता *parta*, or परन्ती *parti* in North-West Bihār. The bamboo frame on which the thread is wound is नटवा *natwa* or लटवा *latwa*. In Patna it is नटार *natāi*, and in Gaya and the South-East नेटवा *netwa*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जरन्दोज *jardoj* or (south of the Ganges) कारचोबी वाला *kārchobiwāla*, and he makes embroidery (कारचोबी *kārchobi*) on the कारचोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर *samser* or (in Gaya and the west) समसेरक *samserak*, and the other तीली *tīli* in Patna, फरद *pharad* in Gaya and Sāran, and पट्टी *patti* in Shahābad.

503. The small needle is सूई *sūi*, and the sewing-awl सुतेमान *sutemān* north of the Ganges, सुतवान *sutwān* in Gaya and Shahābad, सूया *sūa* or बड़ि सूई *bari sūi* in Patna, Gaya, and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रँगरेज *rangrej*, in opposition to the रँगसाज *rangsāj* or painter. In North-West Bihār he is called रँगरेजी *rangreji*.*

505. He uses a vat or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माट *māth*. In Shahābad it is चोँड़ *chhonr*, and in the south-west of the district कुण्डा *kunda*. In Gaya and East Tirhut it is कुँड़ *kūnr*, and in South Bhagalpur and East Tirhut गोली *golī*.

* This word is often confounded with the word अँगरेजी *Angreji* 'English'; and in jest, or when speaking facetiously, the English in India are called रँगरेज *rangrej*, or 'dyers.'

506. His *half-round pot* is अथरा *athra* or नाद *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called कड़ाही *karāhi*. In Patna and Gaya it is हॉड़ी *hāuri*, and in South Bhagalpur कड़हाड़ *karhāi*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is माँजी *mānji* or मञ्जी *manji* generally. In South-West Tirhut it is मिरला *mirla*, in North-East Tirhut झोरी *jhori*, in Gaya माँझी *mānghi*, and in South Bhagalpur चमल *chammal*. The string tied to the cloth is कसन *kasān*, and the cloth with the dye inside it in South Munger and Patna फुलगरना *phulgarna*.

508. The *stirring-stick* for mixing the dyes is दण्डी *dandī*, or in South Munger दण्टा *danta*, in South Bhagalpur टेखती *tekhti*, and in North-East Tirhut लरना *larna*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is रँगसाज *rangsāj*, as distinct from the रँगरेज *rangrej* or dyer. He uses two kinds of *paints*—one अस्तर *astar*, which is a paste made up with chalk and gum, and the other रोगन *rogaṇ*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (कलैगर *kalaigar*) uses a *bellows*, called भाथी *bhāthi* south of the Ganges and in East Tirhut; elsewhere it is called धौकनी *dhaukni*. Another name current south of the Ganges is एकहत्तू भाथी *ekhatthu bhāthi*. The two sticks used as handles are north of the Ganges and in South Munger हथी *hatthi* or हत्तू *hatthū*, and south of it, and also in Tirhut, दण्टा *danta*. In South-East Tirhut they are also हत्ता *hattha*. The bamboo pipe is चोंगा *chonga*, also in North-West Tirhut नरौषा *naraua*, in Gaya and Shahabad नराऊँ *narāūn*, and in South Bhagalpur चोंगी *chongi*.

511. The *solder* is रँग *rāṅga*, and the soldering-iron कैया *kaiya*. He also uses cotton-wool, रुई *ruī*, and pincers, सरन्ची *sarsi* or सँडन्ची *sanrsi*. The ठिकड़ा *thikra* or खोरिया *khoriya* is the flat tile for melting the solder.

512. The *tin-cutter* is कैची *kainchi*, and he also uses the small hammer, हथौरी *hathauri*, and the compasses परन्नाल *parkāl*. The *tin-scraper* is नेहनी *nehni* or लेहनी *lehni*; also खुरचुनी *khurchuni* in South Bhagalpur.

513. The सबरा *sabra*, सबरी *sabri*, or (in South Bhagalpur) साबल *sabal*, is a small kind of *anvil*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is सोनार *sonār*, or in Gaya सोनी *soni*. In Champāran and North-West Tirhut he is सोनगढ़ुआ सोनार *songarhūa sonār*.

515. Amongst his implements are the *tongs*, which are सँडुसा *saur̥sa* or सँडुसी *saur̥si*.

516. The *pincers* have various names. Large pincers are चिमटा *chimta* in South-West Tirhut, also सेहूना *sehuna* generally to the west; सोहना *sohna* to the east and in Gaya, and चूँटा *chūnta* in Patna. Smaller ones are चिमटी *chimti*, सेहूनी *sehuni*, सोहनी *sohni*, or चूँटी *chūnti*. Another kind is गऊआ *gahua*, which are the large pincers. Nippers are गऊई *gahūi*, or in South Bhagalpur गऊली *gahuli*. The कगमुही *kagmuhī* are nippers twisted at the head for holding the crucible in the fire. These may also be called बगसँडुसी *bagsaur̥si* in North-West Bihār and बगमुही *bagmuhī* in Tirhut and Champāran.

517. The जमूरा *jamūra* or जमूरी *jamūri* are *wire drawing-pincers*, and the perforated wire plate is जन्नी *jantri*, south of the Ganges, in North-West Bihār, and East Tirhut, जैनी *jantri* north of the Ganges generally, and जतरनी *jatri* in Champāran and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is टेकुली *tekuli* to the north-west, टकुआ *takua* to the east and south-west, टेकुआ *tekua* in Sāran, Patna, and Gaya, and टेकुरी *tekuri* in South Bhagalpur.

519. The *compasses* are परकाल *parkāl* or कम्पास *kampās*, or in South-West Shahabad चलाँकी *chalānki*.

520. The *chisel* with a round knob for embossing circular ornamentation is खलनी *khalni*, or in Tirhut खोलनी *kholni*.

521. The *cold chisel* is चेनी *chheni*, and a smaller variety is कलम *kalam* south of the Ganges.

522. The *cutters* are कैची *kainchi*, and also to the south, except Patna, कतरनी *katarni*.

523. Amongst *hammers* हथौरा or हथौड़ा *hathaura* is the largest. The medium-sized is मरिया or मड़िया *maria*, with a variant मरेया *mareya* in North-East Tirhut; in Gaya it is मठरनी *matharni*. The smallest

is गोलमुहँ *golmuhān* or गोलमुहँ *golmuhān*; another name is खोलमरिया *kholmariya* in East Tirhut.

524. The small pointed *anvil* is समन्दा *samdān*. The curved anvil is एकवाड़ *ekwāi*, or in East Tirhut एकाने *ekāne*.

525. The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कंसुला *kansula* in North-West Bihār, कंसला *kansla* in East Tirhut, काँसुला *kānsula* in South Tirhut, काँसला *kānsla* in South-West Bihār, and कसला *kasla* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहाड़ *nihaī*, or in Champāran and North-East Tirhut नेहाड़ *nehaī*, and नहाड़ *nahāi* in South-East Tirhut. In South Bhagalpur it is लिहाड़ *lihāi*.

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Sāran and South-West Shahabad. In Champāran and West Tirhut they are देहा *theha*. In Shahabad they are एकठा *ektha*. In Patna, Gaya, and Tirhut they are परकठ *parkath*, and in South-East Tirhut also पिरगिठी *pirgithi*.

528. The *blow-pipe* is बकनार *baknār*, or in Sāran बकनल *baknal*.

529. The hollow *cane for blowing* up the fire is नारी *nari*, with local variants नारी *nāri* in Gaya, लारी *lāri* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi*. The *fireplace* is अंगेठा *angaiṭha* north of the Ganges and अंगेठा *anyetha* south of it. Another name for this last is बोरन्गी *borṣi*. The *fan* for blowing up the fire is पङ्खा *pankha* or पङ्खी *pankhi*; also in South-West Shahabad it is बेनियाँ *beniyān*. In North-East Tirhut भट्टी *bhatti* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is घड़िया or घरिया *ghariya*. It is made of a mixture of clay and rags called in Shahabad कम्प्रीट *kampraut*, and in Champāran कपन्रीट *kapraut*.

531. An *ingot* not beaten out is कामी *kāmi*, or in Gaya एकवाड़ *ekwāi*. In Sāran it is थक्का *thakka*, in Champāran and North-West Tirhut छलकौ *chhalki*, South-East Tirhut गद्दी *gaddi* or थोक *thak* (also in South Munger), in South Bhagalpur थौक *thauk*, and in Tirhut generally except the north-west छिलकौ *chhilki*. A block of silver beaten out flat is चौरन्घा *chaurṣa*.

532. The iron *ingot mould* is परगहनी *pargahni* to the west and पारगहनी *parghani* in Patna and Gaya. In East Tirhut it is धारा *dhāra*, in Sāran कम धारा *kam dhāra*, and in South Bhagalpur नाली *nālī*.

533. The *moulds* of various sizes into which metal is beaten are कठकिरा *kathkira* north of the Ganges, कठकिरा *kathkira* south of it to the east, ठसा *thassa* in Sarān, and ठप्पा *thappa* in Gaya and Shahabad. In Shahabad similar moulds are बहका *bahka*, लहरिया *laheriya*, गोकुल *gokhlu* (also in South Bhagalpur), and मोतिया *motiya*. To the west रहठवार *rahatwār* is a mould in which round articles are beaten into shape, and गुंजरी *gunjri* is a similar smaller one. In the same tract पगड़ी ठसा *pagri thasa* are milling moulds, such as those in which the edge is given to a rupee. These last are called in South Bhagalpur खीरा बिची *khīra biechi*, बाँह *bānh*, or पगड़ा *pagra*.

534. *Pattern stamps* for ornaments are ठोसा *thonsa* in Shahabad, ठासा *thāsa* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and छापा *chhāpa* in South-West Shahabad and South Munger.

535. The कटोरी *katori* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिविया *dibiya*, and in Tirhut and to the east सितुहा *situha* or रंगेहररी *rangehri*.

536. The *polishing-brush* is बरौंही *barauñhi*. In South-East Tirhut it is also called कुची *kuchhi*. The polishing stone is ओपनी *opni* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasauti*. A *jeweller's wages* is गद्दार् *garhāi*.

CHAPTER XIX.—THE LAPIDARY.

538. The lapidary is हक्का *hakkāk*, or in South Bhagalpur मोहली *mohli* लोहार *lohār*, and he uses a revolving grindstone or सान *sān* or in Shahabad चकर सान *chakar sām*, made of corundum powder and lac. The bow for turning this is कामाना *kamāna* or (to the west) कामानी *kamāni*. Its props are खूँटा *khunta*, देवाली *devālī*, or एकठा *ektha*. Its wooden axle is साँखा *sānkha* in Patna and Gaya, लट्टू *lattu* in Shahabad, and कून *kūn* to the east.

539. The agate *burnishers* are घोंटा *ghonta*, and the round ones सिल्ली *silli*; the *pincers*, चूँटी *chūnti* in Tirhut, Patna, Gaya, and the east, चिमन्टा *chimnta* in Sarān, and सेहनी *sehuni* in Shahabad; the iron *graver* is सलार *salāi*; the *cutters*, बैची *bainchi*; the small *hammer*, हथौरी *hathauri*; the *anvil*, निहार् *nihāi*; the *pincers*, सँडनी *sānsi*; and the revolving *awl* जिला सान *jilā sām* or खर सान *khar sām*.

CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरकन *moharkan*, and he uses a machine called a चरख *charakh*, of which the principal portion is a revolving awl, परन्ना *barma*.

541. The hammer which he uses is मथनी *mathni* or मरिया *mariya*; the stone to which the metal to be engraved is fastened is डेमा *dhema*; and the diamond pen is कलम *kalam*.

CHAPTER XXI.—THE GOLD-WASHER.

542. The gold-washer is called नियरिया *niyariya* or नियारिया *niyāriya* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सन्धोखा *sandhoa*, and South Bhagalpur नियार धोखा *niyār dhōa*.

543. He uses the कटरा *kathra* or wooden pan for washing the ashes of jewellers' shops. Another name current in Patna and Gaya is कठौती *kathauti*. The ashes are नियारा *niyāra* or नेआरा *neāra*, and they are collected by a scraper, खुरपा *khurpa*, and a broom, कूची *kūchi* or मूठा *mūtha*. South of the Ganges the पखुरी *pakhuri* is an iron instrument for collecting the ashes.

544. His sifting-pan is छटन *chhattan*, or in Patna and Gaya धकना *dhakna*. In South Bhagalpur it is चौहट्टा *chauhatta*.

545. His bellows are भाथी *bhāthi*; his blow-pipe, बकनार *baknār*, or in Shahabad बकनल *baknal*; and the earthen pipe of the vessel which remains in the fire, सुसवा *suswa* north of the Ganges and सूँसा *sūnsa* south of it. In Sāran it is also नरौआ *naraua*.

546. His pincers are सँडसी *sanrsi*, or in North-West Tirhut सनसा *sansa*; and the iron stirrer सौँक *sīnk* north of the Ganges and सौँख *sīnk* south of it. Another name for the latter is सलार *salār* in North-West Bihār.

547. The earthen crucible is घड़िया or घरिया *ghariya*, also डीब *dīb* in Patna and Gaya and अड्डा *adda* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglauti*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुनहर *punhar*.

CHAPTER XXII.—THE BRAZIER.

548. The brazier is ठढेरा *thathera*, but in Shahabad he is also called कसेरा *kasera*, which properly means a brass-founder. In North-East Tirhut he is ठढेरि *thatheri*. He is famous for his powers of swindling, as in the proverb ठढेरि ठढेरि नहिँ बढला होय *thatheri thatheri nahin badla hoy*,—braziers don't traffic with each other (for if they did, it would be diamond cut diamond).

549. He uses the निहाइ *nihāi* or नेहाइ *nehāi*, or anvil. In East Tirhut this is also called लेहाइ *lehāi*, and in Patna, Gaya, and South-West Shahabad पथल *pathal*. The समदान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकवाइ *ekwāi*. The सबरा *sabra* or, in the south-east साबर *sābar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chauka* south of the Ganges and बगलभरुआ *bagalbharua* north of it. South of the Ganges the गड़िया *geriya* (Gaya) or दुगोड़ी *dugori* (west) is a sort of wooden anvil or block. The गोली सबरी *goli sabri* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलसाबर *golsābar*. The खरने *kharne*, or in Shahabad दबठा *dabtha*, is a kind of anvil on which hollow vessels (गगना *gagra*) are hammered out. It stands on the two-legged दुगोड़ी *dugori*, also called खराट *kharāt*.

550. The cutters are कैची *kainchi*, also कात *kāt* in Gaya and North Tirhut.

551. The stirrers are—(a) for stirring solder, कैया *kaiya* south of the Ganges and सराई *sarāi* north of it; also लोपन *lopan* in East Tirhut: (b) the iron stirrer for mixing up the flux, पनदेनी *pandeni* north of the Ganges and Gaya, पेनेनी *peneni* in Shahabad, and पनकाठी *pankāthi* (of wood) in South Bhagalpur.

552. The pincers are सनसी *sansi* or सँडुसी *sanrsi*, also गड्ढा *gahua*; the file रैती *reti*, and the hammers हथौरा *hathaura* or हथौरी *hathauri*, also मठना *mathna* north of the Ganges and to the west, मरिया *mariya* in East Tirhut, and घन *ghan* in North-East Tirhut.

553. The vessel for holding the flux, सोहागा *sohāga* or पापन *pān*, is कटोरी *katori*. In South Bhagalpur it is पनवाला *panwāla*.

554. The bellows are भाथी *bhāthi*; the crucible, बड़िया or धरिया *ghariya*; the tongs, सनसी *sansi*; and the perforated cover for the crucible, ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; also जॉप *jhāmp* in South-East Tirhut and South

Munger, झाँपन *jhāmpan* or झाँपना *jhāmpna* in Patna and Gaya, खिपीना *chhipāna* elsewhere in Shahabad, and करन्हाइ *karhāi* or सुन्दन *mundan* to the east.

555. The *mallet* is मुंगरी *mungri*. The *scales* are तराजू *tarāju* or तरगुई *targui*. The *polisher* is छोलनी *chholni* or लेहनी *lehni*. In South Munger it is also नेहनी *nehni*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is फसेरा *kasera*, and in Gaya also तम्हेड़ा *tamhera*.

557. He uses *moulds* of various kinds, called साँचा *sāncha*, or in Shahabad कामदरना *kamdarna*. His *lathe* is खराद *kharaḍ*, or in Shahabad and South-East Bihār कुन्द *kund*. His large *pincers* are सँडगा *sanṛsa* or सनगा *sansā*. His *crucible* घरिया *ghariya*, of which the mouth is मुँच *munh*. His broad chisel is चौरगा *chaurga* or चौरगी *chaursi*, also लेहनी *lehni* in Shahabad and छेनी *chheni* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (काँसा *kānsa*) bangle-maker (ठठेरी *thatheri* or ठठेरा *thatherar*) makes बाँही *bāhi*, which are brass bangles worn by the lower classes. To the east they are called बतिसी *batisi*, and in South Bhagalpur बस्ती *basti*. When a number of these are worn, those at each end are called बन *ban* or (South-East Tirhut) कचरुखी *kachrukhi* and (Sāran) कतरी *katri*. Of these the one highest up the arm is called अगुआ *agua* or अगेला *agela*, and that nearest the hand, पछुआ *pachhua* or पछेला *pachhela*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

560. नेहाय *nehāy*, the anvil; हथौरी *hathauri*, the hammer; सँडगी *sanṛsi*, the pincers; रेतो *reti*, the file; छेनी *chheni*, the cold chisel; भाँधी *bhāthi*, the bellows; घड़िया *ghariya*, the crucible; and दाड़ा *dhāra* or साँचा *sāncha*, the mould, in which कामी *kāmi* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the सीसा ढरेवाला *sisā dharewāla* or glass-manufacturer; the मनिहार *manihār*, who makes glass bangles; and the चुरिहार

or बुड़िहार *churihār* or बुड़िया *churiya*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called भट्ठी *bhatthi*, of which the opening through which the melted glass is removed is बारा *bāra* north of the Ganges, मोहड़ा *mohra* in Shahabad, and elsewhere दरवाजा *darwāja*. This is closed by a cover called अलवारी *ahcāri* north of the Ganges and in South Munger, ओलवारी *ohcāri* in South-West Shahabad, धपौना *dhapauna* in Shahabad, and elsewhere झपना *jhapna*.

563. The earthen *crucible* is ठिकर *thikkar* or ठिकरा *thikra* generally, also कड़ाही *karāhi* in South-East Tirhut, and डिवरा *dibra* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करकुल *karchhul*. The iron *hook* for taking out the glass is अँकुरी *ankuri* or अँकुरा *ankura* in Patna and the west, अकुरा *akura* in South-East Tirhut, हथ अकुरी *hath akuri* in South Tirhut, हथ उकुरी *hath ukri* in South Bhagalpur, and दरन्नी अकुरी *dharni akuri* in Champāran. The instrument for turning the glass in the crucible is अकुरा *akura* generally, and कलकुला *kalehhula* to the west.

565. The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थल *patthal* north of the Ganges, and पथरी *pathri* south of it. The *mould* with a handle for shaping the bangle is कालबूत *kālbūt* north of the Ganges, and कलबुद *kalbud* or सँचा *sāncha* south of it. The handle of this is सरकण्डी *sarkandi*.

566. The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *māla*; and the instrument for widening the ring to the required size बेधवार *bedhwār* in North-West Bihār, बधवारी *badhwāri* in Patna and South Tirhut, and बधरना *badharna* south of the Ganges. The छोटी बेधवारी *chhoti bedhwāri*, &c., or छोटी अकुरी *chhoti akuri*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरन्नी *gharanni*.

567. *Other instruments* used by the glass bangle-maker are ठिकथी *tikthi*, which are bamboo slips for holding the bangles in the fire; पन्नी *panni*, leaves of solder; फोकाठी *phokāthi* (Gaya and South Bhagalpur), फौफौ *phonphi* (West Tirhut and South-West Shahabad), or नरी *nari* (Patna, South Munger, Tirhut, and rest of Shahabad), which is the pipe for blowing up the fire; the अंगेठा *angethā* or अंगेठी *angethi*, which is the fireplace; and चूँटा *chūnta* (Shahabad), चुंछा *chunta* (Tirhut, Gaya, and South Munger), चुँटी *chūnti* (South Bhagalpur), or चिमटा *chimta* (generally), which is the pincers.

568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiya*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and, gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of:—*समन चुरिया ज गढ़ें ज्यों हस्ती के दन्त, बाँह पकड़ि रस लेत हैं, बैठे देखें कन* *Samman Churiya ā garhen jyoñ hasti ke dant, bāñh pakari ras let hain, baithe dekhē kant*,—Samman the bangle-embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is *साँचा sāncha* (Tirhut and the south-east), *करैली कटना karaili katna* (Champāran), *ठप्पा thappa* (South-West Shahabad), and *छापा chhāpa* (Tirhut and elsewhere in Shahabad). In Champāran and South-West Tirhut *तोगर togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (*लाख lākh* or *लाह lāh*) bangle-maker is *लहेरी laheri* or *लहेरा lahera*. He uses a block of wood with a handle, on which the bangles are fitted, which is called *कुन्द kund*; a *साँचा sāncha*, which is a brass mould for embossing ornaments; and a *चुभ्की chubhki* (and also to the east *चुभ्नी chubhni*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is *नारी nāri* or *नरि nari*, also *फुकाठी phukāthi* or *लारी lāri* in South Bhagalpur and *फुकाठी phukhāthi* in North-East Tirhut.

571. A bangle, whether of glass or lac, is *चूड़ी chūri*. The latter variety is also called *लह्नी lahni*. Of these the thickest, or keeper, which prevents the thinner ones slipping over the hand, is *कंगनी kangni*. The end bangles of a set are *बन्द band*, or in South Bhagalpur *लरना larna*, and the intermediate ones *सुरकी surki*, and in South Bhagalpur *पहंटा pahṭa*.

CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हरा *kumhra*; in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परजपत *parjāpat*. In Shahabad he is कुँहार *kunhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचन सुते कुम्हरा, सटिया नठ ले जाय चोर *nichint sūte kumhara, matiya na le jāy chor*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनी *kumhaini* or कुम्हैन *kumhain*, as in the proverb तेली बैल ला कुम्हैनी सति *teḷī bail la kumhaini satti*,—for the sake of the oilman's ox, the potter's wife has become *suttee*, i.e., she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk*, which is turned by a stick, चकैट *chakaith*, or in North-East Tirhut चरि *chhari*, on a peg, which is कौला *kāla* or किला *killa* to the west, and खूँटी *khūnti* or खुट्टी *khutti* to the east. In South Bhagalpur it is, however, सिद्धा *silla*.

574. The implement for mixing the clay is लेहसुर *lehsur* north of the Ganges and लहसुर *lahsur* south of the Ganges generally. In Shahabad it is कटनी *katni*, and in South Bhagalpur पाट्टा *patta*.

575. The *rammer* for consolidating the clay is पीटन *pitan* when made of wood; when made of earthenware it is पीड़ *pinr* north of the Ganges generally and in Shahabad, पिहौर *pirhaur* or पिहरी *pinrhuri* in Patna, and पिहुर *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinauri*. The clay is smoothed with an instrument called मिलौना *milauna* north of the Ganges and in South Munger, and also मजनी *majni* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *athri* generally. Other names are कठअथरी *kathathri* in Patna and करथरी *karthari* in South Bhagalpur. The pots when ready are severed from the wheel by a string called हवन *chhevan*; also हौनी *chhauni* in Patna and हवनी *chheuni* to the east. In South Bhagalpur it is हवनी *chheuno*. Another name is कमठी *kamthi* in North-West Tirhut. The चचा *sancha* or साँचा *sāncha* is a mould used in making tiles.

577. The *kiln* is आवा *āwa*.

578. The *clay-pit* has many names, viz. चुआँ *chūān* (South-West Tirhut), खँडार *khanrār* (Patna), सटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), सटखना *matkhana* (South-West Shahabad and Tirhut), सटखसा *matkhabha* (South Bhagalpur), सटकोर *matkor* (Patna and South

Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहङ्गर *kohanrgar* in Sāran and मटखम *matkham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चकवर *chakwar* in the north-west; also अथवानी *athwāni* in North-West Tirhut, हथवानी *hathwāni* in Gaya and South-East Tirhut, and कदेठ *kudaith* in South Munger. In South Bhagalpur it is चकोड़ी *chakori* or हथपानी *hathpāni*.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतसबाज *atasbāj* or आतशबाज *atashbāj*. In Shahabad and South Bhagalpur he is रवाइसवाला *rawāiswāla*. In South Bhagalpur गोंड़ी *gonri* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone*, which is चक्की *chakki* to the west and in South Bhagalpur, and जांता *jānta* in Tirhut and to the east; also in East Tirhut चकरी *chakri*. In South-West Shahabad it is सिल *sil*.

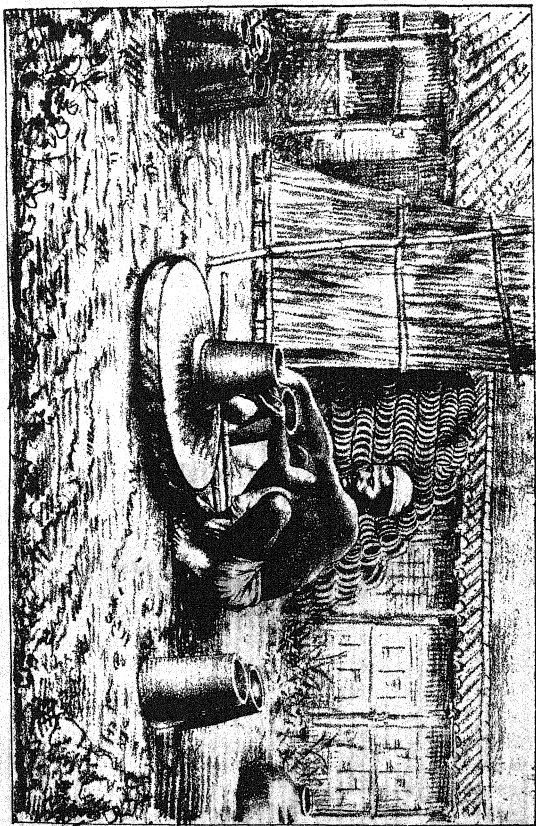
582. His *ramrod* for ramming the powder is कलबुद *kalbud* generally, with a variant कलाबूत *kalābūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumba*, and in South-East Tirhut optionally सुम्हा *sumha* when made of iron. In Sāran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकड़ा *kholakra*, and in South Bhagalpur also खोलनी *kholni*.

583. His *saw* is आरी *āri*; his *knife*, छुरी *chhūri*. A flat heavy one is बाँकी *bānki* in Sāran and Champāran, बाँक *bānk* in Shahabad, दाब *dāb* in Tirhut, and दबिया *dabiya* also in the north-east of the same district. His *awl* is बरमा *barma*, and his *file* is रेतो *reti*.

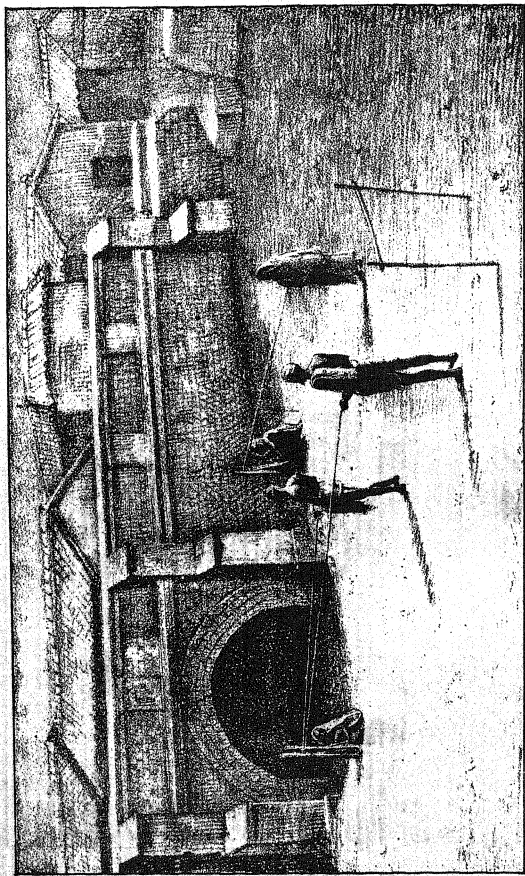
584. His wooden *platter* is कठरा *kathra* to the west, अथरा *athra* in Tirhut, Gaya, and South-West Shahabad, कठौती *kathauti* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कठहार *karhāi* in South Bhagalpur.

585. Among the fireworks which he makes are—

- (a) The hand *Catherine wheel*, चरन्ही *charkhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *rādhe chakkar* (South-East Tirhut), or चकरवान *chakarvān* (Shahabad).



Potter (Kumbhar) at work.



A Naive Rope Walk.

Of these, the pipes in which the powder is placed are नाल *nāl*, or to the east लाल *lāl* or लाला *lāla*, and in South Munger नल्ला *nalla*. The pipe in which the axle works is also called नाल *nāl*, &c., as above; also पुल्ली *pulli* in South-West Shahabad, कुल्फी *kulphi* in South Bhagalpur, and in South-East Tirhut दनियाली *daniyālī*. The axle itself is मकरी *makri* or छुछी *chhuchhi* north of the Ganges generally, and also फौफी *phonphi* to the west. The spokes and rim of the wheel are धाँचा *dhāncha* to the west or धाँचरी *dhancheri* in Sāran, ठाट *thāt* in Tirhut, मड़ुरी *marri* in South Munger, and मड़ुरा *menra* in South Bhagalpur.

- (b) There are various kinds of *bombs*: amongst them are सुचम्पा *bhuchampa* or सुचम्पा *bhuchappa* (north of the Ganges) or सुई चम्पा *bhuin champa* (south of it), अनार *anār* (generally), कुल्हिया *kulhiya* (north of the Ganges) or लौकी *lauki* (east generally), बमगोला *bangola* (generally) or गोला *gola* (Champaran and North-East Tirhut), तराका *tarāka* (south of the Ganges), नास पाल *nās pāl* (generally), दांतुआ *dāntua* and तोरना *torna* (Shahabad). A long kind of bomb is north of the Ganges चहका *chahka*.
- (c) The *balloon* is पेटारा *petāra* south of the Ganges, and पेटाहा *petārha* or गोबारा *gobāra* north of the Ganges, to the west. In North-East Tirhut it is उरता पेटाहा *urtā petārha*, and in South-East Tirhut उरन पेटाहा *uran petārha*.
- (d) The *rocket* is हवाई *hawāi* or अस्मान तारा *asmān tāra*; also छड़ी *chhari* in North-West Tirhut. In South-West Shahabad, Sāran, and Champāran बान *bān*, and in North-East Tirhut जङ्गी बान *jangī bān*, is a species of rocket.
- (e) The *Roman candle* is महताबी *mahtābī* generally, also दस्ती *dasti* north of the Ganges and गल्लर *gallar* in Shahabad and East Tirhut.
- (f) Other fireworks are महताब *mahtāb*, खजूर *khajūr*, किला *kilā* (a miniature fort, of which the bastions are बुरजी *burji*), गज सितारा *ganj sitāra*, कदम गाछ *kadam gāchh*, चादर पड़ाकेदार *chādar parākedār*, सादा चादर *sāda chādar*, चादर *chādar* or (East Tirhut) सासन के टट्टी *sausan ke tatti*, चाँद चरखी *chānd charkhi*, पटेबाज *patebāj*, किरिन *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, कुहुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebi* (South-West Shahabad), मुररा *murra* or मुरचा *murha* (South-West Shahabad and Gaya), चन्दर कला *chandar kala* (South West Shahabad), पड़ाका *parāka* or (South-West Shahabad) पटाखा *patākha* (Chinese crackers), मूड़ा *mūrha*, दीपक *dipak*, जूही *jūhi*, रस-पाल *raspāl* (Sāran and Champāran), अरुन्दाना *ardāna* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटबाज *natbāj* or लरत देव *larat deb* (fighting monsters), कैत बान *kait bān* (a round rocket), फारसी गोला *phārsi gola*, टट्टी लीजू फर *tatti līlu phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पंचरङ्गी *pancharkhi* (Shahabad), चौताना *chautāna* (Shahabad), हजार बीन *hajār bīn* (Shahabad), चौघड़ा *chaughara* (Shahabad), हुलुक *huluk* (Shahabad), and बतसा *batāsa* (Patna), which is also called अंगारी *angāri* in Shahabad. In South Bhagalpur लौकी *lauki* and पडुका *paduka* have been noted.

CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihār दफन्दरी *daphdari*, and in East Tirhut दफन्तरी *daphtari*. In South-East Tirhut he is also called कागजी *kāgji*. South of the Ganges he is जिल्दबन्द *jildband*, or in Shahabad जिल्दगर *jildgar*.

587. His screw-press is सिकझा *sikanja*. Another kind of press is मकरी *makri*. The wooden boards for putting between the books in the screwpress are तखन्ता *takhta* or (in Patna and South Bhagalpur) तखन्ती *takhti*. In Shahabad and North-East Tirhut they are पटरी *patri*; in South-East Tirhut, पिदिवा *pirhiya*; and in South-East and North-West Tirhut, निशकरदा *nishkarda*.

588. The paper-cutter is कतरनी *katarni*, or (in Champāran) पार्ह *pārḥ* or बारह *bārḥ*. The scissors are कैची *kainchi*, or in North Bihār also मेकराज *mekraj*.

589. The iron mallet is हथौरी *hathauri* or मारतौल *mārtaul*, and the awl सूआ *sūa* north of the Ganges generally and in Shahabad and South Bhagalpur, सुराखी *surākhi* in Patna, सुलाखी *sulākhi* in Gaya,

सुतारी *sutāri* north of the Ganges, and टेकुआ *tekua* optionally in South-East Tirhut. The needle is सूई *sūi*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirki* in North-West Bihār and South-East Tirhut, चक्की *chakki* in Tirhut and Patna, चकर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakka* in Shahabad. Other dies for embossing are फूल *phul* or (optionally in Champāran and Tirhut) ठप्पा *thappa*; also झालर *jhalar*, जनजीरा *janjira*, and दोसूती *dosuti*.

591. The *cutter* for paring edges is झामा *jhāma* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रेंती *reti*.

592. The wooden *tool for smoothing the binding* is सलेस *sales* (corruption of English 'slice'). It is also called तिल्ली *tilli* or तौली *tili*, and in East Tirhut कामची *kamchi*.

593. The *leather-scraper* is खुरप्पी *khurpi*, also north of the Ganges झिलनी *chhlini*. पथर *patthar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

594. The rope-twister is कज्जर *kanjar* in North-West Bihār and Gaya, and चाँद *chāin* in West Tirhut. In Shahabad and Gaya he is रसन्वण्डा *rasbunta*. The art of rope-twisting is बटनाना *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirni* or घिरनई *ghirnaī*, also घड़ी *ghari* in South-West Tirhut. Of this the भौरनकली *bhaunrkali* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूँटी *khūnti*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लार *lar*, pass is called गड़ारी *garāri* north of the Ganges, गरारी *garāri* in Patna, घररी *gharri* in Gaya, and घिरनी *ghirni* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

596. The string used to move the machine is घिरना *ghirna*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हत्था चरक *hatthā charak* and (south of the Ganges) मुठा *mūtha* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598. A simpler kind of machine is called चरख *charakh* or चरन्खी *charkhi*. It consists of only a bent wooden handle, डण्डी *dandi*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599. The weaver's brush-maker is called कुँचबँधवा *kunchbandhwa*. The brush is called कुँची *kunchi*, कूँच *kūch*, &c. (See Chapter on Weaving.)

600. He uses the साँचा *sācha*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokna*; and he has a flat piece of wood called पटरी *patri* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कामान *kamān*, or in North-East Tirhut कामठा *kamtha*, and its maker is कामनगर *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The सिक्किलगर *sikilgar* or arms-cleaner uses a रन्दा *randa*, or in North-East Tirhut जाम *jhām*, which is a kind of plane for cleaning off rust; a गुल्ली *gulli*, a piece of hard stone for a similar purpose; कुरन *kurun*, a kind of stone powder. He also uses a सिंघौटा *singhauta* or polishing-horn, a मसकली *maskali* or iron instrument, and गद्दी *gaddi* or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is रूप *sūp* or कोलरूप *kolsūp*. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut मङ्गरा *marra*. Other names are कोनिया *koniya* (North-East Tirhut) and डगन्ना *dagga* (see § 47) in Gaya, Champāran, and North-West Tirhut.

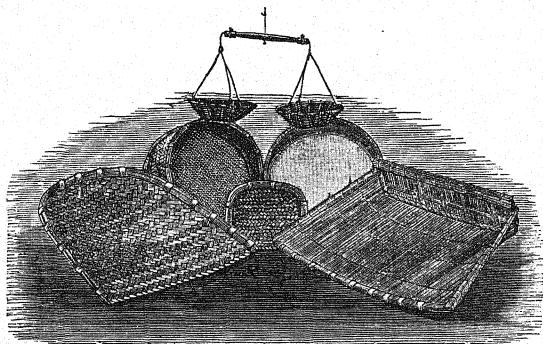
604. The चालनी *chalni*, or (North-East Tirhut) चालनि *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, कोन पुषक भेलअँ गाय, चालनि ले दुहावे जाय *kon purukhak bhelāhuñ gāy, chālani lai duhāwe jāy*,—of what man have I become the cow : he has brought a sieve into which to milk me. Again, चालनि दूसल रूप केँ, जनिका सहसर गोट छेद *chālani tūsal sūp keñ, janika sahasar got chhed*,—the sieve, which had a thousand holes, sneered at the winnowing-basket, *i.e.* the pot called the kettle black.

605. The चिलनन *chilcan*, or in Sāran, Patna, and Gaya चिलौज *chilaunj* or चिलौद *chilaund*, and in South Munger चिलौन *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are आरन्ची *ārsi* or जङ्घा *jangha*, both used in South Bhagalpur, and the latter in North-East Tirhut and the former in Sāran.

606. The चालना *chalna* is a sieve for cleaning grain. Other names are झरना *jharna* south of the Ganges, तरन्ही *tarchhi* in Champāran and गुरचालना *gurchalna* (North-East Tirhut).

607. The आंगी *āngi* or आंगिया *angiya* is a cloth-bottomed sieve for sifting fine flour. It is called हांगी *hāngi* in Gaya and कपरन्धूर

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, चाँची *āngī* is a leather sieve with very fine holes.



	Tarāju.	
Chalni.	Supuli.	Angi.
Kolsūp.		Sūp.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called दँकी *dhenki* or (in Shahabad) दँका *dhenka* or देका *dheka* and (in Sāran) दँकुल *dhenkul*.

609. The *pillars* on which the beam rests are जङ्घा *jangha* in North and East Bihār, जाँघा *jāngha* in Shahabad, and जँघिया *janghiya* in North-West Tirhut. In Tirhut and the west they are खूँटा *khūnta*, in Patna and Gaya खुँटा *khunta*, and in South Bhagalpur and South Munger खुँटा *khutta*. In South-West Shahabad they are called खम्भा *khambha*.

610. The *peg* in the beam which crushes the rice is मूसर *mūsar* to the south and west, and मुसरा *musra* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Sāran another name is पहरवा *paharua*. In South Munger, Patna, and Gaya it is सम्राट *samāth* or सम्राँट *samānth*, and समौवा *samaua* is the iron ferule round its tip.

611. The *axle* is generally अखौत *akhaut* or अखौता *akhauta*, local names being मौंजा *mānjha* in Champāran and North-East Tirhut, बेलुनी *belni* in North-West Tirhut, and डण्डा *danda* also in North-East Tirhut. In Patna it is रनकी *ranki*, in South Bhagalpur अस्कला *askalā*, and in South-West Shahabad सारा *sāra*.

612. The *hollow wooden bed* in which the rice is crushed is ओखरी *okhri* north of the Ganges, or as a local variant ओखर *okhar* in North-East Tirhut and the north-west. ओखरी *okhri* and भुन्दो *bhundo* occur also in South Bhagalpur, and अखरी *ukhri* in South Munger. In South-West Shahabad it is काँड़ी *kānri*, in the rest of the district रुड़िया *bhuriya*, in Gaya भूँओखरी *bhuiñokhri*, and in Patna भुंङकी *bhunrki* or घुण्डी *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur ठेकरा *thekra*.

613. The *hand-rail* which the workman grasps is अस्थम *astham* north of the Ganges and थमनी *thamni* or अलगनी *algaṇi* in South Bhagalpur. It is टंगनी *tangni* in Patna and South Munger, also अड़ानी *arāṇi* in South Munger, and हथी *hatthi* in Gaya. In Shahabad a rope (रस्सी *rassi*) is used.

614. The *pedal* or place where the worker rests his foot is पौदर *paudar* in Patna and Shahabad, पक्कर *pachhakar* or पक्काड़ *pachhār* in Sāran and Champāran, पुक्करा *puekhra* in North-East Tirhut, पक्कौरा *pachhaura* in South-West Shahabad, पकुषा *pachhua* in South Munger, पुक्छिया *puchhiya* in South Bhagalpur, पौंही *ponchhi* in Gaya, and लतमरा *latmara* in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपौरी *gorpauri*, and in South Bhagalpur गत्तो *gatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is ओखरी *okhri* generally, local variants being ओखर *okhar* in North-East Tirhut and Shahabad, ओखरा *okhra* in South-West Shahabad, and ओखली *okhli* in Gaya. In Patna an optional name is कुरदन *kurdan*, and in Sāran धनकुटी *dhankutti*.

617. The *pestle* is मूसर *mūsar* to the west and समाठ *samāth* to the east. In Patna both words are used.

618. The iron *ferule* at the bottom of the pestle to prevent it splitting is *साम* *sām*, or in Patna, Gaya, and the south-east *समीचा* *samaua*, and in Sāran optionally *समियाँ* *samiyāñ*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as *जाँत* *jānt*, *जाँतवा* *jantwa*, or *जाँता* *jānta*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is *चकरी* *chakri* generally, or *चक्की* *chakki* to the west. North of the Ganges *चकुला* *chakula* is a medium-sized one.

620. The *upper stone* is *उपरौटा* *uprauta*, and the *lower stone* *तरौटा* *tarauta*, and also south of the Ganges *तलौटा* *talauta*.

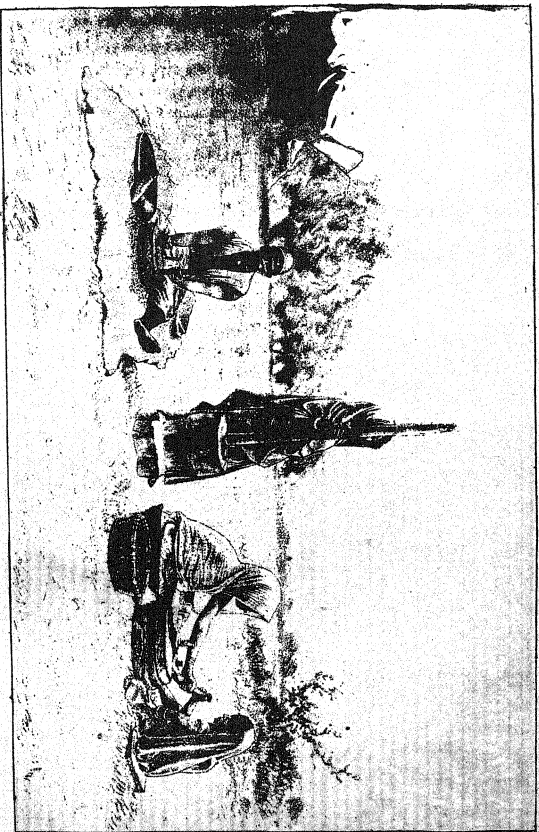
621. The *handle* of the large variety is *हाथड़ा* *hāthar* in South-East Tirhut, and elsewhere *हथरा* or *हथड़ा* *hathra*. In Shahabad it is *जूआ* *jūa*. That of the smaller variety is *छूँटी* *khūnti*. The *axle* is *किळा* *killa* or (in South-East Tirhut) *कील* *kil*; and the *feeding channel*, *मुँह* *munh* generally; also *गाली* *gālī* in Shahabad, Gaya, and South Bhagalpur, *गल्ली* *galli* in Sāran and North-East Tirhut, *गलौसी* *galausi* in Champāran, *खोँइह* *khōñichh* or *गलियारी* *galiyāri* in North-West Tirhut, *गत्तो* *gatto* in South Bhagalpur, and *घड़िया* *ghariya* in South-West Tirhut.

622. The *handful of grain poured into the mill* is *झोंक* *jhōnk*, local variants being *झोंका* *jhōnka* in Sāran, Patna, and South-East Tirhut, and *झीका* *jhīka* in South-East Bihār. In South Bhagalpur it is also *लप्पो* *lappo*.

623. The *wooden seat on which the woman sits* is *पीड़ा* *pirha*. A local variant is *पीही* *pirhi* or (East) *पिड़िया* *pirhiya*. A similar mud seat is *बैसनी* *baisni*, or in Champāran *बैठनी* *baithni*, and in South-East Tirhut *बैसन* *baisan*. In South Munger it is *बैसका* *baiska*, and in South Bhagalpur *बैसको* *baisko*.

624. To *roughen the stone with a chisel* is north of the Ganges *टाँगव* *tāngab* or *टूंगव* *tūngab* to the west and *कूटव* *kūtab* to the east. South of the Ganges, to the west, it is *कूटल जाइव* *kūtal jāib*, and to the east *कुटाग्रव* *kutāḡv* or *कूटिदेव* *kūtidev*. The man who does this is called *जतकुटा* *jantkutṭa*. He uses a chisel, *छेनौ* *chheni*, and a hammer, *थपुआ* *thapua* or *हथौरी* *hathāuri*.

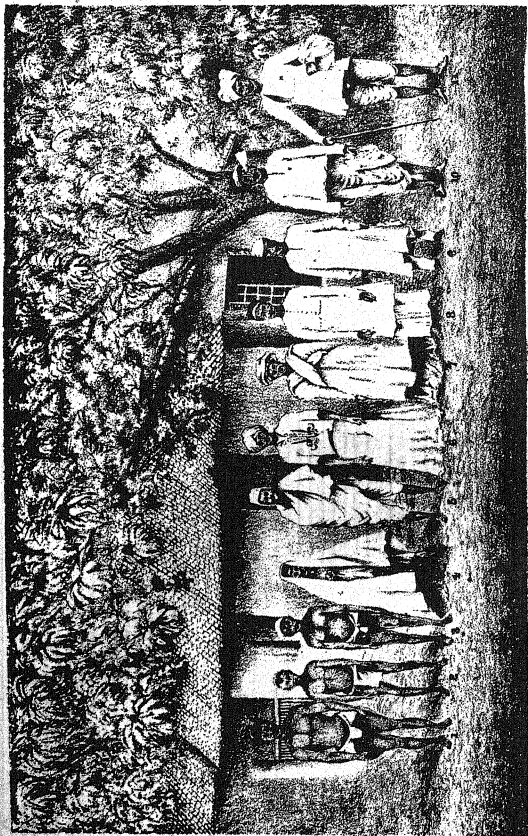
625. The *act or profession of grinding corn* is *पिसान* *pisān*, *पिसवव* *pisawan*, or in Champāran *पिसना* *pisna*, and in Gaya *पिसाद* *pisāḍ*,



MILL-STONE FOR
PULSES (*Chakri*).

PESTLE AND MORTAR
(*Okhri*).

FLOUR-MILL
(*Jani*).



A Bihar Fashion Plate

CLOTHES WOMEN.

1. Chit.
2. Kopsi.
3. Topi Bhaowa.
4. Takhond Khondiya.
5. Kanjhappa, dhar, dhoti.
6. Muretha, nishadika, kulsidar, pajama.
7. Puyri, chaddar, jama, Eshatidar, pajama.
8. Chaugaskiya topi, eekhar, Khatidar, pajama.
9. Chaugaskiya topi, aba, churidar, pajama.
10. Bakhau topi, mirjai, dhoti.
11. Muretha, dhatka, kurla, chaddar, dhoti.

and its wages पिसाई *pisāi*. A well-known proverb is जाइखी पटना जोड़ा एक जाँत, *jāichhi patna jora ek jānt*,—‘I go to Patna for a pair of mill-stones,’ something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is सिहवाट *sihwaṭ* or सिहौट *silaut*, and in Saran सिहावट *silāwat*; also in Patna, Gaya, and South-East Tirhut सील *sil*. To the south-east it is also पाटी *pāṭi*.

627. The stone roller used with it is लोहा *lorha* to the west and लोही *lorhi* to the east. In Patna another name is बहा *batta*.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The rolling-pin is बेलना *belna*; also बेलन *belan* in Patna.

629. The pasteboard is चौकी *chauki* to the west and चकला *chakla* to the east. In South-East Tirhut another name is चकोला *chakola*, in Gaya चौकल *chaukla*, and in North-East Tirhut चक *chak* or चाक *chāk*.

630. The dry flour sprinkled on the board to prevent the paste sticking is परथन *parthan* generally, with local variants परथनी *parthani* to the west and पलेथन *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called माड़ा *māra*.

SUBDIVISION II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are मोड़ा *monrha* when large, and मोड़िया *monrhiya* when small.

632. When made with a woven twine seat, a wooden framework, and four legs, they are called मचिया *machiya*. Another name is मचोला *machola*, current in Champāran.

633. When it has three legs, it is called तिपाई *tipāi* north of the Ganges, and तपार *tepāi* or तपरी *tepari* south of it. In Shahabad a three-legged stool is called मेच *mench*.

634. A wooden stool is, according to size, पौड़ा *pirha* (large), पौड़ी *pirhi* or पिड़ी *pirhi* (smaller), and पिड़िया *pirhiya* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is, when large, तखतपोष *takhatpos*, and when small पट्टरा *patra*. चौकी *chauki* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A *bed* or *cot* is खाट *khāt*, खटिया *khatiya*, or पलङ्ग *palang*. When an ordinary bed, it is specially called चारम्पाद *chārpāi* or चरम्पाद *charpāi*, and when a cot, खटोला *khatola* or खटोली *khatoli*; also in South-East Tirhut खटुला *khatula*. Another name is पलंगिया *palangiya* or पलंगरी *palangri* in Shahabad and South Munger; another name is सजेया *sajea* or सेजिया *sejiya*, which is used principally in poetry.

637. The *pillow* is तकिया *takiya* or तकेया *takea*, also गेरुया *gerua* in East Tirhut and सिद्धानी or सिर्हानी *sirhāni* in Tirhut and the west. The *bolster* is बालीच *bālis*, बलिस्ता *balista*, or (in South-West Shahabad) बिलस्ता *bilasta*. The side bolsters are बगली तकिया *bagli takiya*, and the heavy thick bolster for resting the back against is मसनद *masnad* or गौ तकिया *gau takiya*. The *bed clothes* are बिछाखोन *bichkhāon*, बिछौना *bichhauna*, or गेटम *getam*. The *mattress* or its equivalent is तोसक *tosak*. In Tirhut ओछाखोन *ochkhāon* or ओछौना *ochhauna* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गदन्डा *gendra*, (also in Champāran and to the east) खँधन्डा *khendhra*, or सोजनी *sojni* in South Bhagalpur, Patna, and Gaya, खेन्ना *khenra* or सुजनी *sujni* in Saran and West Tirhut, लेंदरा *lendra* in Shahabad, and गुदन्डा *gudra* or लेवा *lewa* to the west generally. In South Bhagalpur it is भोथरा *bhothra*. See also § 731.

638. The *legs* of the bed are पौया *paua*, पाया *pāya*, or पावा *pāwa*. The side pieces are पाटौ *pāti* or पट्टी *patti* generally, also पासी *pāsi* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूल *chūl*. The head of the bed is सिद्धाना *sirhāna* or सिर्हानी *sirhāni* north of the Ganges, also मुरथारी *murthāri* in North Tirhut and सिरन्ना *sirma* in North-East Tirhut. South of the Ganges it is सिरन्धाना *sirhāna* (Shahabad also सिरन्धान *sirhān*) or मुरथारी *murthāri*, also सिरन्वाँसी *sirwānsi* in South Bhagalpur. The foot of the bed is गोरथारी *gorthāri* or गोरथरिया *gorthariya*. In Shahabad it is गोडन्तार *gortār*, and in Saran गुन्थारी *gunthāri*; also गोनन्तारी *gontāri* north of the Ganges generally and in South-West Shahabad, पथौनी *pathauni* in South-East and

पथाना *pathāna* in North-East Tirhut. South of the Ganges we find optionally पैताना *paitāna* in Shahabad and Patna, पौताना *pautāna* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pauthāna* in South Munger.

639. The *network* at the bottom is बिनावट *bināwat* or बिनाइ *bināi*, or in East Tirhut बोराइ *ghorāi*. In Patna and Gaya it is बीनन *binan* or बिनौट *binaut*, in Shahabad बिनाव *bināw*, and बीरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekbadhiya*; of two strings, दोबधिया *dobadhiya*; of four strings, चौबधिया *chaubadhiya* (west); and of six strings, छबधिया *chhabadhiya*. In South Bhagalpur the words एकगोटिया *ekgotiya*, दुगोटिया *dogotiya*, चरगोटिया *chargetiya*, and हगोटिया *hhagotiya* are used. In South Munger they are एकजोरिया *ekjoriya*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरचन *orchan* or ओरन्दवानी *ordawāni* in Tirhut and the west. In Sāran and Patna they are ओरचन *orchan* or ओदन्वाइन *odwāin*. In the east they are अरौंच *arānch*. Other local names are ओनचन *onchan* in South-West Shahabad, ओदइन *odāin* in Gaya, अर्दन्वाइन *ardwāin* to the east, ओदान *odān* in South Munger, and बाध *bādā* or गतान *gatān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिधवानी *sidhwāni* in the north-west; also मँही *mānhi* in Champāran. In South-East Tirhut it is अजन्वाइन *ajwāin*. In Patna it is मँ *māin*, in Gaya मेआर *meār*, in South Munger माइन *māin*, and in South Bhagalpur बान *bān* or मेन *main*. Elsewhere it is also called ओरन्दवानी *ordawāni*. The string tied to the side as the netting is being made is बरुआ *barua* in the north-west and south. In Tirhut and the east generally it is ओझा *ojha*, or in South Bhagalpur also जमौआ *jamāua*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *sog* or सोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातुल *rātul* in Shahabad and रातन *rātan* in North-East Tirhut. In South Bhagalpur they are कौंटा *kānta*, which elsewhere means the small scales. Another name in the same place is मनकौंटा *mankānta*. The small scales are तराजू *tarāju*, local variants being तरजू *tarju*

in the north-west, तरजू *tarju* in East Tirhut and South Munger, and तरजूचा *tarjua* in South Bhagalpur. Other names are काँटा *kānta* and टकौरी *takauri* in the west and Patna and Gaya, and परिचानी *pariyāni* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tūl* is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पल्लरा or (in Patna and Gaya) पल्लड़ा *palra*. In South Bhagalpur they are also called डल्लनी *dalni* or पल्ला *pulla*.

642. The *strings* of the scale are called तन्नी *tanni* (except in the east), a local variant being तानी *tāni* in Gaya. In the east they are जोती *joti* or (in South Munger) जोता *jota*. In Patna optional names are डोरी *dori* and बाधा *bādha*.

643. The *weights* are बटखरा *batkhara* or बाट *bāt*. The *make-weight* put into one scale to make the balance true is पसंगा *pasangha*, local variants being (East Tirhut) पासँव *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसंगा *pasanga*. In Patna and Gaya and South Munger it is also called धारा *dhāra*.

644. The *beam* of the scales is डण्डी *dandi*. In the south-east the beam of a jeweller's scale is निक्ती *nitti* or निक्ती *nikti*. The *indicator* is छर *sū*.

645. A *false balance* is नेवत *newat* or नेवन्ता *newta* to the west and in Gaya. In East Tirhut it is लेवत *levat*, and in Champaran नवन्ता *navta*. In South-West Shahabad it is जीयत *jayat* or जीता *jita*, and so also in Gaya and South Munger. In Patna and Gaya it is झुकना *jhukta*, and in South Bhagalpur जोती *joti*.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाल *jāl* or जाली *jālī*, and a महाजाल *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *kharrail*. A similar net with three sticks is बिसारी *bisāri* north of the Ganges and in South Munger; also बिसरी *bisri* in Champaran, and बिसर *bisār* in Champaran, Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी *khansāri*, and in South Bhagalpur चौधा *chaundha*. A casting-net is फेकैल *phekail* in Patna, Gaya, and Saran, खेप *khep* to the west, and घुमौचा जाल *ghumaua jāl* in Tirhut and South Munger; also

in North-East Tirhut खपियार *khapiyār*. In South Bhagalpur it is फेका *pheka*. The iron or earthen sink-balls attached to it are बटिवन *bativan* and बटवन *batwan* to the west, and पौड़ी *paunri* in North-West Tirhut. In South Bhagalpur they are भौँटिया *bhontiya*. A net attached to two poles and worked by two fishermen is डौँड़ी *donri* in Patna, Gaya, and the west, and डौँड़ *donr* in Champāran. Other fishing-nets are घनेली *ghanaili* and पसर्रा *pasra* to the west, and गिरगिरा *girgira*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *oka* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापी *tāpi*, in Shahabad टाप *tāp*, and in South Bhagalpur अरसी *arsi*, is a kind of bamboo fish-net, and गौज *gānj* or गौजी *gānji* is a horn-shaped basket for catching fish. The man who works the last is called गजवाह *gajwāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौंद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called आपा *āpa*. A kind of pit used for catching fish is called in Gaya फरका *pharka*. A net for catching birds is घनी *ghani* north of the Ganges; also फान *phān* or फानी *phāni* in Champāran and Tirhut, and फाँदा *phānda* in Shahabad. South of the Ganges the बटियारी *batiyāri* is a net used in the daytime, and चावर *chātar* one used at night for catching birds.

647. North of the Ganges the झोला *jhola* or झोली *jholi* is a net used by cartmen for feeding bullocks. To the west it is झोरी *jhori*, and elsewhere south of the Ganges जाला *jalla*. जाला *jāla* is a net for carrying grass. A local variant is जाला *jalla* in Saran and South Munger. In South Bhagalpur it is कपाड़ *kapāi*.

648. To the west (including Patna and Gaya), and in Tirhut, सिकहर *sikhar* is a net for hanging up pots, &c., in a house. Other names are सौंका *sinka* (Patna and Gaya), सीका *sika* (Saran, Champāran, and the east generally), and सीक *sik* also in North-West and South-East Tirhut. खौजी *khāuji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरगनेनी *argeni* in Saran, Champāran, Patna, and North-East Tirhut, अरगनौ *argani* in Shahabad and Tirhut, अरगनौ *argani* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रगनौ *regni* in Shahabad. Other names are टंगना *tangna* in Patna, Gaya, and South Munger, टंगनी *tangni* or दौनी *dauni* in Patna and South Bhagalpur, and जियता *jiyata* in

Shahabad. A frame used for the same purpose is *ढठरी thatri* to the west and *चठरी chhatri* in North-West Tirhut.

650. A cord net for carrying goods on the head is *जकखरी jalkhari* in West Tirhut and to the north-west, and *जाली jali* in Shahabad, South Munger, and Tirhut. In the south-east it is *जाला jalla*.

651. The net used by bearers with the sling pole (*बहंगी bahangi* or, in North-East Tirhut, *बहिंगा bahinga*) is generally *सिकखर sikhar*, but *सीका sika* in the south-east, *सिका sikka* in Gaya, and *सीक sik* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is *बिडा bittha*, *बीठा bitha*, or *बीठो bilho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is *नेढो netho* or *नेढुआ nethua*. Another name is *गेंडुआ genrua* to the west and in Gaya and South Munger, *गेंडुली genruli* in Patna and Gaya, and *गेंडुली genruri* in Tirhut. Another name (only noted north of the Ganges) is *बिड़िया binriya* in Champāran, *बिड़ली binrri* (a small kind) in Sāran, *बीठो binro* in East Tirhut, and *बिड़ुआ binrua* in Tirhut generally; yet another name is *लजुरी lajuri* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is *लाठी lathi* (also *लठ lath* in Patna). Other names are *लौर laur* (north of the Ganges) or *लाउर lāur* to the west, and *सठका satka* north of the Ganges. The butt end of this is *हुरा hura* north of the Ganges and in Patna, *हुररा hurra* in Shahabad and the south-east, *हुथा huttha* in Gaya, and *गोआ goa* in South Munger optionally.

654. *सोंटा sonta* or *सोटा sota* is a stout short stick. It is also called *डन्टा danta*, and in Champāran *डटौका datauka*. A thin stick is *छड़ी chhari*, and to the west, including Patna and Gaya, *गोजी goji*. Other names are *छाकन chhakan* in Champāran and North-West Tirhut and *छकनी chhakni* in South Bhagalpur. A thick walking-stick is *दांग dāng*, and also, to the west, *लबदा labda*, and a similar one, used principally by old or lame men, is *ठेंघुनी thenghuni*. This last is also called *ठेंगुरी thegunri* in Champāran and West Tirhut, *ठेंग theng* or *ठेंगुनी thenguni* in Shahabad, and *ठेंगा thenga* in the south-west of the

same district. In South Bhagalpur it is ठेंगनी *thengni*, and elsewhere ठेंगी *thengi*. बेसाखी *besākhi* is a crutch. In Shahabad पटनकन *patkan* is a walking-stick. A piece of split bamboo used as a stick is फट्टा *phattha*, फट्टी *phatthi*, or फराठी *pharāthi*. It is also called बँसफट्टा *bansphatta* or बँसफट्टा *bansphenta* in Patna and Gaya, and बत्ती *batti* in the south-east. A heavy stick is बोंग *bong*, or to the north-west बजर बोंग *bajar bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी ऐसी चीज है सदा राखिये सङ्ग ।
नदी नार अगाह जल तहाँ बचाओ अङ्ग ॥
तहाँ बचाओ अङ्ग अपट कुत्तो को मार ।
दुरजन दावागीर उस को मसक भार ॥
कह गिरधर कवि राय लिख भेजिये पाती ।
कमर लिये तरवार हाथ में लिये लाठी ॥

*Lāthi aisi chij hai sada rākhiye sang,
Nadi nār agāh jāl tahān bachāo ang.
Tahān bachāo ang jhapat kutto ko mār,
Durjan dāwāgīr us ko masak bhār.
Kah Girdhar kabi rāy likh bhejiye pāti,
Kamar liye tarwār, hāth men liye lāthi.*

A stick is the kind of thing you should always have with you :
If the water in a river is too deep, you can save yourself by it.
You can also at once save yourself by hitting dogs with it.
And if you meet a wicked enemy you can dust (*lit. trans.*) his head
with it.

Saith Girdhar, the prince of poets, write a letter
Telling him to wear a sword in his belt, but to carry a club in his
hand.

CHAPTER VII.—BOXES.

656. North of the Ganges सहख *sanukh* or (in Sāran and South Munger) सन्दूख *sandukh* is an ordinary box. South of the Ganges it is सन्दूक *sandūk*, and in Patna and Shahabad सनुक *sanūk*. A small box is कान्तोर *kantor* or बाकस *bakas* (box). South of the Ganges it is सँदूकची *sandukochi* or सहकची *sanukochi*, the latter chiefly in Shahabad and the extreme east. पौता *pauta* or पौती *pauti*, or (in South

Bhagalpur) *पौंती paunti*, is a little box made of bamboo slips, and *मोना mona* (Champāran) or *मौनी maunni* are similar ones made of straw or of bamboo slips.

657. *पेटाड़ा petārha* or *पेटाड़ी petārhi*, and also south of the Ganges *पेटारा petāra* or *पेटारी petāri*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb *थाकल बरद के पेटार भारी thākāl barad keṁ petār bhāri*,—for a tired bullock even a basket is too heavy. Other names are *सखारी sakhāri* in South-East Tirhut and *काँपी jhāmpi* south of the Ganges and in Champāran. The sling bamboo is called *बहंगी bahangi*, or in North-East Tirhut *बहिंगा bahinga*; also *सुइला suila* in Champāran and North-West Tirhut, and *सिकपटई sikpatāi* in East Tirhut.

658. The *डिबिया dibiya* is a small box for jewelry or other valuables. In Patna and Gaya it is *डिब्बा dibba*, and in Saran also *डीबा dība*.

659. The *चुनौटी chunauti* is a box for carrying the lime (*चून chūn* or *चुवा chunna*) used with betel. In Champāran and North-West Tirhut it is called *चुन्हा chunha*.

660. The box in two parts for holding betel, &c., is *पनबट्टा panbatta* or *बेलचन्ना belahra*. Local names are *पनौटी panauti* (Shahabad), *पनबट्टी panbatti* (Champāran and South-East Tirhut), *बेलचन्नी belahri* (Patna and Gaya), and *बिरन्हरा birhara* (Champāran and East Tirhut).

661. The box in which the *अबन्टन abtan*, or cosmetic which is rubbed on the bride at a wedding, is kept is *डोकौ doki* in Shahabad, and *सोगिला sogila* or *सन्सोगिला sansogila* in the south-east. Elsewhere it is *माला māla*, &c. See below.

662. The box used by women for carrying red lead is *सिंधोरा sindhora* when large, and *कीया kiya* when small. The box in which they carry the vermilion which they put on the parting of their hair is *इंगरौटी ingrauti* or *कियौरी kiyauri*. It is also *हिंगोरी hingori* in North-East Tirhut and *सपरी sapri* in South-East Tirhut.

663. A *माला māla*, *मलवा malwa*, or *मलिया maliya* is a box for holding oil. It is also called *मलसी malsi* in North-East Tirhut, *तेलहन्दा telhanda* in Patna and Gaya, and *तेलहन्दा telhānra* in Shahabad.

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow:—

तसला *tasla* or तसलवा *taslawā*, made of brass (पीतर *pitar*), a round vessel used for boiling rice. About two *ser*s of rice can be cooked in it.*

665. तसली *tashī*, a similar vessel of smaller size. In Shahabad it is called तौली *tauli*.

666. बटुआ *batua* or बट्टा *battu*, a vessel made of alloy (फूल *phul*, कस्कट *kaskut*, or (Gaya) भरिख *bharikh*). This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the तसला *tasla*.

667. बटलोही *batlohi* or (north of the Ganges) बटुली *batuli*, a smaller similar vessel, used for cooking pulse or meat.

668. पतिली *patili* of copper (ताँबा *tāmba*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. हण्डा *handa*, हण्डा *hānrha* (Patna and the south-east), खरखण्डा *kharkhanda* (Gaya), or खंखरहन्ना *khankhrahra* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakir*) it is called by them टोकना *tokna*.

670. तामी *tāmi* or तमिया *tamiya* is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. कड़ाह *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *ser*s of rice.

672. बरगुना *barguna*. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. कराही *karāhi* or कड़ाही *karāhi*, and to the east and in Champāran लोहिया *lohiya*, an iron or brass broad shallow pan with handles (करा or कड़ा *kara*), generally used for cooking vegetables.

*About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying “तसला तोर की मोर *tasla tor ki mor*,”—“Is the pot mine or yours?” If the traveller replied “मोर मोर,” “mine,” they would set upon him and beat him and rob him of the vessel by force. If he said “तोर तोर,” “yours,” they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तसला तोर की मोर *tasla tor ki mor* has passed into a proverb, of which the application is easy to see.

674. बहगुना *bahguna*, an iron or brass cooking-pot with straight edges and a handle.

675. तमहेड़ी *tamheri*, a round copper vessel.

676. तवा *tava*, तावा *tāva*, or (Patna and Gaya) तार *tāi*, an iron griddle plate.

677. कटोरा *katōra* to the south and north-east, कचोरा *kachōra* in Sāran and Champāran, डुब्बा *dubbha* in Sāran and Champāran, बाटी *bāti* in Tirhut, and मेहिवाटी *menhibāti* in South-East Tirhut, is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तसन्नरी *tastari* (north of the Ganges and in Gaya, Patna, and South Munger), चिपुली *chhipuli* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कसन्नरी *kastari* in Shahabad, is like the कटोरा *katōra*, except that it is flat-bottomed, and has no stand.

679. In the south-east the झरका *jharka* is a deep pan for eating; the कचन पूरी *kanchan pūri*, a shallow one; and the अग्रल *agral*, one with the edges straight and short.

680. The थारी *thāri* or थरिया *thariya*, also छीपा *chhipa*, and (in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मलंगिया थारी *malangiya thāri* has straight sides, and the मिरजापुरी *mirjāपुरी* has curved ones.

681. परान *parāt*, a large flat pan like the थारी *thāri*, except that its sides curve gradually up to the top.

682. ठाँठी *thānthi* or टाँठी *tānthi* is a dish like the थारी *thāri*, but made of bell-metal (काँसा *kānsa*).

683. डब्बा *dabbu*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कलहल *kalchhul* or करहल *karchhul* is a spoon. कलहल *kalchha* in South-West Shahabad means an iron spoon, and कलहली *kalchhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad छनौटा *chhanauta* or झरना *jharna*, and in Patna, Gaya, and the south झंझरा *zhanjhra*, is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanauta*, and in North-East Tirhut झंझ *zhānjh*.

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniya* is an iron cullender or straining-ladle.

687. The लोटा *lota* is used for drawing water and drinking.

688. The गेरुआ *gerua* or हथहर *hathhar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरना *sobarna* in North-East Tirhut, and झारी *jhāri* in Champaran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टौंटी *tonti*). It is generally made of a white alloy (फूल *phul*). The माधव सिङ्घी *mādhav singhi* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhav Singh, a former Maharāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. तमन्हा *tamha* north of the Ganges, and झारी *jhāri* south of it, is a similar vessel made of red alloy (कस्कट *kaskut*). Both the last two are used for drinking.

690. अबखोरा *abkhora* or अमखोरा *amkhora* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोदिया *goriya*) at the bottom. It is also called खोरा *khora*. In Gaya डब्बा *dubba* is a large cup, and in South Bhagalpur लोटकी *lotki*.

691. गिलास *gilās* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand, and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. बट्टा *batta* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाटी *bāti* is a small one.

693. गगगा *gagra*, or (in Champaran and Tirhut) तमन्वेल *tamghail* or तमन्वैला *tamghaila*, (in Gaya) बसनी *basni*, and (in Champaran, Patna, and to the south-east) कलन्वी *kalsi*,—a copper or brass vessel used for drawing water from a well.

694. डोल *dol* or कूंड *kūnr*, an iron vessel for drawing water from a well.

695. लौहरा *lonhra* or लौहरी *lonhri*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोदिया *lohiya*.

696. छौंह *chhonrh* or सहका *matuka*, a copper or brass vessel for storing water in.

697. The सुराही *surāhi* or सोराही *sorāhi* is used for keeping water. जलधरी *jaldhari* (North-East Tirhut) is a water-pot.

698. अफताबा *aphtāba* or अफताया *aphtāya*, a water-ewer used for washing.

699. चिलिमची *chilimchi* north of the Ganges, चिलिफची *chiliphchi* in North-West Tirhut, चिलमची *chilamechi* south of the Ganges, and सिलफची *silaphchi* amongst Muhammadans, used for washing.

700. सरपोस *sarpos*, ढकना *dhakna*, or ढपना *dhapna*, a cover for other vessels.

701. मलिया *maliya* or (Gaya) मलिया *malhiya*, a small cup for holding oil. Sometimes it is made of wood.

702. दीयट *diyat* or दीवट *diwat* or चिरकन्दान *chirakdān* (north of the Ganges), बरदवान *baradvān* (Gaya), and चिरागन्दान *chirāgdān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is दीथठि *diathi*, and in South Bhagalpur दिपन्तर *dipra* or दिपचन्तर *dipahra*.

703. चिमन्टा *chimta* or चिऊंठा *siūnthā*, also चूँटा *chūntā*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

704. सँइसी *sanrsi*, or (to the east) बावल्ली *bāwli*, or in South-East Tirhut बगुली *baguli*, tongs used for removing the pot (बदुली *batuli*, &c.), from the fire.

705. खोरना *khorna* or खोरनी *khorni*, also सराई *sarāi* (North-West Tirhut), उटकन *utkan* (Patna, Gaya, and South Munger), एकठा *ekthā* (Champāran), and लोपन *lopan* (East Tirhut), is an iron or wooden poker. पिहकर *pihkar* (Shahabad) is a wooden poker.

706. इमाम जिस्ता *imām jista* or (to the south-west) हावन दस्ता *hāwan dasta*, or (South-West Shahabad) निमदस्ता *nimdasta*, or (South Bhagalpur) हमाम दिस्ता *hamām dista*,—a pestle and mortar for grinding spices, &c.

707. पिकन्दान *pikdān* or पिकदानी *pikdāni*, also to the west and south उगलन्दान *ugaldān*, (in Patna and Gaya) optionally चिरमिचची *chirmichchi*, and (in South Bhagalpur) पिरागन्दान *pirigdān*, a spittoon. To the east and in Patna it is also पिरिकन्दान *pirikdān*.

708. पनन्दान *pandān* or पनबट्टा *panbatta*,—for keeping betel.

709. लेवा *lewa*, or in Patna and Shahabad लेवन *lewan*, and in the south-west of the district लेन *leo*, is ashes plastered on the cooking-pot to save it from fire.

710. The handful of straw, &c., used for cleaning metal vessels is लूँडा *lūnra* or लुण्डा *lunda*. In South-East Tirhut it is optionally नूँडा *nūnra*. In South Bhagalpur it is नूँडो *nūro*, and in South Munger नुण्डा *nunda*.

711. Musalmāns generally use the following vessels :—

पत्तीला *patīla*, a large copper vessel for cooking rice.

पत्तीली *patīli*, देगन्ची *degchi*, or डेगन्ची *degchi*, a similar vessel smaller in size.

देग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बधन्ना *badhna*, the same as the Hindu लोटा *lota*, but with a spout.

बधन्नी *badhni*, a similar vessel of smaller size.

कटोरा *katora*, similar to the Hindu vessel, but made of copper.

पियाली *piyāli*, a cup.

पियाला *piyāla*, similar to the last, but larger.

रिकाबी *rikābi*, a saucer.

तबाक *tabāk*, जिब्हा *jibbha* in Champāran, or तबाख *tabākh* south of the Ganges, a broad flat washing-vessel.

चिमन्टा *chimta*, &c., the same as used by Hindus.

सरपोस *sarpos*, ढकन्ना *dhakna*, or ढपन्ना *dhapna*, cover for other vessels.

चिलिमन्ची *chilimchi*, &c., the same as for Hindus.

अफन्तावा *aphtāva*, the same as for Hindus.

तसत *tasat* or (when smaller) तसन्तरी *tastari*, a broad flat dish.

सेनी *seni* or (in South-East Tirhut) सैन *sain*, a broad shallow tray.

गगन्ना *gagra*, &c., as for Hindus.

लगन *lagan*, a large vessel for storing water.

कराची *karāhi*, &c., the same as for Hindus.

भरन्ना *jharna*, हनौटा *chhanauta*, &c., as for Hindus.

पनबट्टा *panbatta*, &c., as for Hindus. The हसुन्दान *husundān* or (Gaya) कुत्ता *kutta* or कुत्ती *kutti* is similar, and contains additional compartments for lime.

खासन्दान *khāsān*, for keeping *pān* or betel, with a cover.

The खिलबट्टी *khilbatti* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (खिल्ली *khilli*).

पिकन्दान *pikdān*, &c., as for Hindus.

सोराही *sorahi*, &c., as for Hindus.

Lamp-stands, viz., फतिल सोज *phatīl soj*, and in Saran also पटौल सोज *patīl soj*, of brass; चिरागन्दान *chirāgdān*, of wood; दीवट *dīwat*, &c. (see Hindu articles) of iron; and बद्वान *badwān*, of bamboo slips.

तावा *tāwa*, &c., as for Hindus.

दस्त पनाह *dast panāh* or दस पना *das pana*, tongs.

सिंखचा *sinkhcha* or सैख *sikh*; also north of the Ganges गज *gaj*, a spit.

डब्बू *dabbu*, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उड़ाहब *urāhab*, or in South Bhagalpur उड़ाएब *urhāēb*, and in Saran उड़ाओल *urāōl* or औवासल *āwāsāl*.

अदेया *arhaiya*, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा *athra*, a pan for making dough. अथरी *athri* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकार *adhkar* (east), a vessel used in distilling.

अबखोरा *abkhora*, a drinking-vessel.

कँटिया *kantiya* or कटिया *katiya*, a little vessel with a long neck. Cows are milked into it.

कत्ती *katti* (Patna, Gaya, and Saran), or गत्ती *gatti* (Shahabad), a round potsherd used by boys in playing.

कपट्टी *kapti*, a kind of cup.

करई *karai* (South Munger), a water-vessel with a spout.

करन्ना *karna* (Sāran), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करवा *karwa* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिया *karahiya*, for boiling milk = कराही *karāhi*.

कराही *karāhi* (north of Ganges) an earthen pan in which clarified butter (घू *ghyu*) is cooked or milk boiled.

कलन्सा *kalsa*, कलन्सी *kalsi* = a बैला *ghaila*, especially when ornamented with lime and colours at weddings, &c.

कसन्तरा *kastara* (south-east), a saucer for holding curds.

कसन्तरी *kastari* (south-east) = तसन्तरी *tastari*, *q.v.*

कूड़ा *kūnr* (west and Patna), a large vessel for holding grain and food.

कूड़ा *kūra* (north of Ganges), an earthen vessel in which sweet-meats or balls of rice mixed with sugar (कसार *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is कुण्डा *kunda*.

कुहिया *kurhiya* (South Bhagalpur), a small vessel for milk.

कुण्डा *kunda* (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also कूड़ा *kūra*.

कोहा *koha* or पतुकी *patuki*, a small round wide-mouthed vessel for curds, or for cooking. कोहिया *kohiya* (Gaya) is a smaller variety.

खपन्दा *khapra*, tiles.

खपन्दी, खपन्ती *khapri*, or (North-East Tirhut) खापरि *khāpari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a बैला *ghaila*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चहिया *chariya*.

खपन्तीड़ी *khaprauri* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलन्ची *khatchi* (Shahabad), a little platter

खापरि *khāpari*. See खपन्दी *khapri*.

खावा *khāva* (South Munger), an earthen cooking-vessel.

खीखी *khikhi* (Tirhut), a vessel for holding oil.

खम *khūm* (Patna), a large flat jar.

खोर *khōr*, खोरा *khōra* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (नोनिया *noniya*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagri*, a vessel used for drawing water.

गत्ती *gatti*,—see कत्ती *katti*.

गमला *gamla*, a flower-pot.

गुड़की *gurki*, a drinking-vessel, especially for drinking spirits.

घड़ा *ghara*,—see घैला *ghaila*.

घरिल *gharil*,—see घैला *ghaila*.

घरिया *ghariya* (Shahabad), a drinking-vessel.

घुची *ghuchchi* (Saran), a little dish with a narrow neck.

घुरिली *ghurili*, a little vessel with a narrow neck.

घैला *ghaila*, घैली *ghaili*, घड़ा *ghara*, or घरिल *gharil*, a vessel for holding or drawing water. (See बसनी *basni*, दाबा *dāba*.)

चट्टी *chatti* (Patna and Gaya), an earthen cooking-dish.

चड़िया *chariya*,—see खपड़ी *khapri*.

चरवा *charua*, चरई *charui* (south of Ganges), a vessel for holding grain or for cooking = चेरवा *cherua*.

चिकनी चँड़ी *chikni hānri*, a vessel for cooking vegetables, pulse, &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukri* (south-east), a drinking-vessel.

चुकनी *chukni* (Gaya), a small earthen jar.

चुकड़, चुकर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुका *chukka*, a drinking-vessel.

चेरवा *cherua*, चेरई *cherui* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरवा *charua*.

चौंपी *chaumpi* (Patna and Gaya), an earthen vessel in which milk is boiled.

बनान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

छौंइ *chhonrh* (to the west), a large earthen jar.

छौंई *chhonrhi* (north-west), a vessel for keeping water or grain.

जाला *jāla*, a water-jar.

जखार *jhajhar*, a croft for keeping water.

जबन्ही *jabhi*, an earthen vessel into which cows are milked.

झारी *jhāri*, a vessel with a long spout.

टरिया *tariya* (Champaran and the east), a small oil-pot.

टाड़ *tār*, टाड़ा *tāra* (Gaya), an oil-pot. A smaller variety is टाड़ी *tāri*.

टूँवा *tuñya*, a drinking-vessel.

टूँवा *tūān*, टूँ *tūn* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

टेहरा *tehra* (Gaya and South Bhagalpur), a kind of pot for milk.

टोंटिया *tontiya*, a tile used as a water-spout at the eave of a house.

ठिलिया *thiliya*, a vessel used for drawing water.

डबरी *dabri*,—see डिबरी *dibri*.

डाबा *dāba*, a vessel used for drawing water smaller than a बसन्नी *basni* and a घैला *ghaila*. In South-East Tirhut, used for boiling milk.

डिबरी *dibri*, and also in Shahabad डबरी *dabri*, same as सनहक *sanhak*, but smaller.

ढकना *dhakna* or (east) ढाकनि *dhakani*, a cover for other vessels. ढकनी *dhakni* is a smaller one.

धिमका *dhimka* (South Bhagalpur), a saucer used as a covering for other vessels.

तारकट्टी *tarkatti*, the vessel in which palm-juice (ताड़ी *tāri*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसन्तरी *tastari*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कसन्तरी *kastari*.

ताड़ *tāi* (south of Ganges and Champaran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहारी *telhāri*, तेलहण्डा *telhanda*, a vessel for holding oil.

तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter (ghyu).

तौला *taula* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरी *thapri* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबकन *dabkan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहँड़ी *dahenri* or (Patna and Shahabad) दहन्ड़ी *dahri*, for holding tyre (दही *dahi*).

दिघरी *diyari* (north of the Ganges and south-west), दिघारी *diyāri* (North-East Tirhut), a very small lamp-saucer.

दिघरी *diuri* or दिघली *diuli*, a very small lamp-saucer.

दीप *dip*, a lamp-saucer.

दीया *diya*, a lamp-saucer.

दीरी *diri* (south-east and Gaya), a very small lamp-saucer.

देग *deg*, a cauldron.

नदिवा *nadiya*, for keeping tyre (दही *dahi*).

नदोद *nadoi* (Gaya), an earthen cooking-vessel.

नरिया *nariya*, a kind of tile (खपड़ा *khapra*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patila* (Sāran, Patna, and South Munger) or पतौला *patila* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patuki* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पन्चोरा *panchora* (south of Ganges), a vessel used in distilling.

परन्हा *parehha* (West Tirhut), a large jar for water.

परार *parāi* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariya* (Patna), a saucer used as a cover for other vessels.

पिठौचा *pitaua* (Patna), a small earthen pan.

पियाला *piyāla*, पेचाला *peāla*, a drinking-cup.

फुकी *phuckchi* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūri* (South Bihar), a saucer used by Mussalmāns in feasts of the brotherhood.

बधना *badhna*, a water-vessel with a spout.

बरका *baruka* (South Tirhut), a drinking-vessel.

बसनी *basni*, a vessel for holding or drawing water, smaller than a घैला *ghaila* and larger than a दाबा *dāba*.

बहना *bahna* (Patna and South Munger), a large flat jar.

बिहार *bithār* (Patna), a large dish.

भभका *bhabhka*, a vessel used in distilling.

भरका *bharuka* or भरकी *bharuki*, a drinking-vessel.

भाँड़ा *bhānra* or भाँड़ *bhānr*, a vessel with a neck for milk or clarified butter (घृ *ghy*).

भुरका *bhurka*, भुरकी *bhurki* (in Tirhut), a drinking-cup.

भोजहरी *bhojahri* (south-east), an earthen dish used by Mussalmāns at marriages.

मंगरा *mangra*, the tiles along the ridge of a roof.

मटका *matka*, and also (south of the Ganges and in Champāran) मटुका *matuka*, an earthen vessel for holding water or grain.

मटुका *matuka* = मटका *matka*, *q.v.*

मरतवान *martabān*, मरतवान *martawān* (south of Ganges), मिरतवान *mirtawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (लाह *lāh*).

मलवा *malwa* (West Tirhut, Shahabad, and South Munger) or मलिया *malīya* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरतवान *mirtawān* = मरतवान *martawān*, *q.v.*

मिटिया *mitiya* or मेटिया *metiya*, a round vessel with a short neck for water.

मेटिया *metiya* = मिटिया *mitiya*.

मेटा *meta* (South Bhagalpur and to the west) = मिटिया *mitiya*.

मेटी *meti* (South Bhagalpur), for holding tyre.

मौन *maun*, a vessel for holding date-juice.

रमकरवा *ramkarwa* (South-East Tirhut and Champaran), a drinking-vessel.

रकेबी *rakebi* = रेकाबी *rekabi*, *q.v.*

रमचुक्का *ramchukka* (Patna and Gaya), a drinking-vessel.

राइस *räis* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābi*, a saucer.

रिक्केबी *rikebi* = रेकाबी *rekābi*, *q.v.*

रेकाबी *rekābi* or (Patna and Shahabad) रकेबी *rakebi*, or (south-east) रिक्केबी *rikebi*, a saucer.

लबना *labna* (Patna and Champaran), a water-pot in the shape of an ellipsoid.

लबनी *labni*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ी *tāri*) is collected from the trees.

लाद *lād* = नाद *nād*, *q.v.*

सन्की *sanki* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सन्हक *sanhak*, सन्हकी *sanhaki*, a broad flat dish used by Musalmāns for eating boiled rice.

सरबी *sarbi* (South Bhagalpur), a cup for distributing pulse, &c., from the cooking-pot. Used at marriages.

सुराही *surāhi*,—see सोराही *sorāhi*.

सेफाली *sephāli* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरहा *serha*, a vessel for drinking spirits.

सोराही *sorāhi* (north of Ganges) or सुराही *surāhi* (south of it), a water-vessel with a long narrow neck.

हँरिया *hanriya*, diminutive of हँड़ी *hānri*, *q.v.*

हँडोला *hanrola*, diminutive of हँड़ी *hānri*, *q.v.*

थौना *hathauna*, a vessel for collecting date-juice, larger than a लबनी *labni*, used when the juice (ताड़ी *tāri*) flows freely.

हँड़ी *hānri* or हँरिया *hanriya* (small) or हँडोला *hanrola* (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west, तगाड़ी *tagāri* in Tirhut and Champāran. डगरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उल्टदी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठञ्जी *kathji* or अड़िया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

715. The कसकौल *kaskaul* (Patna), किस्ता *kista* (Gaya and the south-east), and कवण्डल *kamwandal* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma*, तुम्मा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

716. सेवन्ती *sewti* or (North-East Tirhut) सौथी *sauthi* is a wooden platter used by sailors.

717. डोकन्नी *dokni* (Sāran and Champāran) and डकना *dhakna* (North Tirhut) are small wooden dishes.

718. The डोई *doi* or (south of the Ganges) डोआ *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोडआ *douä*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi*, and in Champāran दाबा *dāba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *maliya*. कप्पा *kuppa* or कूपी *kuppi* is for holding oil or clarified butter झू ghyu). नदोई *nadoi* is used in Gaya for the same purpose. In North-East Tirhut धोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गुरक चोट धोकड़े पुरु जान *gurak chot dhokreñ punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. गेल्हा *gelha* is a similar smaller vessel.

नेहा *gelha* or (in South-East Tirhut) चमड़ी *chamri* is also a vessel for carrying molasses.

720. मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्ती कुप्पा *dasti kuppa* is the small leather bag used by torch-bearers (मसालची *masālchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad पदोना *khadona*. The पत्तल *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पत्तरी *patri* in Shahabad, पत्ता *patta* in South Bhagalpur, and पत्तरी *patrauri* or पन्मारा *panmāra* in Champaran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

722. These are made of mud or brick, and known as गिरिचिड़ी *ghirsirhi* in the north-west, east, and Patna, गिरिरी *ghisiri* in Saran, गिरिचिड़ी *ghirsindi* in Patna and Gaya, गिरिचिर *ghirsir* in Patna and Shahabad, and गिरिसिंदी *ghirsandi* in South Munger. Other names are गैलसारी *ghailsāri* in South-East Tirhut, गैलसारी *ghalsāri* in South Bhagalpur, गैलथारी *ghalthari* in North-West Tirhut, गैलीची *gharaunchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champaran).

SUBDIVISION III.

CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are कपड़ा *kapra*, चीर *chīr*, and लुगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लुगा *lugga*, नूगा *nūnga*, or नूंगा *nūnga* south of the Ganges. Other names, current principally to the west, are पहरावा *pahrāwa*, बस्तर *bastar*; or

कपड़ा लत्ता *kapra latta*. A suit of clothes is called पाँचो दूक कपड़ा *pancho tūk kapra*, and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg*, पगिया *pagiya*, पगड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगड़ी *būt ke pagri*) worn by the more respectable people is called फैंटा *phenta*. सुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमछा *gamchha*, चद्दर *chaddar*, or दोपट्टा *dopatta*, worn round the head. चीरा *chira* is a checked turban. A piece of cloth wound under the chin and over the head is डाटा *dhātha*; also गलाधूँ *galaudhi* in Patna and East Tirhut, गलामोछा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

725. The cap is टोपी *topi* or ताखी *tākhi*. The round cap covering the ears worn by Brahmans is मुण्डा *munda* in Saran and North Tirhut, कासीवाल *kāsīwāl* in South Tirhut, ताज *tāj* in North-East Tirhut, Patna, and the west, and बभनौ *babhnaū* in Shahabad and South-East Tirhut. दोपट्टिया *dopaliya* is a long cap made of two pieces, and the चरपलिया *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कन्टोप *kantop*, कन्धप्पा *kanhappa* (both of these also to the west and in Patna), and कान्दार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कन्धप्पो *kanhappo* (Patna and South Munger), कन्धप्पी *kanhappi* (Gaya), and कन्धोपा *kanhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. *The loin-cloth.*—This is धोती *dhoti*. North of the Ganges and in Shahabad it is also called मरदानी *mardani*, and in Shahabad, Patna, and Gaya लुङ्गी *lungi*. The small loin-cloth is लँगोटा *langota* or लँगोटी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champaran कोपीन *kopin*, and in the south-east नँगोट *nangot* or नँगोटा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Saran भगई *bhagai* and North-East Tirhut धरिया *dhariya*, is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा चढ़ी *chorak bhagwa dhāī*,—burn a thief's loin-cloth, i.e., disgrace him as much as possible.

boys. The बिसडी *bisti*, or in Gaya बिहुटी *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काचा *kāchha* or कच्चा *kachchha*. Other names are चरना *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समाली *samāli* (Gaya and the south-west), भरकाच or भड़काच *bharkachh** (North-East Tirhut), and भड़काच *bharkachh* (South-East Tirhut). तहमद *tahmad*, or in Shahabad तहबन्द *tahband*, and in Champāran तची *tahi*, is a loin-cloth worn by Musalmān mendicants (*fakirs*). The tag of the loin-cloth tucked in behind is पिछुआ *pichhua* or पछुआ *pachhua* to the west. To the east it is डेंका *dhenka* or डेंकुआ *dhenkua*. The loose end which hangs down in front is छूंट *khunt*, सँची *sānchi* (North Tirhut), and पुच्छ *puchchh* (South-East Tirhut). In South Bhagalpur it is कोंची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phānr*, फाँड़ा *phānra*, or फण्डा *phanda*. They are also called चेंड *chent* or डेंड *tent* towards the west, and पेंच *pench* in North-West Tirhut. Other local names are हरिड़ा *harira* (North-East Tirhut), ऐड़हा *airha* or मूही *mūhi* (both South-East Tirhut).

727. *The drawers.*—These are पैजामा *paijāma*, also south of the Ganges इजार *ijār* and खिसकट *khiskat* (apparently a corruption of the Persian خشک *khishtak*). In South Bhagalpur they are also called तमान *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian شلوار *shahwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खल्लेदार *khalledār* in Patna and to the west, बरकाबर *barkābar* in Gaya, and पेंचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जंघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. *The jacket.*—This is मिरजाई *mirjāi* and also खुटिया अंगरखा *khutiya angarkha*.

729. *The coat.*—This is अङ्गा *anga*, अंगरखा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, चुण्डी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चढ़ि मड़क मारि *kadamak taru charhi bharkachh mārī*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

ghundi or घूँड़ी *ghūnri*, and also to the east and south सुण्डी *bhundi* or भूँड़ी *bhūnri*, and in South Bhagalpur सुण्डो *bhundo*, which runs in a hem, तुकन्ना *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचक्कन *achkan* is a long loose coat buttoning right down the front. The काबा *kāba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमास्तीन *nimāstīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

730. *The sheet.*—This is चद्दर *chaddar* or चाद्दर *chādar*. This is of various kinds, viz. the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलन्गा *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकल्लाई *eklāi* is a sheet made of one breadth of cloth. डेहपट्टा *derhpatta* or डेहपट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपट्टा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up by sewing together two cloths of equal breadth. उत्तरी *utri* to the east is an outer garment. To the west it is used (a) for the string tied round a corpse's neck, and (b) for the mourning garments worn for ten days by the कर्त्ता *karta*, or person who lights the funeral pyre.

731. *The stuffed quilt.*—These have various names, according to the amount of cotton-wool in them, viz. लेंचाफ *lehāph* (five or six *seers*); राजाई *rajāi*, नेहाली *nehāli*, or (South Bhagalpur) लेहाली *lehāli*, all of which hold from one to three *seers*; and the दोलाई *dolāi*, सिरक *sirak*, or (in South Bhagalpur) तुराई *turāi* or सिरग *sirag*, which contain less than half a *seer*. The stuffing of the quilt is भरना *bharna* or (to the south) भराव *bharāv* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खेंदरा *khendhra*; also optionally in Tirhut, Patna, Gaya, and the east गेंदरा *gendra*, and in Shahabad लेंदरा *lendra* or लेदरा *ledra*. See also § 637

732. *The long coat worn by well-to-do people is आबा āba.* The kind of court dress consisting principally of flounced petticoats is जामा *jama*.

733. *The bathing-cloth, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus*

and Musalmans. The former call it *अंगोछा angauchha* or *गमछा gamchha*, a local variant being *अंगोछी angochha* to the west. A smaller kind, or *handkerchief*, is *अंगोछी angauchhi*, *गमछी gamchhi*, *साफी sāphi*, *तानी tauni* (East Tirhut), or *तिउनी tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth *लुङ्गी lungi* or *लूंगी lūngi*. The *हजुरिया hajuriya* is a similar bathing-cloth worn by Hindu mendicants (*बैरागी bairāgi*).

734. *The purse.*—This is *थैला thaila*, *थैली thaili*, *बट्टू battu*, *बट्ट्या batua*, or *बट्टई batui*. The *झोरा jhora* is a larger bag. In Gaya and to the west it is also *घोघी ghoghi* or *घोकरी dhokri*. The *बागुली baguli* or *तिलदानी tildāni* is a tailor's housewife. *लोखर lokhar* is the case in which a barber carries his razors, &c. The last is also called *किस्मत* north of the Ganges and *किस्बत kisbat* south of it. The money-belt is *ढोंडा donra* or *ढोंङ्हा donrha*.

735. *The shoes.*—These are *जोड़ा jora*, *जूता jūta* (or *जुता jutta*), *जूती juti*, or *पनही panahi*. *जेरपाइ jerpāi*, *खरपा kharpa*, or (south-east) *चटका chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is *खड़ाखौं kharāon*, *खड़ाउन kharāūn*, or *खड़ाव kharāw* (also to the east *खराअ kharām* or *खराओनि kharāoni*) or *चपटा chapta*, and the clog held on the feet with strings or straps is *बाधा bādha* or *बदहा badha*. In Saran and South-West Shahabad *लतरी latri* are old shoes.

736. The Brahmanical cord is *जनेव janew*, *जनव janeu*, or (to the south-east) *जनेउया janeūa*. The knots in the cord are *परवर parwar* or *परवल parwal*. In Tirhut and South Bhagalpur they are also *परवल parbal*. The *सुत सिखा sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (*चौचा chaua*). A Brahman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

737. *The blanket.*—This is *कमर kammar*, *कमल kammal*, or *कमरा kamra*. In South-West Shahabad it is also *राख rāl*. A small blanket is *कमरी kamri* or *कमरिया kamariya*. In Champaran and the south-east *धूस dhūs* or *धुसा dhussa* is a thick kind of blanket. *पचहत्ती pachhatthi* is a large blanket five cubits long, and *छहत्ता chhahattha* or *छहत्ती chha-hatthi* is six cubits long. *घोघी ghogi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called *घोंघी ghonghi*, and in Patna and North-East Tirhut *बुक्की bukkī*. The blanket forms the subject of many proverbs: thus *थोँ भीजी*

ज्यों कच्चा भारि *jyōñ bhāje*, *tyōñ kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, *i.e.*, delays are dangerous.

738. A patch on the clothes is पेचन *pewan*, local variants being पेचन्द *pewand* south of the Ganges and पौना *pauna* in South-West Shahabad. It is also called पाटी *pāti* or पटिया *patiya* to the east. Another name is चेफन्डी *chephri* in North-East Tirhut.

739. When cloth is doubled, the outer piece is अबरा *abra* or (in South Bhagalpur) पल्ला *palla*, and the lining अस्तर *astar* or (in Champaran and North Tirhut) तही *tahi*.

740. Among women's clothes are—

The sheet.—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलुआ *khilua*. It is also called लूगा *luga*, with, in East Tirhut, a variant, नूगा *nuga*. In South Bhagalpur it is called बरहत्ती *barhatthi* (when 12 cubits long), and in South Munger खाँडी *khanri* or खप्ता *khanda*. An old torn sheet is लुगरी *lugri*, as in the proverb नई धोबिनियाँ सादलि, लुगरिये साबुन लादलि *naī dhobiniyāñ āli lugriye sabun lāli*,—the new washerwoman has come and applied soap even when washing rags, *i.e.*, a new broom sweeps clean. A proverb of similar import is नया नोकर खरगोस पकड़नारे, *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जानाई धोती *janāni dhoti* or लुगरी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चादर *chādar*, or (in Gaya and South Munger) पिछौरा *piehaura*. This may be दोपट्टा *dopta* or दोपट्टा *dopatta*, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरन्की *baraki* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गँती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरुकी *kheruki* or खरुकी *kharuki*, खेरुका *kheruka* or खरुका *kharuka*, north of the Ganges, and पुतली *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *ānchar*, and also अँचरा *ānchara* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the others are more properly used with postpositions. Thus ई आँचर बड़ नीमन बा ई *ānchar bar nīman bā*,—this border is very beautiful; but अचरा में बान्द

देखीं *achra men bānh delin*,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुति *phuphuti*, फुफुनी *phuphuni*, or फुफुन्दी *phuphundi* to the west, and कोंचा *koncha* or कोंची *konchi* to the east. The pocket in front formed by loosening the part tied round the waist is खोईछा *khoinchha*, and in the extreme south-east खोएछा *khoechha* or खोँछा *khonchha*, as in the proverb बुड़बक कनेछाँ केँ नौ आना खोईछा *burbak kaneāñ keñ nau āna khoinchhu*,—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is गोकनौटा *gojhnauta*. In the south-west it is पिछौरा *pichhaura*. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट *ghoghat*, or in Gaya घुग्घा *ghuggha*, in South Bhagalpur घोघो *ghogho*, and to the north-west घुघ *ghūgh* or घोघ *ghogh*; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बड़ घोघट *bar ghoghat*.*

742. चसन्दार *chasdār* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसार्हा *masārhu* is a dyed cloth used by females of the lower orders, and जिमिकी *jhimiki* is a cloth printed with flower patterns. ककरेजा *kakreja* is a purple, and सातू *sātu* a red cloth, much used everywhere.

743. *The petticoat*.—This is generally लँहगा *lanhga*. A looser kind is घँघरा *ghanghra* in Gaya and to the east, घङ्गर *ghanghar* in the south-east, and घँघरी *ghānghar* in Shahabad. The घँघरी *ghanghri* is a girl's petticoat. काछा *kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is नेफा *nepha*, and the string itself is इजार बन्द *ijār band*, or in the case of a bride or bridegroom नारा *nāra*. The hem is also called कमरतोड़ *kamartoi*.

744. *The bodice*.—This, if it reaches to the waist, is कुरन्ता *kurta*, झूला *jhūla*, or in North-East Tirhut कसनि *kasani*. If it is short, only covering the breasts, it is अँगिया *angiya* or चोली *choli*. A similar short bodice, worn chiefly by prostitutes, is called मह्रम *mahram*. This last in North-East Tirhut is called चोली *choli*.

745. *The veil* or cloth worn over the head is ओढ़नी *orhni*. When a veil or a sheet (चादर *chādar*) has a dyed border, it is called चुनरी

* As in Manbodhi's Haribans, where the wife of Akrūr, although very modest, still wanted to look at Krishna when he came into the house, बड़ घोघट घुघ तकलो चादिर *bar ghoghat ghūgh takalo chāhira*.

chunri or चूंदरी *chundri*, and also in Sāran भिसन्की *jhmki*. The border is called in North-East Tirhut पादि *pārhi* or पदिचा *parhiya*.

746. The *drawers* are पैजामा *paijāma* or (in North-West Tirhut) सुरवाल *surwal*.

747. *Toilet requisites*.—The antimony put on the edges of the lower eyelids is सुरमा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कुठाँव गुन कारिख *thāmw gun kājar, kuthāmw gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजरौटा *kajrauta* or कजरौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर *sendur* or सेनुर *senur*. The finer kind placed between the eyebrows is रंगुर *ingur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दी *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनिया *beniya*. The comb is ककहा *kakha*, ककही *kakhi*, or कंगही *kangahi*. It is also ककना *kakua* in Patna, Gaya, and South Bhagalpur. The लिखगहनी *likhgahni* is a kind of comb used in Gaya. The hair-brush is ठकरी or थकरी *thakri*. To the east जहनी *jharni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुखन *datuan*. It is made by biting one end of a sprig of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

748. *Washing of clothes*—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दरजी *darji*:—

पसूज *pasūj* is running, तुरपई *turpāi* hemming or felling, चरमा *urma* is top-sewing, लङ्गड़ *langar* tacking or basting, and चून *chūn* gathering. बखिया *bakhiya* or बखेचा *bakhea* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and काँटा फोड़ी पखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुलतान लोड़ी *sultān lorhi* is a mantua-maker's hem, सारजी *sārji* is herring-boning, and जाली *jālī* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोल *gol*; when wide, इमालपची *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various kinds. When

the edges of the two pieces meet evenly, it is called **पट्टी** *patti*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, **सगञ्जी** *maggi*, which properly means the overlapping portion. If it is wide, it is called **सङ्गाफ** *sanjāph*. When the overlapping portion is very wide, the false hem is called **लखनवाला सङ्गाफ** *lakhnawāla sanjāph*, or in Shahabad **लखनौवाला सङ्गाफ** *lakhnauāl sanjāph*. **काज** *kāj* is button-hole stitch, and **हूल** *hāl* eyelet-holing.

749. **सिलहरा** *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. **बेल** *bel* is similar to **सिलहरा** *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. **सिंघारा** *singhāra* is an embroidered scalloped or vandyked edge. **सोराही** *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. **उल्टा मुन्धा** *ulta mundha* is binding an armhole with piping-cord. **कण्ठा** *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be **चुड़िदार** *churidār* when it is gored to fit tight at the wrist. A gore is **घोर** *ghor*. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is **काळीन** *kālīn* south of the Ganges, north of the Ganges **जाजिम** *jājim*, or (to the west) **फरस** *pharas*. A carpet is **दरी** *dari*, or when larger **सतरन्जी** *satranjī*. A **गलेचा** *galaicha* or **गल्लीचा** *galicha* is a thread mat. **चट्टी** *chatti* in South Bhagalpur is a canvass mat, and **चाळी** *chālī* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. **चटार** *chatāi* or **चटेनी** *chatāni* is a mat made of various reeds or bamboo slips. A **गोनरी** *gonri* or **गोंदरी** *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west **सफ** *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is **दादा** *dhārha*, in South-East Tirhut **चटान** *chatān*, and in North-West Tirhut **बरहत्ता** *barhattha*. A **तराय** *tarāy* to the east is made of palm leaves, and a **तराई** *tarāi* in Champaran of reeds. **सितलपाटी** *sitalpāṭi* is a fine mat for sleeping on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called **जानिमाज** *jānimāj*, or in South Munger **जायनेमाज** *jāynemāj*; and when on a mat, it is called **सफ** *saph*.

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—बाली *bāli* or (in Shahabad) बारी *bāri*. This is a ring. Also the कनौसी *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendants are मोती *moti*, गोखुला *gokhula* (and to the west also गोरखुल *gorikhul*) (an ornamented ring), कुण्डल *kundal* (a large ring), लोर *lor* (worn principally by Goālas), and कनबाला *kanbāla*. सोना *sona* is a plain ear pendent, and अन्ती *anti* is a plain stud fixed in the lobe of the ear. फिरकी *phirki* is a double gold ring.

754. *On the arms.*—The बाँक *bānk* and चौकन्ठा *chauktha* are worn on the right upper arm. So also the बिजावठ *bijāwath* or बिजौठा *bijautha*, which is, however, more properly a female ornament. The अनन्त *anant* and तावीज *tāwij* are various kinds of amulets.

755. *On the neck.*—The माला *māla* is the bead necklace. The उदर्राह *udrāchh* is one made of the seeds of the रुद्राह *rudrāchh* (*Eleocarpus ganitrus*). The कण्ठा *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The मुंगवा *mungwa* is a coral (मुँगा *mūnga*) necklace, and the मोहर माला *mohar māla* or मोहन माला *mohan māla* is a long necklace of gold *mohars* and coral. The गोप *gop* is made of twisted gold wire, and it is also called घुनन्सी *ghunsi* in Champāran, North Tirhut, and South Munger. The सिकरी *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is अँगुठी *anguthi*, ऐँठुआ *ainthua* (Gaya), or औँठी *ainthi*. The गोरख धन्धारी *gorakh dhanhāri* or गोरख धँधारी *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. मुँदरी *mundri* is a ring worn on the right little finger. गोल *gol* (Shahabad) and फेरुआ *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are बाला *bāla* or (Patna and Gaya) बलेआ *balea*, पड़चौ *pahunchi*, and also (south of the Ganges) पड़चारी *pahunchāri*, कड़ा *kara* (south of the Ganges), बेरा *bera* in Gaya and to the west, जिगा *jigga* in Sāran, मथिया *mathiya* in South Bhagalpur, and तोड़ा *tora* in South-West Tirhut. These are worn principally by boys. तैन्ती *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

758. *On the waist.*—The chain hung round the waist is कर्न्धन *kardhan* or कर्न्धनी *kardhani*; also हरहरा *harhara* in the east. A kind of belt is लौंगर, and of this जावा *jāwa* or जवारी *jawāri*, लंगड़ा *langra* and जड़े *jaḍi*, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is गोड़ाँव *gorāṁv*, गोड़ाँच *gorāin*, or कड़ा *kara*. South of the Ganges we also meet गोड़न्हा *gorha*, घुँघुर *ghunghur*, or घुँघर *ghunghru* (fitted with bells, used also in Tirhut), and चौरासी *chaurāsi* (when it carries 84 beads).

760. *On the toes.*—अँगुठा *angutha* is a toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is चोंटी *chonti*.

762. *Ornaments for the forehead.*—The मँगटिका *mangtika* or बन्नी *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called चौकटा *chaukṭha*, and the strings सिकरी *sikri*. The spangles or wafers gummed on to the forehead are टिकुली *tikuli*. Another name in South-West Tirhut is सिस्फूल *sisphul* or चाँद *chānd*. In Shahabad सटिया *satiya* is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is छुच्छी *chhuchchhi*, in South Bhagalpur नकचन्दा *nakchanda*, and in Patna and to the south-west लौंग *laung*. It is not an easy thing to steal, hence the proverb कहावे लै सैयद चोरावे लै छुच्छी *kuhāvai lai saiyyad, chorāvai lai chhuchchhi*,—by name he is a *saiyyad*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is नथ *nath*. A smaller kind is नथिया *nathiya*, and that worn by girls नथुनी *nathuni*. The बुलक *bulāk* or बेसर *besar* is a ring hung from the centre cartilage of the nose, and the झुलनी *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. *Ear-ornaments.*—Ear-studs fastened to the lobe of the ear are *करनफूल karanphul* or *कनफूल kanphul* and *खोटङ्गा khotla*, or in East Tirhut *खुटङ्गा khutla* or *खुट्टी khutti*, to the north-west *खुटङ्गली khutli*, and in Gaya and Shahabad *खुटिला khutila*. The *कनैली kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear are *बाली bali*, and those worn in the upper part of the cartilage *उतरना utarna*. Broad plates worn across the ear are *पात pat*, *पत्ता patta*, and *तरकी tarki*. A smaller kind worn in Gaya is called *गोलन्वा golwa*. Amongst pendants are the *झूमक jhumak* or *जुमक jhummak*, which has two round pendants, and the *जिमजिमिया jimjhimiya*, which are flat pendants. The *मछरिया makhariya* is a pendant shaped like a fish. In South Munger it is called *मछलिया machhaliya*. The *लोर lor* and *कनौसी kanausi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called *ढेक thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called *सिकरी sikri*. Other ornaments for the ear are *बौड़ bir* (Tirhut), *कॉप kâmp*, and *खुबिया khubiya* in the south-east, and *बिजली bijli* in Patna and Gaya.

765. *Neck-ornaments.*—The *चन्द्र हार chandar hâr* is a long chain. A *तावीज tâvij* is a similar one with an amulet attached. A set of three chains of various lengths is *तेलरी telri*, and also to the north-west *तिलरी tilri*, of five chains *पचलरी pachlari*, and of seven chains *सतलरी satlari*. The *सिकरी sikri* is a long chain, and the *बद्धी baddhi* is a long chain crossing the chest and going behind round the body. *डुमेल humel* is a necklace fitted with bells. Bosses tied to the throat are *चम्पा कलौ champa kali*, *जुगनु jugnu*, and *ढोलना चौकी dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The *हंसली hansuli* is the solid necklet open in front which goes round the neck, and the *तवक tavak* is similar with pendants in front (worn by Musalmâns). *सूति suti* in North-East

12 Tirhut is a kind of neck-ring. *जवा गोटा jawa gota*, *गलसडङ्का*

galsatka, गरद्वानी *gardawāni*, and गरसी *garsi*, are various neck-ornaments used in Gaya. Other neck-ornaments are चित्तला (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटसर *katsar* (Tirhut and South Bhagalpur), and खम्बिया *khambhiya* (South Bhagalpur). हार *hār* or हरवा *harwa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. ललरी *lalri* and दर्पण *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अँचरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāvath*, बिजापठ *bijāeth*, or बिजाठा *bijautha*, which are five ornaments strung together; below that the बिरन्धी *birikhi*, which is smaller. Another name is बिरेन्टी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बहुन्टा *babhuntā*, or to the west बहन्टा *bahunta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टारिया *tariya*. Similar to the last is also another ornament called बहन्टा *bahutta*. सिकरी *sikri* is a chain worn on the upper part of the arm. खम्बिया *khambiya* is a kind of inverted cup hanging from the arm, and to which bells (बचन्ना *bachwa*) are attached; and घुन्डी *ghundi* little ball pendants hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्डी *mundhi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the Goāla caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausan*, पात *pāt* (a flat piece tied on), and बाजूला *bajulla*, or in Saran बिजुलि *bijuli* (worn immediately below the बाजू *bāju*); and on the forearm नौनगा *naunaga* or (in North-East Tirhut) नवग्रह *nabgrah* of (nine stones). An

ornament worn on the back between the shoulders is called by Hindus पान *pān* or पनवा *panwa*, and by Musalmāns बलमटार *balamtār*.

768. *Wrist-ornaments* are कंकना *kankna*, कंकनी *kankni*, or कंगना *kangna*, or in Champāran ककना *kakna*, कचरा *kachra* (Gaya and the south-east), कतवा *katwa* (Gaya and the south-east), कतरी *katri*, कंसौठी *kansauthi* (Gaya and the south-east), खसिया *khasiya*, गोखवा *golwa* (Gaya and the south-east), चुर *chūr*, चूरी *chūri* (bangles), चन *chhan* or चन्द *chhand*, जर *jar*, जिगा *jigga*, टोड़ा *tōra*, तिनखण्डी *tinkhandi*, तिननगा *tinnaga*, तिसिघौटा *tisiauta* (Gaya and the south-east), नघुरी *naghuri* or निगिचरी *nigihri*, or (in Gaya and the south-east) लघुरी *laghuri*, पचखण्डी *pachkhandi*, पखेला *pachhela* or पखेलिया *pachheliya*, पटरी *patri*, पटवा *patwa*, पऊँची *pahunchi*, बँगुरी *banguri*, बड़बड़ा *barhara*, or in Gaya बड़बर *barhar*, and in Champāran बेलहरा *belahra*, बाला *bāla*, बाँहू *bānhu*, बेरा *bera*, बौखा *baunkha* (Gaya) (made of thread), मथिया *mathiya*, रुपौठी *rupauthi* (Gaya and the south-east), and लघुरी *laghuri* (see नघुरी *naghuri*). The समन्डेबन्द *samseband* is a keeper worn on the wrist to prevent the चुर *chūr* falling off.

769. *On the fingers.*—A ring is अँगुठी *anguthi*. A round solid ring is छह्हा *chhalla*. Other names are औँठी *aunthi* and ऐँडुआ *ainthua*. The गोरख धन्धारी *gorakh dhanhāri*, &c., is the same as that worn by men; so also the गोख *gol* and फेरवा *pherua*. Other rings are तिनखलिया *tinchhaliya*, बहलौली *bahloli*, अँगुथाना *angustāna*, आरखी *ārs* (which has a small mirror attached), मुँदरी *mundri*, लोभेरवा *lobherua* (south-east), दरयाबादी *daryābādī* (*ib.*), पथरौटी *pathrauti* (*ib.*), चिरौगिया *chirāugiya* (*ib.*), अँखुआ *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बदामी *badāmi* (Tirhut), पोर *por* (*ib.*).

770. *On the waist.*—Waist-chains and bands are करघनी *kardhani*, कसरकस *kamarkas*, झब्बा *ghabba* or झबिया *ghabiya*, गठौरा *gathaura*, अँवरा *amwara*, कोचबन *kochban*, कसरजेब *kamarjeb*, सीपी *sipi*, जाफरी *jāphri*. The कोथली *kothli* is a kind of pocket tied to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पॉव जेब *pānw jeb*. Like it are पावट *pāwat*, पेरी *pairi*, and पॉव सङ्कर *pānw sankar*. Over this comes the चढ़ड़ा *charra* or चड़ा *chhara*, a number of fine rings like the चूरी *chūri* on the arm; over this again the करा *kara*; and at the top the चुर *chūr*. The पैजनी *painjni* are anklets with bells; so also किंकिनी *kinkini* and घुघुर *ghughuru* or घुंघुर *ghunghuru* in Gaya and North-East Tirhut.

772. *On the toes*—are *अँगुठा angutha* and *बख्खा chhalla*, which are rings. An ornament fitting over all the toes is *बिबिया bichhiya*. In Gaya and the south-east *बटुरी baturi* is a toe-ring to which bells are fastened.

SUBDIVISION IV.

APPLIANCES USED IN WORSHIP.

773. The appliances of a Hindu temple are as follows:—The *आसननी asni* is a sort of mat made of *kus* grass, wool, &c., for sitting on.

774. A spoon for throwing water on the *lingam* is known as *आचमनी achmani*; also *अचमनी achmani* in South-West Shahabad, *आँचौना anchauna* in Gaya, *आँचौनी anchauni* in Sāran, and *कलछी kalchhi* in South Tirhut.

775. The *जलपातर jalpātar* is a vessel in which water is kept, and a smaller kind is *पंचपातर panchpātar*. The *अरग्रा argha* is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The *पींडी pīnri* or *पिण्डी pīndī* is the platform on which the *lingam* is placed. Other names are *सरार sarāi* (optional) in South-East Tirhut, *चौरा chaura* in South-West Shahabad, and *जखार jakhār* in the rest of that district.

776. *घण्टा ghanta* or *घड़ी ghari*, also south of the Ganges *घण्ट ghant*, are gongs or bells, and the *बिजन्घर bijghant* is a kind of gong with erect edges. *घण्टा ghanta* specially means a bell; *झाँझ jhāñjh* (small) or *झाड़ jhāl* (large) are the cymbals. *सङ्ख sankh* is the conch.

777. The idol is *मुरत mūrat*, also *मुरती murti* in South Bhagalpur, and *पारङ्गत pārkhāt* optionally in South-East Tirhut. Its throne is *सिंगासन singāsan* or (in Patna and Gaya) *सिंवासन singhāsan*.

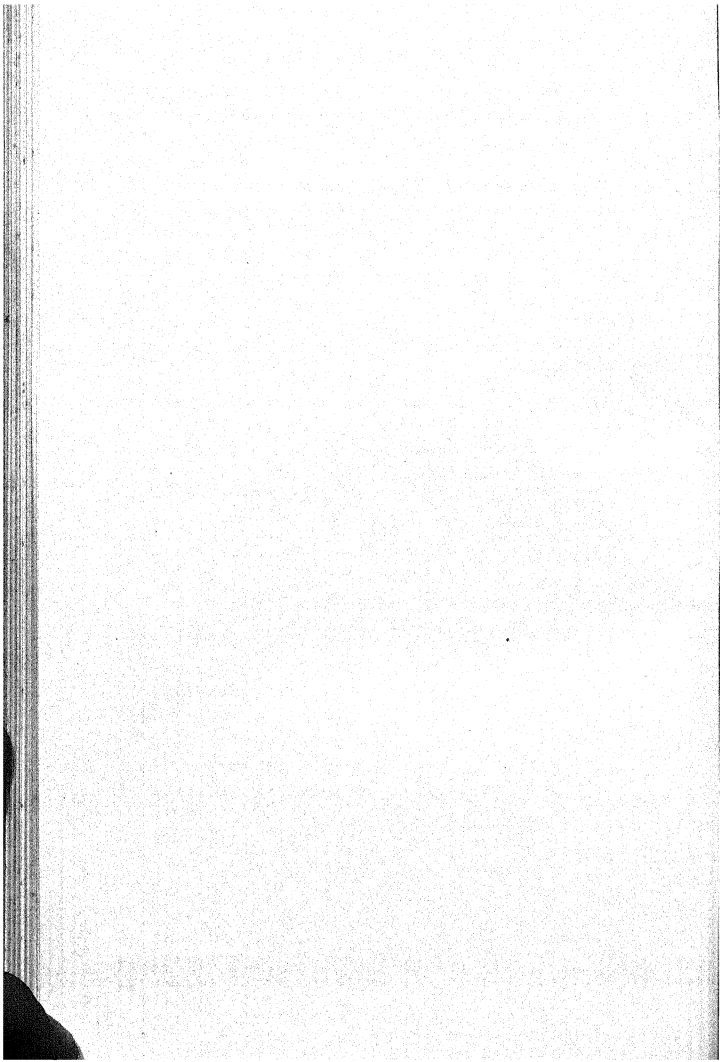
778. *होरग्रा horsa*, or in the south-east *हुरग्रा hursa*, is the round stone for grinding sandal-wood (*चन्दन chandan*). Another name is *चन्द्रौटा chandrauta*. The vessel in which the ground sandal-wood is placed is *कटोरी katori*.

779. The censer is north of the Ganges *धुपदान dhupdān*, in Patna and Shahabad *धुपदानी dhupdāni*, in Gaya *धुपअहरा dhupahra*, and in the south-east *धुपेड़ी dhuperi*.

780. The *दिपदान dipdān*, *दिपदानी dipdāni*, is the lampstand holding only one lamp or wick. One with four or five wicks is called *आरती ārti*.

781. The सुमिरन्नी *sumirni* north of the Ganges and सुमरन्नी *sumarni* south of it is the rosary of nineteen beads. In Champaran and Gaya it is also सुमेर *sumer*. माळा *māla*, or in Sāran and Tirhut करमाळा *karmāla*, is a similar rosary of one hundred and eight beads. सुमरन्नी *sumarni*, &c., are also used for the large bead at the end of a माळा *māla*. A जापमाळा *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोत्तरी *ashtotri* or अथोत्तरी *athotri* is a rosary which is kept in a small bag called जोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राक्ष *rudrākh* is a rosary used by worshippers of Shiva, as in the proverb बापक गरे मुँगरी, पूतक गरे रुद्राक्ष *bāpak gare mungri, pūtak gare rudrākh*,—the father has a club on his neck, and the son a rosary, i.e., the father is a scoundrel and the son a devotee.

782. The तूमा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधू *sādhu* or जोगी *jogi*). It is also called कटारी *kathāri* or सागर *sāgar* in Sāran and Tirhut. The तुमरुड़ी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A दण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)



DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

- (a) According to their distance from the village site.
- (b) According to their constituent elements.
- (c) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (चक्का *halaka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

- (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called **अबादी** *abādi*, **डीह** *dih*, **बसन्ती** *basti*; and the belt of land **गोरेड़ा** *goēnr*, **गोरेड़ा** *goenra*, **गौड़ा** *gonrha*, or **गौड़ा** *gaunrha* or **बाध** *bād*; also **कोरार** *korār* in Patna and to the west, **दिहांस** *dihāns* (Shahabad, Patna, and Gaya), **घरबारी** *gharbāri* in Patna and South Munger, and **बाड़ी** *bāri* in South Bhagalpur. The land actually in the homestead is specially called **डीह** *dih*, **दिहांस** *dihāns*, or (in Tirhut) **भीठा** *bhitha*, and in Champaran **भीठ** *bhith*. **डीह** *dih* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called **डीह** *dih*. **अबादी** *abādi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is **गोहान** *gohān* in Shahabad.

- (b) The next furthest belt from the village site is बहरसी *baharsi* to the west and in Patna and South Munger. This belt is also called सरेह *sareh* to the south-west as long as crops are standing on it. It is also called ताढ़ी *tādhi* (Champaran), बहरभूम *baharbhūm* (Saran and Tirhut), टाल *tāl* (South-East Tirhut), बहियार *bahiyār* (North-East Tirhut), and बैहार *baihār* (South Bhagalpur). In Hazaribagh it is called सिङ्गा *singha*.
- (c) The belt furthest from the village site is also called सरेह *sareh* to the west, also बहरभूम *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टाड़ *tār*, टाँड़ *tānr*, or टाँड़ी *tānri*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौर *chaurnr*, which means low open marshy country. In South Bhagalpur भौढो *bhūtho* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is बरन *baran*, which bears no produce. In Saran and Tirhut दीयर *diyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. *Sandy soils.*—बाला *bāla* or बलवा *bahwa*, बलघर *balihar* (North-West and in Patna and in Gaya), बलवाह *balwāh* (South Bhagalpur), and बलधूस *baldhūs* (Champaran), are soils principally composed of sand. Sandy loams are बलसुन्दर *balsundar* or बलसुन्दरी *balsundri*, with local variants बलसुन *balsun* or बलसुम्ही *balsumhi* in South Tirhut, बलकसी *balkasi* in South-East Tirhut, and बलसुम *balsum* in North-East Tirhut. They are also called बलुघट *baluat* to the west, and बलिमत *balimat* in Shahabad. North of the Ganges and in South Munger बलुवा *balua* is land with sand on the surface and clay at some distance below. In Champaran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बेंगा *benga* or बेंगवा *bengwa*. In South-East Tirhut it is also

सुघन्नी *bhusni*. In Shahabad भीच *bhis* is fine compact sand, and बाला *bāla* loose coarse sand.

786. *Clayey soils*.—The principal is मटियार *matiyār*, or in Gaya मटिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *karār* in the south-east. केवाल *kewāl* in South Munger is of three kinds, viz. करन्का *karka*, which is black; गोरिचट्टा *goriatta*, which is yellowish; and चनकी *chanki* or गगरी केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरंटिया पथरौटी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz. गोरौ केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *tehiya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बाँगर करैल *baṅgar karail*, which is apt to crack on drying, and डोना करैल *doma karail*, which is of a more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dūdhi* or चिकन मिट्टी *chikkan mitti* or चिकनी मिट्टी *chikni mitti*; and सुदुरी *bhusuri* (west) and कचौष *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhasurāhi*. चनकी *chanki*, or to the west सिगता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कछुइया *kachhuiya* is a loose clay met in digging wells. ललकी मिट्टी *lalki mitti* north of the Ganges, गेरू *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, mean soft when applied to clay. North of the Ganges, to the west, and in South Munger, अकराह *akrah* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is छराही *chharāhi*. रोरियाह *roriyāh* or रोरन्हा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुमरौटी *kumrauti*, or in Saran कुमरौटी *kumr-hauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. *Loamy soils*.—The चहल *chahal* or कदौर *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. डबरी *dhabri* or डाब *dhāb* is land which is part of the year under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोरसाही *dorsāhi*, and (in South Bhagalpur) परसोती *parsoti*, and also

पंचकटेल *panchkatail* in Tirhut, is a clayey loam; while बलसुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champāran बभन्नी *babhni* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बड़ार *barār*), and that cut away गङ्ग सिकल *gang sikast*. चारन *chhāran* is land left by the retrocession of a river. टॉड *tānr* in South-West Shahabad, and पटनपर *patpar* in South-East Bihār, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पटनपर *patpar* is barren alluviated land. In Sāran मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरौ *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरौ *tari* (by water) or खुसकी *khuski* (by land)?' In Sāran तरयानी *taryāni* is similarly used. तरौ *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district चिहलहिया *chhichlahiya*. They are also called चारन *chhāran*. दीयर *diyar* or दियारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दिवरा *diara*, in South-West Shahabad डीला *dila*, in South Munger दौरा *dīra*, and in South Bhagalpur दौरा *dīra*. The alluvial deposit left by rivers while still wet is called कदरै *kadai*, कदोड़ *kadoi*, or पॉक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *kora bāl* (in Sāran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तरौ *tari*. In Shahabad it is कौच *kinch*, and to the west generally कानो किचड़ *kāno kichehar*. Marshy or muddy soils and quagmires are भास *bhās* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दलदल *daldal*, in Patna and Shahabad पंकहा *pankha*, and in the south-west of the last district खंचड़ा *khanchra*. Lands usually saturated with water are पनमार *panmār* north of the Ganges, सुगरा *sugra* in South-

West Shahabad, सिंहास *siirāh* in the rest of the district, सिंहास *siirāh* in Patna and South Munger, सीड़ा *sirā* in South Bhagalpur, and सेतु *seūt* in Gaya. धसना *dhasna* is land liable to be submerged. It is called गौची *gaunchi* in Gaya and जलकी *jalki* in South-West Shahabad; in South Munger it is गौही *gaunchhi*. The old dry bed of a river is चारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँड़ *bānr* in Patna and Shahabad and झोर *jhor* in the south-west of the last district. पॉक *pānk*, पॉकी *pānki*, or पङ्क *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदोइ *kadoi*, or कदई *kadaī*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are उपरग्वार *uparvār* in Patna and to the north-west, बहारगुँ *baharbhūm* in South Tirhut, and उपरार *uprār* in East Tirhut. South of the Ganges दिहांस *dihāns* is used in Patna, टाँड़ *tānr* in Gaya and South Munger, डील *dil* in Shahabad, and डीह *dih* in South Bhagalpur. In Hazāribagh other names are उचास *uchās* and दीबर *dhibar*. In South Munger गाढ़ *gād* is the corresponding word for a lowland. झील *jhil* or चौर *chauñr*, or in Sāran काच *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is जाह *jāh*. मन *man* is a large sheet of water of considerable depth, and in Tirhut जान *jān* is similar but something smaller. खाल *khāl*, खलवा *khukwa*, or in the north-west खलार *khalār* or खलहर *khalhar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is बिहड़ *bihar* or (in Gaya) बीहड़ *bihanr*. In South Bhagalpur it is अरिचन *arian*. The elevated soil in the midst of ravines is दूह *dhūh* or दूही *dhāhi* in South-West Shahabad, डील *dil* in the rest of the district, टिहड़ा *tilha* in Patna, Gaya, and South Munger, and टिक्कर *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger टंजुवा *tanjua* or नाला *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east

the word is डाँड़ *dānr*. डेढ़ कौआ *derh kaua* is also used in Patna. Uneven ground is उभर खामर *ubhar khābar* to the north-west and in South-East Tirhut, and मटन्हा *matha* or डाबर *dābar* (also in Champāran) in North-East Tirhut. South of the Ganges we have ऊबर खाबर *ūbar khābar* in Patna, Gaya, and South Munger (also noted in Sāran), ऊँच खाल *ūnch khāl* in Patna and to the west, ऊखर खावड़ *ūkhar khābar* in Shahabad, and उचल्ली *uchli* in South Bhagalpur. A high river bluff is करारा *karāra*, अररा *arra*, अरार *arār*, अरारि *arāri* or कछाड़ *kachhār* or कछाड़ा *kachhāra*. Other names are दाह *dhāh* (north generally) and कंगनिया *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad तरसिवाड़ *tarsivāḍ*, and in South Munger तरि *tari*.

793. A mound generally is टिल्ला *tilha*, or in South Munger टिल्ला टाकर *tilha tākar*. In South-West Shahabad it is दूह *dhūh*, दूही *dhūhi* (also in Sāran), डील *dīl*, or डिल्ला *dillā*, in the rest of that district टीपुर *tipur*, and in South Bhagalpur टिकोर *tikor* or टिकर *tikkar*. In South-West Shahabad पटपरी *patpari* is a hill with a flat top. The sites of ruined villages are डीह *dih*; also भीठा *bhitha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called ठिकराहू *thikrāhu* in Patna, ठिकरौल *thikraul* in Sāran, ठिकरिया *thikariya* to the east, भिकटौर *jhiktaur* in Patna, Gaya, and Champāran, सिकडौर *sikraur* or भिकरौर *jhikraur* in Shahabad, and भिकटिया *jhiktiya* in South Bhagalpur, the words for potsherds being भिकटा *jhikta*, भिकटी *jhikti*, or ठीकर *thākar* or ठिकड़ा *thikra*, also सिकड़ा *sikra* in Shahabad and भिकड़ा *jhikra* to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are कंकराही *kankrahi* in Sāran and Patna, अँकड़ेल *ankraīl* in Sāran, and अँकड़ौर *ankraur* to the west. Gravel generally is in Patna and to the west अँकड़ *ānkar*, and to the east गङ्गाट *gangat*; also everywhere कङ्कड़ *kankar*. In Champāran and Tirhut it is ईकंडी *inkri*, and in Champāran and Gaya भिकटी *jhikti* or गर्रांगट *garāngat*. Coarse gravel is in Shahabad अँकड़ा *ankra*, and fine अँकड़ी *ankri*. To the south-east it is गँगटा *gangta* and गँगटी *gangti*. Soil mixed with coarse gravel is गँगटियाहा *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and गँगटाहा *gangtāha* in Patna and South Munger. चटान *chatān* is a hard rocky soil. Other names are डोहर *dohar* in South-West Shahabad, and पथरेहर *pathrehar* in South Munger.

CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated land known as *अबाद* *abād* or *अबादी* *abādī*. It is also known in the south-east and Gaya as *पह* *pah*, in Patna as *खील बैठाखील* *khil baithāōl*, and Shahabad as *खिलम्मार* *khilmār*.

796. An inhabited village is *बसगित* *basgit* or *बसन्ती* *basti*, and a deserted village *बे छपर* *be chhappar* (unroofed), and also in South Muuger *निचिराकी* *nichirāki* (without a light) and in Gaya *दमका* *damka*. Other names for the latter are *उजड़* *ujar*, *उजमरल* *ujral*, *उजाड़* *ujār*, *उजमड़ा* *ujra* or (optionally in Tirhut) *डीह* *dih*.

797. Waste land is *परीत* *parit* (Patna, Gaya, and South Munger) or *परन्ती* *parti*. Land which has accidentally gone out of cultivation is specially *परात* *parāt* in Sāran, *पराता* *parāta* to the north-west, and *परान्त* *parānt* or *परन्ता* *parta* in North Tirhut. Waste land broken up for the first time is *खील* *khil*, or in the south-east *खिलकट* *khilkat* or *खिलकट्टी* *khilkattī*. In Tirhut it is also called *खिलम्मार* *khilmār*. The second year after it is broken up it is *खील* *khil* to the north-west, *पह* *pah* in Tirhut, Shahabad, and the south-east, and *पौह* *pauh* in Patna and South Munger. The third year it is called *खेत* *khet* or (in Champāran) *पहू* *pahi*, and North-East Tirhut *पह* *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called *मघार* *maghār*, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is *चौमास* *chaumās*, and to the west also *पलिहार* *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called *नारी* *nāri* in Patna and South Munger, and *जरी* *jari* or *जरौ खेत* *jari khet* elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called *दोतरा चौमास* *dotra chaumās* in North-West Tirhut, *गजौड़* *gajāñr* in South-East Tirhut, *बिड़ार* *birār* in South-East Bihār, and *कुलहार* *kulhar* in the south-west.

799. Lands left fallow for a time to recover their strength are *परन्ती* *parti* generally. Other names are *परन्ता* *parta* in North Tirhut

and चाँच *chānch* in South Bhagalpur. Land which never lies fallow is अबाद *abād* or अबादी *abādi*. Another name is उठनी *uthni* in Champāran. North of the Ganges रुल्ली *rulli* or (to the east) रूनी *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are झूस *jhūs* and हलुक *haluk* to the north-west and in Patna, झूसी *jhūsi* in North-East Tirhut, कोही *korhi* in Patna, छाँह *chhānchh* in Gaya, बंगराह *bangrah* to the south-west of that district, तिलिया कोही *tiliya korhi* in South Munger, and अलगनी *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार *bariyār* or गहूरा *gahra*, or in South Munger जैयद *jaiyad*, is the general term used for rich soils. Others are जीगर *jigar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihār), रूनी *runni* (see § 799), तपनाह *tapnāh* (North-East Tirhut), and ठस *thas*, अब्बर *abbar* (also in Champāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौचा *pataua* or पटौई *pataui* to the west. Other local names are पटौना *patauna* South-East Tirhut, and पटाओल *patāöl* North-East Tirhut and पटहुआँ *patāhuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is खानन *chhānan* in Sāran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेलवानौ *melwāni* or (South Bhagalpur) मेलानी *melāni*. When irrigated from wells it is मोटवाही *motwāhi* to the west. Unirrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is छिरिकनी *chhirikni* to the west, पचौआँ *pachauān* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनियाँ *nipaniyān* are in Patna unirrigated crops. In South Munger lands which require irrigation are रूना *rūna*, and there and in Sāran those which produce crops without irrigation are हलही *halhi*.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is **हाल** *hāl*. Land which does not retain it is **बाँगर** *bāngar*, and that which does is **भौट** *bhīth*, or in North Sāran **भाट** *bhāth*. Under these divisions come other subdivisions, such as **बलुआ बाँगर** *balua bāngar* (which is sandy), **मटियार बाँगर** *matiyār bāngar* (which is clayey), and so on, and **बलुआ भौट** *balua bhīth*, **मटियार भौट** *matiyār bhīth*, and so on. Crops on *bāngar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhīth* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are **एकफसिला** *ekphasila* or **एकफसिली** *ekphasili*. In Champāran they are called **एकफसिलिया** *eksaliya*. **चौमास** *chaumās* lands (also called **पल्लिकर** *palkhar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are **दोफसिला** *dophasila* or **दोफसिली** *dophasili*, or in Champāran **दोसलिया** *dosaliya*. In South Bhagalpur they are **दोसाल** *dosāl*. Land on which crops are grown all the year round is **तिनफसिला** *tinphasila*.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. *Sugar-cane*.—Land prepared for this crop is **उखौव** *ukhāvu* or **उखाव** *ukhāo*. Land constantly ploughed for cane or any other crop from Asār to Māgh are **मघात** *maghāt* in South-East Tirhut, **मघाड़** or **मघार** *maghār* in Sāran, Patna, and South Munger, **मघरुआ** *maghra* in Gaya and the south-west, and **मघुआ** *maghua* in South Bhagalpur. Land under cane is **उखारी** *ukhāri* in Shahabad. **जठहन** *jathhan* in South Munger is land cropped in the previous year with cane.

806. *Cereals*.—**हरजिन्दा** *haryinsa* are those lands which grow all crops except transplanted rice.

807. *Garden crops*.—Land suited for growing garden crops is कोरार *korār* in Patna and to the west and कोरियार *koriyār* in Patna and Gaya. Other names are कोरान्त *korānt* (South Tirhut), कैरियार *kairiyār* (Shahabad), बारी *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोइरी *koīri*, which is the name of a well-known caste of garden cultivators.

808. *Cotton*.—In Shahabad the following kinds of land are suited for the various kinds of cotton:—

Cotton.	Land.
(1) रड़िया <i>rarhiya</i>	करैल <i>karail</i> .
(2) बड़न्हा <i>banrchha</i>	कोड़ार <i>korār</i> .
(3) होवन्ती <i>hovti</i>	बरियार <i>bariyār</i> .
(4) मन्वाँ <i>manwān</i>	नदवाँसी <i>nadwānsi</i> .

809. *Pulses*.—Land under gram is called चैता *chaita* in South Bhagalpur.

810. *Maizes, millets, &c.*—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. *Spring crops*.—Light friable soil suitable for these crops is called भीठ *bhith* or भीठा *bhitha*, also in Gaya भिठारा *bhithāra*. See, however, § 802.

812. *Rice*.—Rice land is धनहर *dhanhar*. In Gaya it is called धन कियारी *dhan kiyaī*, and in South-West Shahabad धनखर *dhanhar*.

813. *Land under trees, brushwood, &c.*—Forests are वन *ban* or जङ्गल *jangal*. A grove is बगैचा *bagaicha* or गाछी *gāchhi*. बाग *bāg* is a garden, and बगिया *bagiya* an orchard. फुलवारी *phulwāri* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजर बाग *najar bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगैचा *ām ke bagaicha*, or in Tirhut गाछी *gāchhi*; a clump of bamboos is बाँस के कोठी *bāns ke kothī* in the north-west, बँसवारी *bānsvāri* north of the Ganges generally, and बाँसक भीठ *bānsak bith* in North-East Tirhut. In Patna it is बसेर *baser*, in South-West Shahabad बँसवार *bānsvār*, and elsewhere south of the Ganges बसाड़ *busār*. In South Bhagalpur it is also called बीटो *bīto*, and

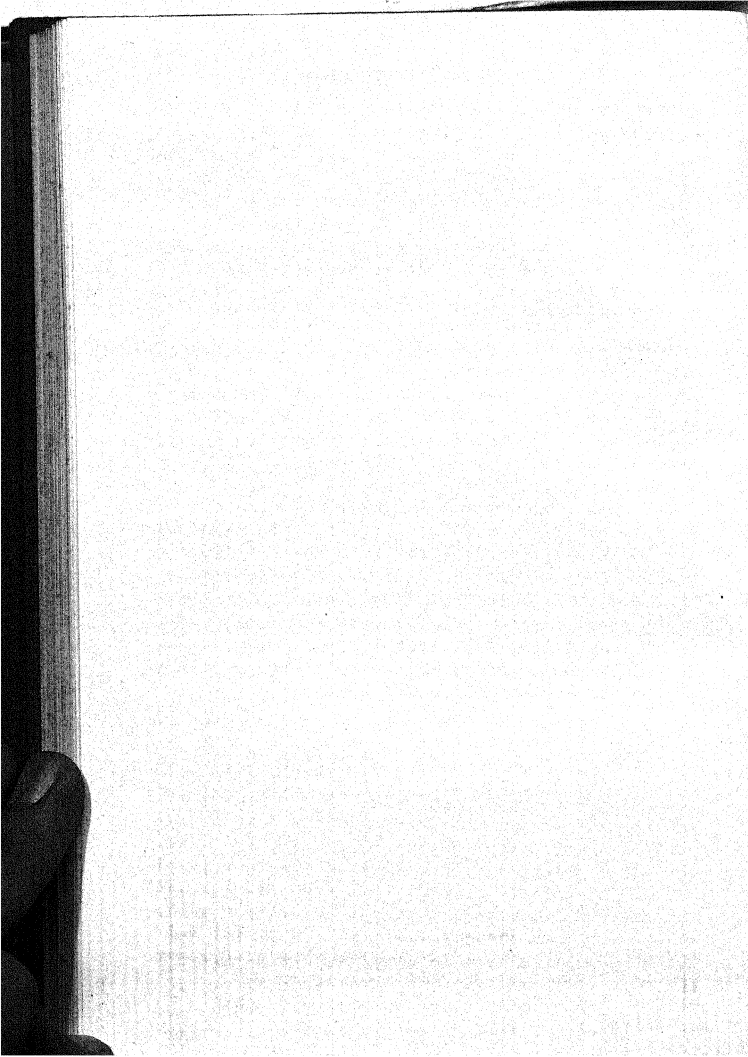
in Tirhut चौब odh. A young grove of fruit-trees is गड़ुली *gachhuli* north of the Ganges, also नौराही *naurāhi* in Champāran, नरोर *naroi* in Champāran and Tirhut, and लब गड़ुली *lab gachhuli* or नब गड़ुली *naw gachhuli* in Tirhut. Another name is नब पेड़ा *naw pera*. South of the Ganges it is लौगाही *laugāchi* to the south-east, केड़वारी *kewāri* in Shahabad, नरोर *naroi* in Patna and South Munger, and नौकेड़ा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पान्ती *pānti* or पैंतियारी *pantiyāri*, and also लखरान्व *lakhrānw* to the west and पान्ता *pānta* in Tirhut.

815. Land producing brushwood is झारा *jhāra* (Saran and Patna) or बन छिड़ली *ban chhikhuli* (South-West Shahabad). Brushwood is झार *jhār*, झरन्दा *jarha*, or to the north-west and in Patna and South Munger झूर *jhūr*. Small stunted brushwood is झखुली *jhakhuli* or झखुरी *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and झरकन्दी *zharkanti* in South-West Shahabad. Land producing tall thatching-grass is खदौर *kharhaur* or खदौल *kharhaul*, or south of the Ganges खरझर *kharāhur*. Other names are मुजवाना *mujuwāni*, मुँजवाना *munjwāni* in Shahabad. In South Munger it is खरेडा *kharaiṭha*. The principal of these grasses are पटेर *pater*, खर *khar* or खरई *kharāi*, राती *rāri*, दाभी *dābhi*, इक्कर *ikkar* or इकरी *ikri*, मूँज *mūnj* or झलास *jhalās*. Of the last, मूँज *mūnj* is properly the bark used for making string, झलास *jhalās* the leaves used for making rough thatches, काँड़ा *kāṇṛa* the stout lower part of the stalk used for roof-thatching, and सिरकी *sirki* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकान *narkān* in Champāran.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (*reh*) is उसर *ūsar* or उसार *ussar*. Other names are रेहाड़ *rehāḥ* or रेहाड़ *rehār* (East Tirhut) and रेहड़ा *rehra* (Patna, Gaya, and South Munger). खारी *khāri* or (South Bhagalpur) खरवा *kharwa* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनियाह *noniyāh*, नोनियारी *noniyāri*, and नोनहराह *nonchharāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is उसर

13 *ūsar* land, in which spots of good ground are scattered.



DIVISION IV.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is *हर जोतव har jotab*, *हर बहव har bahab*, or *हर चलाव har chalāēb*. *हर नावव har nādhav* is properly to yoke the oxen to the plough (also called *सरनी larni* in Champāran and South-East Tirhut). Other expressions for ploughing are *सिरावर के बरव sirāur ke dharab* or *सरिया के जोतव sariya ke jotab* in Champāran, *पैस बरव pais dharab* (or *पुस बरव puis dharab* in North-East Tirhut) in Champāran and Tirhut, and *दहिन धरेबाव dahin dhareāo* in Champāran and South-East Tirhut. One ploughing is *चास chās*, and in Gaya and to the west also *बाँह bāñh*: thus, *प्रक बाँह ek bāñh* the first ploughing, *दो बाँह do bāñh* the second ploughing, and so on.

818. The first ploughing is called *पहिल चास pahil chās* or *सरनी pharni*. In Gaya and Champāran it is *फारन phāran*. Lands sown after a single ploughing are *भोकौसा bhokausa* in the north-west and *जोता बावव jota bāwag* in Champāran and Tirhut. *मघाड़ जोतव maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January–February) of lands intended to be sown at the next rainy season. In East Tirhut and Champāran this is also called *चौसाँस जोतव chaumāns jotab*. In Gaya and Champāran it is also *मघड़ा चास maghra chās*, in Shahabad *मघवट maghwat*, and in the south-west of that district *कुलहर kulhar*. In South Bhagalpur it is *माघी चास māghī chās*, and in South Munger *मघाड़ maghār*. The field which is thus ploughed is *बिड़ार birār* to the west and south and *पह pah* also south of the Ganges and in Champāran. North of the Ganges it is called *चौसाँस chaumāns*.

819. The second ploughing is दोहार or दोबाड़ *dohār*. In Gaya and Champaran it is also called पुरवे *purwe*. Other names are सोनगरा *somra* to the north-west and समार *samār* in North-East Tirhut, दोहार *dohār* in Champaran and North-West Tirhut, and दोहरावन *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोहार *dohār* being the third ploughing.

820. The third ploughing is तेहार *tekhār* and also (in Champaran) तेखरा *tekhra*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोहार *dohār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya चौहार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चरचसी *charchasi*. Elsewhere it is चार चास *chār chās*; so also the land so ploughed.

822. The fifth ploughing is पानचास *pānchās*.

823. The phrase used for successive ploughing is एक चास *ek chās*, दू चास *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya:—

सौ चास गण्डा,
पचास चास मण्डा,
तेकर बाधा मोरी
तेकर बाधा मोरी

*Sau chās ganda,
Pachās chās manda,
Tekar ādha mori,
Tekar adha tori.*

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is बिदाह *bidāh*, a local variant being बिदहनी *bidahni* in Champaran, West Tirhut, Patna, and the south-east. In Gaya and Champaran it is कोड़न *koran*, and in South Munger, when hoeing is substituted for ploughing, it is कोड़नी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya, and कादो *kādo* or कदवा *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मचास *masāh*.

825. In Saran and Champaran ploughing with a plough of which the block is new and full-sized is नवठा के जोत *navtha ke jot*, and

with one which has a small worn block खिनौरी के जोत *khinauri ke jot*. In Tirhut and also in Champaran the corresponding words are respectively लवठा के जोत *lawtha ke jot* and ठेंढा के जोत *thentha ke jot*, and in Shahabad नवहरा *nawahra* and खुंटेहरा *khuntehra*.

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उनाह *unāh* to the north-west and in North-West Tirhut, गजर *gajar* in the North-East Tirhut, and समार *samār* in Champaran and South-East Tirhut. In Patna it is समार *samāh*, in Gaya बिराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champaran and to the south-east बिदहनी *bidahni*.

827. The small pieces of the field which the plough has not touched are पैस *pais* in Champaran and South-West Tirhut and पुरस *puis* in North-East Tirhut. In North-West and South-East Tirhut and in Champaran they are दहिना *dahina*, and in Saran and Champaran हुटल खेत *chhūtal khet*.

828. Cross-ploughing is चारा *āra*, or in Champaran and South Bhagalpur चार *ār*, and in South-East Tirhut समार *samār*. When a field is ploughed round and round in constantly diminishing circuits, it is called चौकड़ा *chauketha* or (in Patna) चौएठा *chauetha*, चारी चास *ārī chās* in Gaya, चौबगल्ली *chaubagli* in Champaran and Gaya, and चौगठिया *chaugathiya* or चौक *chauk* to the west. In Saran and Champaran it is चौगेठ *chaugeth*, in South Munger भौरिया *bhaunriya*, and in North-West Tirhut चौकेर *chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called बद्धार *badhār*, and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोनिया जोत *koniya jot* or कोन *kon*, also कोनसी *konsi* in South Munger, कोनसिया *konasiya* in Champaran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called अना छोही जोत *āna dyorhi jot* in Saran and Patna and अनादेही जोत *āna derhi jot* in Champaran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोझा जोत *sojhaia jot*. Other names current are थरहान *tharhān* in Patna and Champaran and थरिया *thariya* to the west. Ploughing breadthways is फानी *phāni* in Saran and North-West Tirhut, फटकी *phatki* in Champaran and the south-east, अना फानी *āna phāni* in Patna, and फंदिया *phandiya* in South-West Shahabad.

829. The following rule is current in North-East Bihar as to ploughing and harrowing :—

थोर जोतिहः बहुत हेंगहः, ऊंच के बंधिहः चार ।

उपजे तः उपजे भारी तः बाघे दीहः गार ॥

Thor jotihā bahut hengāihā, ūnch ke bandhihā ār,

Upje ta upje nāhīn, ta Ghāghe dihā gār.

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

830. A harrow is हेंगा *henga*, &c., as described in § 30 and ff. To harrow is हेंगाव *hengāēb*, हेंगा चलाव *henga chālāēb*, or चौकी घुमाव *chauki ghumāēb*. The act of harrowing is in Gaya पालट *pālāt*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पंचौट *panchaut* or कुदहना *kurdahina*, and the one next to him हथौडा *hathāua*. The right-hand ox is घेरा *phera*, or in South Munger भसनी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are टोपरी *topri* and पारी *pāri* south of the Ganges, टोपरा *topra* to the west, and दार *dābar* in Champāran and Gaya. In South Bhagalpur the words बारी *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champāran गढ़ारी *gharāri*, in Patna and to the south-east गेंदारी *ganrāri*, and in Gaya गेंदारी *genrāri*. Similar beds in a sugar-cane field are called हाता वाला *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and जोरा *jhor* or जोरा *jhora* south of the Ganges. In the north-west जोरा *jhora* is a large bed, and so also are पन्दा *pahta* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवान *daican* in Champāran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher* in East Tirhut. The raised banks between the irrigation beds are मँड़ *menr* in the north-west and चार *ār* in Tirhut. In Shahabad, Patna, and Gaya they are करवा *karha*, and in Patna and Gaya पंग्रा *panrga*, in South Bhagalpur पलङ्गा *palanga*, and in South Munger दौग *daug*. North of the Ganges a plot marked off by a boundary is हाता वाला *hāta wāla* in the north-west and South Munger and चरकी वाला *chharkī bāla* in East Tirhut. The small patch

of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवार *kolwāi* to the north-west, and बारी *bāri* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khand* or खँड़ *khanr* (which properly means a ruined house), and in Gaya घेवारी *ghewāri*. Other optional names are गल्ली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called नख्खता *takhta* or किता *kitta*. The whole cultivation of such a proprietor is called खेती बारी *kheti bāri* to the west and in Tirhut; also खेत पघार *khet badhār* in Shahabad and Patna, and खेत पघार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्ध *khandh*, खन्धा *khandha*, किता *kitta* or किता *kita*, is a large area of cultivated land. A division of this is खँधौट *khandhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि or आरी *āri*, as in the proverb आरि आरि तन कपार लाठी, बीच बङ्गा चरवाही, *āri jāi ta kapār lāthi, bich banga charcāhi*,—if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डँड़ेड़ *danrer*. Other names are अहरी *ahri* (see § 919), अलङ्ग *alang*, or पराँठ *parānth* in Patna, Gaya, and the south-west; पँगगा *panrga*, गँड़ारी *ganrāri*, आरल *āl*, or आल *āl* in Gaya and South Munger, and डाँड़ *dānr* in South-West Shahabad. A ditch boundary is खई *khaī*, खाई *khāi*, खता *khatta*, or खावँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bāndh*. Other names are भरबन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and चरकी *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiya*, or चौराहा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड़ *chaupar*.

834. The rural Bihari lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a proverb थारिक चुकल बनार; थारिक चुकल किसान *thārik chukal banar, ārik chukal kisan*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another

proverb which may be noted here is खेत भाड़े, चारि कोड़ी *khet bhāse āri kori*,—the field is flooded, out the boundary embankments, i.e., passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is हराई *harāi* to the west. In Champaran and Tirhut it is सिरावर *sirāur*, in Patna सिरोर *siror*, and elsewhere सिरौर *siraur*. In Gaya another name is सेवान *sewāt*. झंझिया *jhanjhiya* or चारी *dhāri* in Gaya and Sāran, and घाई *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is आरा *āra* in the north-west, पेन *pain* or पेनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nāri* or करन्हा *karha* to the west and in Patna and Gaya, भिता *bhita* in East Tirhut, and दांग *daug* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west सँजले *sānjh le*, सँझिया *sanjhiya*, and सँजन्हरिया *sanjhariya* mean 'up to evening,' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champaran and South Munger this is सगर्दिना *sagardina*, and in Patna ठकहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

838. The portion of land included in a plough circuit is आंतर *āntar*, and also to the north-west and in North-East Tirhut हठा *hattha*, and to commence another circuit is दोसर आंतर धराब *dosar āntar dharab*. The place where ploughing is going on is हरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is हरवाँही *harwāñhi*. In Patna it is दोपरा *topra*, and generally हराठा *harātha*.

839. The first ploughing of the season is हरमहुतर *harmahutar* in Sāran and हरमोहतर *harmohatar* in Patna and Gaya. It is also समहुत *samhut*, and to the north सिरपंचमी *sirpanchmi* or सिरपचई *sirpachai*, both the last two terms being derived from the festival of the *sri*

panchami. In South Munger it is हर महन्तर *har mahantar* or हर समत *har samat*, and in South Bhagalpur सोमना *somāta*. Another name current in Saran is हरवन्त *harvat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is हरखुली *harkhuli*, हरखोलिया *harkholiya*, or हरखुलज *harkhūjal*, and in South-East Tirhut (optionally) हरखुगानी *harkhugāni*. In South-West Shahabad it is हरकुटाव *harchhutāo*, and in the rest of the district and in Gaya हरकुट्टन *harchhuttan*. In Patna it is हरबिनार *harbinār* or हरजोहार *harjoār*, in South Munger and Champāran हरखोलानी *harkholāni*, and in Gaya, Champāran, and the South-East हरखोली *harkholi*.

841. The bullocks which draw a plough or harrow are called बरद *barad*, and to the west also बैल *bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut चडा बरद *hattha barad*, and to the north-west and in Gaya हरेबा बैल *hareba bail*. A lazy fat plough bullock, which sits down rather than work, is called कोहि *korhi* or पश्चा *parua*, as in the proverb कोहि बरद केँ फेफरि बहुत *korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is हरवाहा *harwāha*, and to the west also हरवाह *harwāh*. In East Tirhut he is also called हरौरी *harauri*. His wages are called हरवाही *harwāhi*. An agricultural servant in general is मजूर *majūra* or बनिहार *banihār*. An agricultural servant engaged for the whole year is हड़वर *harwar* in Saran and भरसलिया *bharsaliya* in North-East Tirhut, and one for the whole day is भरदीना *bhardina*. A ploughman who works for half a day is दुपहरिया *dupahariya* or दोपहरिया *dopahariya*, or in North-West Tirhut पहरवार *paharwār*. One who works on advances is अगवड़ or अगवड़ जन *aguar* (or *aguarh*) *jan* to the north-west, कामाई *kamāi* to the west, कामियाई *kamiyāi* or कामियाँ *kamiyān* in Patna, Gaya, and South Munger, and लगुबा जन *lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called अंगवरिया *angwariya* or अगवरिया *agwariya*, and to the west अंगवार *angwār*. In Saran

and Champāran he is also called टेपन्टा *tepta* (so also in North-East Tirhut), or तिसरी *tisri* or तिसरिया *tisariya*. In East Tirhut a ploughman who works without advances is called उट्ठा *uttha*, as distinguished from चरवाहा *harwāha* or हरीरी *harauri*, who does take them.

843. In North-East Tirhut पट *pat* or साटी पाटी *sāti pāti* is the custom of a plough-owner employing two ploughmen for each plough, each ploughman relieving the other at intervals of eight days. In Shahabad and Patna हराह *harāi* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is जन *jan*, also in Gaya and Champāran उफंगिया *uphangiya*, and in South-West Shahabad बनी *bani*. One who receives money is नोकर *nokar*, or in the north-west जाना *jāna*. One paid solely in cash is called कोरजा *koranja* to the north-west. In Patna, Gaya, and South Munger the prædial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called नफर *naphar* or कमियाँ *kamiyān*; and food given to such is खैरान *khairan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called बेगार *begār*. Payments made in kind to agricultural labourers are called बन *ban*, or in East Tirhut बोन *bon*. Advances to ploughmen are अगवड *agwar* in the west and अगौरी *agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called हड़ौड़ी *harauri*, and generally लघुवा *lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called अनवाह *anwāh* in East Tirhut; elsewhere he is चरवाहा *charwāha* or गोरखिया *gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. बदलैया *badlaiya* and पल्लाटा *palta* or पल्लाटी *palti* are terms for exchange of labour for labour by agriculturists. To the west it is also called पैच *painch*, in Gaya बदली *badli*, and to the south generally पापड *pāṭh*. In East Tirhut another name is जनपैचा *janpaincha*. The practice of two or more cultivators joining their

ploughs and ploughing together, first the field of one and then the field of another, is called generally भँज bhānj. Other names are भँजहरिया bhanjhariya and हर सज्जा har sajjha to the west generally भजौती bhanjauti in North-East Tirhut, हर भज्जा har bhanja in Patna and to the north, हर पहाटा har pahta in Champāran and Gaya, भँजैत bhanjeth in South-East Bihār, and भँजो bhānjo in South Bhagalpur. The cultivator in this case is भँजा वाला bhānjā wāla, or in Tirhut भँजैत bhanjait. Another name current to the west is अँगवारा angwāra, though this properly refers to the custom of paying ploughmen (अँगवरिया angwariya, see last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west सापट sāpat.

SUBDIVISION II.

MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर khādar, खादौड़ khadaur, खड़ी khaddhi, or गोंदौरा gondaura to the west, and गोसा goa or करसी karsi to the east. South of the Ganges, to the west, it is घूर ghūr, and to the east (also in Sāran) गनौरा ganaura or गंदौरा gandaura. कूड़ा kūra, कूड़ा कुरकूट kūra kurkut, बहारन bahāran, or (in South-East Tirhut) गोनरौर gonraur, is rubbish or road-sweepings. Cowdung is गोबर gobar. When dried it is called south of the Ganges डमारा damāra, of which a variant in East Tirhut is डमार damār, also in Shahabad and Patna कंदा kanda, and to the west कंदूरा kanrra. The latter term is also used in Sāran. In North-East Tirhut it is गौठि gauthi, and in Champāran गौठी gauthi. In Gaya फेंटी phenti are pieces of dried cowdung. चोट chot to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौत gaunt or गौत Gaut, and to the west also मूत mūt. लौद līd, लौदी liddi, or लौदी līdi is the dung of horses, elephants, &c., and that of sheep or goats is भेंडाड़ी bhenrāri, भेनाड़ी bhenāri, or (to the west) लेंडी lenri. Other filth of various kinds is मैला maila, or in South Bhagalpur घिना ghina. The refuse of indigo after maceration used as manure is सीठ sith.

849. A manure heap near a house is *धेरी dheri*, or (in East Tirhut) *गोनर gonar*.* North of the Ganges generally it is also *मान mām*. A manure-pit is *घूर ghūr*, *खाद khād*, or *खाद के गड़्हा khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad *कूर kūr*. Ashes are *राख rākh* or *बाँवर chhāūr*, and in South Bhagalpur *झौरो chhaurō*. In Patna and Gaya they are *बानी bāni*. An ash-heap is in North-East Tirhut *झौराठ chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges *खदौड़ खेत khadaur khet*, or it is called *गोबरप्रायग gobraēl*, or in South-East Tirhut *भरल bharal*. South of the Ganges it is *खदौर khadaur*, *खदगौर khadgaur*, or *खरित kharit* in Shahabad.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges *भेंड़ी बैसाखोल bhenri baisāol* or *भेंड़ी हिराखोल bhenri hirāol*; south of the Ganges it is *जिवंगर होप ला घूर बैसाखोल jivgar hoē la dhūr baisāol*, and in South Munger they say *खेत गोबरबाँह khet gobraē heñ*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges *कँड़ड़ा kanra* or *कड़ड़ा karra*. South of the Ganges it is *डमारा damāra* or *कण्डा kanda*. In East Tirhut it is *डमार damār*, and to the west it is also called *बिनुवा गोइठा binua goītha*. Another general name is *बन गोइठा bān goītha*. When made up into cakes with chaff and other refuse, the large oblong blocks are called *गोइग्रा gohra* to the west and *गोरहा gorha* in Champāran and to the east. The next sized round cakes which are stuck on the wall to dry are *गोइठा goītha* or *गोइठा goītha*. The smallest cakes are *चिपरी chipri*. The largest-sized slabs made with both hands are *दोइथा dohtha* or *सोइथी sohthi*. *करन्वी karsi*, or in Gaya and South Munger *अमारी amāri*,

* Compare for an example of this word the proverb *गोबारक गोनर दुइ दिच दिक्क goārak gonar dūch dī chikkan*,—a gowāla's dunghill is neat on both sides

are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोहरौर *gohraūr* or गोहरौरा *gohraura*. In North-East Tirhut it is गोहौर *gothaur*, in Champāran गोहौला *gothāula*, and there and in Tirhut टाल *tāl*. It is छुहा *chhūa* optionally to the west, छुहा *chhūha* or छुही *chhūhi* in Patna and Gaya, छुहा छन्ना *chhūa chhanna* in South Munger, and छानी *chhāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहरा *gohra* or गोरहा *gorha* as above. The house in which the fuel is stored is गोहौर *gothaur*, गोहौरा *gothaura*, or गोहौल *gothaul* generally; also गोहल *gothul* in North-East Tirhut, गोठहल *gothāhul* in Shahabad, and गोइठा घर *goītha ghar* in Gaya. The operation of making the cakes is पाथब *pāthab* or पाथल *pāthal*, according to locality, or else ठोकब *thokab* or ठोकल *thokal*. The place where they are made is north of the Ganges generally पथारी *pathāri*. South of the Ganges it is पथरौर *pathraur* in the west, पाइरा *āra* in Gaya, and पाँइर *pānrar* in Patna.

854. In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गण्डा *ganda* (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकी *panki*) for every पन *pan* bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I.—SOWING.

855. Sowing is to the west बोखनी *boāni*, and to the east बावग *bāwag*, बाखोग *bāög*, or बाउग *bāüg*. South of the Ganges, and also in Champāran, it is also बोखार *boāi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोखनी *boani*. To sow is north of the Ganges, बोखल *boāl*, बावग करब *bāwag karab*, बूनब *būnab*, or बूनल *būnal*, according to locality. To scatter the seed is generally छिटब *chhitab* or छौंटेब *chhīntab*. In Patna चुलाग्रब *chulāgrab* is also used in connection with Bhadoi or autumn crops.

856. Seed is बीया *biya* or बीहन *bihan*. In Gaya it is बिहनाइ *bihnāi* (also used in Champāran), बिह्या *biehcha*, or गोटा *gota*, and in South Bhagalpur बिनहार *binhāi*. A grain of seed is दाना *dāna*.

Barren seeds are **बन्नी** *abbi* (or in Shahabad) **अवरी** *awai*, and fertile seeds are **सुगी** *suggi*.

CHAPTER II.—MODES OF SOWING.

857. The following are the modes of sowing :—

- (a) *Furrow sowing.*—**बारी** *dhāri* or **बरिवा** *dhariya*. To plough in this way is **बारी लगाव** *dhāri lagāēb* or **बरिवाव** *dhariyāēb*. South of the Ganges this method is called **चुटकी** *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger, and not so liable to be laid by high winds. **भठाव** *bhathāēb*, **दोबरिवा** *dodhariya*, **दोहार** *dohār*, or **समार** *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoi* crops. Sugar-cane is not covered in this way in Bihār, but by hand. The long straight lines of seed across a field are known as **बारी** *dhāri* or **पंती** *pānti*. When the ploughing is done round a field, and not across, it is called **चौकैठा** *chauketha*, &c. (See § 828).
- (b) *Sowing by drill.*—This is **टार** *tār*, **टारी** *tāri*, **टोर** *tor*, **टोरी** *tori*, often spelt **टार**, **टॉड़** *tānr*, **टौर**, **टॉड़** *tonr*, &c. To sow in this way is **टारव** *tārab* or **टोर लगाव** *tor lagāēb*. The man who works the drill-plough is **टारवाह** *tarvāh* or **टोरवाह** *torvāh*.
- (c) *Broadcast sowing.*—This is generally **बावग** *bāwag* or its variants,—see above. Other names are **छिटा** *chhitā* or **छिटवा** *chhitua* north of the Ganges, and **छौंटा** *chhīnta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called **डोभा** *dobha*, and to sow thus is **डोभव** *dobhab*.

858. If the seed is sown on lands which have not been ploughed, it is called **बिहटा** *chhitta*, **बिहटा** *chhitua*, or south of the Ganges **जंगली बावर** *janglī bāwag*, **पैरा** *paira* (Gaya, also in Champaran), or **पापर** *pāēr* or **समार** *samār* (Patna and South Munger). **बँटा** *chhāntā* or **बिहटा** *chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (**रबी** *rabi*) crops on the **दोफसिला** *dophasila* lands, i.e., those from which the autumn crop has just been cut, as contrasted with the **पलिहर** *palīhar* or **चौसास** *chaumās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is **खरहर बावग** *kharhar bāwag*. North of the Ganges it is also **धुरिया बावग** *dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna **थररा** *tharra*, in the rest of the district **खरवाह** *kharwāh*, in Gaya **खरवेह** *kharveeh* or **खरवे** *kharvee*, in Patna **बौघा** *baugha*, and in South Munger **धुरघुसा** *dhurghussa*. In Patna and Gaya sowing in a wet field is called **लेवा** *lewa*. Sowing wide apart is generally **पातर** *pātar*. Other names are (north of the Ganges) **फकाह** *phakāh* or **फाँफर** *phānphar* to the west and **हेहर** *chhehar* or **पेरमार** *permār* generally. South of the Ganges we find **पाथर** *pāthar* in Gaya, **पतला** *patla* in South Munger, and **पतौल** *patil* in South Bhagalpur, the last two being also met with in Champaran. Sowing thick is generally **घन** *ghan*, **गाढ़** *gārh*, or **गढ़ा** *gārha*. North of the Ganges **सजोर** *sajor* is used in the same sense.

859. Grain that fails to germinate is **बबो** *abbi*, **निरन्वीज** *nirbīj*, **बिजमार** *bijmār*, or **बीया मार** *biya mār*. In South-West Shahabad it is **बरुआ** *barua*. If a man wishes to say that his seeds have not come up, he says **हम्मर बिहन्नाद मारल गेल** *hammar bihnāi mārāl gel*.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west **सपट जारल** *sapat jāil* or **सपन्टा जारल** *sapta jāil*. In East Tirhut and Shahabad it is called **पपरी** *papri*. South of the Ganges it is **तावा** *tāwa* to the south-west of Shahabad, or **सेवन्टा** *sewtha* in the rest of the district and in Patna. Elsewhere it is **सेवन्टा** *sewta* or **मुन्दा** *munda*.

861. *Self-sown seed*.—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called **लमेरा** *lamera* in the west, **नम्हेरो** *namhero* in South Bhagalpur, and **नम्हेर** *namher*, **लम्हेर** *lamher*, or **लाम** *lām* in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिड़ार *birār* or बियार *biyār*. To the west it is also बेंगा *benga*. The young plants which are transplanted from the nursery are generally बीया *biya* or गाछी *gāchhi*. They are also called बीहन *bihan* or बीहन्ना *bihnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōri*, and in Champāran जरई *jarāi*. The bundles of rice seedlings ready for transplanting are आँटी *ānti* or अँटिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोखनी *boñni* north of the Ganges and बोग्हा *bogha* south of it. It is also generally called बावग *bāwag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपव *ropab*. In Gaya when a man has finished transplanting he says हम्मर बनुहार भेल *hammar banusār bhel*,—‘I have finished transplanting,’ the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is आँटी *ānti*, and the man who plants them is called डोभा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहन्-दोहा *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबरा *morkabra*. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खाह *khāru* or खरहन *kharuhan*.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोदव *kōrab*. In Champāran and Tirhut it is also तामन *tāmab* or पारव *parāb*. In South-West Shahabad it is देवख

chhejal. Digging is कोड़नी *korni*, also in Champāran and Tirhut तमनी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad हेंजनी *chhejni*. In South Bhagalpur it is कोड़न *koran* or खँड़ *khanr*. In Sāran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called चारि हाँटब *ari chhāntab*.

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champāran and in Tirhut generally it is कैरौनी *kerauni* or कामेनी *kamaini*. South of the Ganges it is कोड़नी *korni*, or in South-West Shahabad हेंजनी *chhejni*. In the month of *Asārḥ* (June-July) sugar-cane gets a special hoeing, which is called असाही कोर *asārḥi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाही कोड़न *asārḥi koran*. In Champāran and the south-east it is अदरा कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in *Māgh* (January-February), is called अँधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उझलन *ujhlan* in Gaya and to the west, अँधेरी *andheri* or झाड़नी *jhārni* in Sāran and South Munger, and झुरनी *jhurni* in South Bhagalpur. North of the Ganges it has no special name.

CHAPTER III.—WEEDING.

867. Weeding is कैरौनी *kerauni* or कामेनी *kamaini* north of the Ganges. In the west generally it is सोड़नी *sohni*. Elsewhere it is generally कोड़नी *korni*, and also हर्खी *harkhi* in Patna and उझलन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni*, and कैरौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोड़ब *bhar khurpi sohab*; also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खामल *khābhal* in Sāran and Champāran. In Patna the operation is called बिसमादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकानन *nikāwan* in the south-east. In Champāran and Tirhut it is called टिपनी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब *tāmb*, also in North-East Tirhut टोकब *tokab*. The operation is called तमनी *tamni*, or in North-East Tirhut टोकनी *tokni*.

Weeding by hand is चिखुरनी *chikhurni* in the north-west and उछटनी *uchhtani* in Champāran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ से निकाएन *hānth seṇ nikāēb*, and in South Bhagalpur थकुरई *thakuraī*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पान *ghās pāt*. In the north-west they are also दूब दाँदर *dūbh dāndar*, and in Tirhut दू *dū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or दाही *dāhi*, हूरा *hūra* in South Munger, and हारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहाई *sohāi* or चिखुराई *chikhurāi* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहारी *banihāri*.

SUBDIVISION V.

WATCHING CROPS.

870. Watching of crops is generally रखवारी *rakhwāri*, अगोरी *agori*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhi* or बलरकखी *balrakkhi* in Patna, जगवारी *jagwāri* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएन *jogāēb* in Champāran and South Bhagalpur. In Champāran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौआ हाँक *kaua hānkab*, &c. A field-watchman is रखवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरकखा *balrakkha* in Patna, अगोरा *agora* there and in Champāran and South Munger, जगवरिया *jagwariya* in Gaya, and जोगनिहाँ *joganīyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west चकनिहार *chhenknihār*, and in North-East Tirhut चकलेदा *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पिआदा *piyāda* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरकखा *balrakkha*. To attach the crops thus is called रोक *roka*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west **चापा** *chhāpa*.

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges **पारी** *pāri*, **भाँज** *bhānj*, or **भाँजा** *bhānja*. It is also **पल्लडी** *pallī* in Patna, Gaya, and the west; also **परिहार** *parihar* in Patna and Gaya **पेठी** *pethi* in South-West Shahabad, and **पाण्ड** *pāṇḍ* in South Munger.

SUBDIVISION VI.

REAPING AND GLEANING.

CHAPTER I.—REAPING.

873. Reaping is **कटनी** *katni*, or to the north-west **कटिया** *katiya*. In South-West Shahabad it is **लौनी** *launi*. To reap is **काटव** *kāṭav*, or in South-West Shahabad **लौनी करल** *launi karal*. To cut cane is **झोलल** *chholal* in the north-west, **गेंडा करल** *genra karal* to the west, **पारव** *pārav* in Champāran and Patna and Gaya and South Munger, and **घूर काटव** *ghūr kāṭav* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is **कटनिहार** *katnihār* north of the Ganges and in Patna and to the south-west. He is also **दिनिहार** *dinihār* in Patna, Gaya, and South Munger, **लेवनिहार** *leonihār* or **कटनियौ** *katniyān* to the west. Elsewhere he is simply **जन** *jan*, **बनिहार** *banihār*, &c. Harvest time is **कटनी** *katni*. The wages of harvesting are **दिनौरा** *dinaura* in Patna and Gaya, and **दीनी** *dīni* in Champāran, Gaya, and the south-east. Another name is in Gaya **गुदारा** *gudāra*, or in Sāran **गुदर** *gudār*. Elsewhere they are **बन** *ban*, or in South-West Shahabad **बनी** *bani*.

875. Cutting the ears without the stalks is **बलकट** *ballkat* generally. Other names are **टुंगनी** *tungni* north of the Ganges and to the west, **अगला** *agla* in Champāran and Gaya, **काटु** *katū* in South-West Shahabad, **पाँगल** *pāngal* to the west, and **नन्हकटनी** *nanhkatni* in South Munger. So also in East Tirhut it is **नन्हकटनी** *nankatni* or (also in Champāran) **सिस्कटनी** *siskatni*, and in South-East Tirhut **छिपकटा** *chhipkatta*. It is **अगला** *agra* in South Bhagalpur. Cutting crops at the root is **जरहोर्नी** *jarehorni*, (in South-East Tirhut) **जरकटा** *jarkatta*, or (in South Munger) **जरहोरा** *jarehhora*.

876. To shake the fruit off a tree is झरझराय *jhārjharāēl* in the north-west. In Champāran and West Tirhut it is झरझराय *jharkhāēb*, and in East Tirhut झकाय *jhakāēb*. To the west it is झोरल *jhoral*, and also, generally, दोलाय *dolab* or दोलाय देब *dolāy deb*. झटाटव *jhataṭab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as गदरा *gadā* or कच्चा *kachcha*. Other names are गादा *gāda* and गदा *gadda*. In South Munger it is गदर *gādar*, and in South Bhagalpur अंकुरी *ankuri*. The last two are also met with in Champāran. A word used to the east generally is कचरी *kachri*. In the north-west समहुत *samahut* is a little grain cut first, and this is सुमुत *sumut* in North-West Tirhut, नेवान *newān* in Saran, and नेबान *nebān* in Champāran and Tirhut. होरन्हा *horha* is unripe grain cut for parching. It is also called ओरन्हा *orha* in Tirhut and the south-east, and optionally होलन्हा *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (मकुआ *marua*) treated in this way are called उम्मी *ummi* or उम्मी *ūmi* to the west and in Tirhut and उम्मी *ūmi* in Champāran. आलो *āla* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Saran रखाँत *rakhānt*.

CHAPTER III.—GLEANNING.

878. A gleaner is बिनगिहार *binnihār* or बिनियाँ *biniyān* to the west. He is also generally लोहनिहार *lorhnihār*, with variants लोहताहार *lorhtāhar* in Patna, Gaya, and South Munger, and लोहरा *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are झरंगा *jhānga* or झारंग *jhārang* to the west, and लोही *lorhi* or लोहिया *lorhiya* to the east and in Champāran. Other names are झरवा *zharua* (Patna and North-West Tirhut), झर *zhar* (South-East Tirhut) and छटल पटल *chhṭal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger लोहा बिछा *lorha bichcha*, and gleanings are लोहा *lorha*.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिहान *kharihān*, with an optional variant खरिहानी *kharihāni* in Patna. The shed erected on the threshing-floor is मरई *marāi*, खोंपड़ी *khompri*, or खोंपड़ी *jhompri*. In Patna it is मरुका *maruka* or खोंपड़ा *jhompṛa*, in Gaya कूड़ा *kūṛha*, and in the south-east खोंपड़ा *khompṛa*.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The cut crop is डाँठ *dānth* to the north-west, or दान्त *dānt* in North-West Tirhut. In East Tirhut it is लार *lār*. In Shahabad it is लेहनी *lehni*, in Champāran लेहन *lehan*, in Gaya पतौर *pataur*, in Patna पतौड़ी *patauri* or पतनी *patni*, in South Munger पतन *pātan*, and in South Bhagalpur पतन *pattan*. In Shahabad it is called पल्हारी *pathāri*, and in Sāran पचारी *pathāri*, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihār separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called मूठा *mūtha*, मुठा *muttha*, or पूला *pūla*; the next largest is the अँवाँसा *awānsa* (north-west), औल्हा *aulha* (North Tirhut), and आऊल *āhul* or अऊला *ahula* (East Tirhut); the next largest is the अँटिया *antiya* or (Champāran and North-West Tirhut) पचही *pasahi*; the next largest is an armful or पाँजा *pānja*; the next largest is a बोझा *bojha*; and the largest of all, that carried on a bullock, लदना *ladna*. The relative scale of some of the above is generally as follows:—

4 मूठा <i>mūtha</i>	= 1 अँवाँसा <i>awānsa</i> or औल्हा <i>aulha</i> .
8 औल्हा <i>aulha</i>	= 1 पाँजा <i>pānja</i> .
4 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .

In East Tirhut the following scale obtains :—

4 बाहुल <i>āhul</i>	= 1 केहुनी <i>kehuni</i> .
4 केहुनी <i>kehuni</i>	= 1 पाँजा <i>pānja</i> .
4 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .
16 सोरही <i>sorhi</i>	= 1 सोरहा <i>sorha</i> .

883. The word सोरही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरही *sorhi* to the *bigha*.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

SOUTH-WEST SHAHABAD.

2 अँवाँसी <i>anwānsi</i>	= 1 अँटिया <i>antiya</i> or दोमड़ा <i>domra</i> .
10 ditto	= 1 पाँजा <i>pānja</i> , पूरी <i>pūri</i> , or चाँटी <i>ānti</i> .
3 पाँजा <i>pānja</i> , पूरी <i>pūri</i> , or चाँटी <i>ānti</i>	= 1 बोझा <i>bojha</i> .
30 ditto ditto	= 1 तिसौर <i>tisaur</i> .

SHAHABAD.

10 अँवाँसी <i>anwānsi</i>	= 1 अँटिया <i>antiya</i> or पनपिचौआ <i>panpianua</i> .
4 अँटिया <i>antiya</i>	= 1 बोझा <i>bojha</i> .
Or 10 अँसी <i>ānsi</i>	= 1 पाँजा <i>pānja</i> .
4 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 एकैसिया <i>ekaisiya</i> .

PATNA.

4 अरपा <i>arpa</i>	= 1 चाँटी <i>ānti</i> .
5 चाँटी <i>ānti</i>	= 1 गाही <i>gāhi</i> .
5 गाही <i>gāhi</i>	= 1 बोझा <i>bojha</i> .
Or 5 अरपा <i>arpa</i>	= 1 पाँजा <i>pānja</i> .
5 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 एकैसी <i>ekaisi</i> .

GAYA.

3 अरपा <i>arpa</i>	= 1 चाँटी <i>ānti</i> .
5 चाँटी <i>ānti</i>	= 1 गाही <i>gāhi</i> .
10 गाही <i>gāhi</i>	= 1 बोझा <i>bojha</i> .
Or 9 अरपा <i>arpa</i>	= 1 पाँजा <i>pānja</i> .
3 पाँजा <i>pānja</i>	= 1 बोझा <i>bojha</i> .
21 बोझा <i>bojha</i>	= 1 एकैसी <i>ekaisi</i> .

SOUTH MUNGER.

The same as Gaya, except that 4 पाँजा *pānja* = 1 बोझा *bojha*.

SOUTH BHAGALPUR.

4 गौंती <i>gaunti</i>	= 1 चाँटी <i>ānti</i> .
4 चाँटी <i>ānti</i>	= 1 पाँजा <i>pānja</i> .
16 चाँटी <i>ānti</i>	= 1 बोझा <i>bojhā</i> .
16 बोझा <i>bojha</i>	= 1 सोरही <i>sorhi</i> .

885. The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used; so also तिसौर *tisaur*. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

886. An अक्वार *akwār* or अँक्वार *ankwār* (optionally), or in Patna and South-East Tirhut केहनी *kehuni*, is as much grain as can be carried between the arms, and मथःबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one चाँटी *ānti* is given to the labourer who cuts and carries away the crop, and the remainder is in Shahabad called गुदर *gudār*.* गुण्ड *gund* in Patna or गूँडा *gūnda* in Gaya is a bundle of out pulse.

CHAPTER III.—TREADING OUT GRAIN.

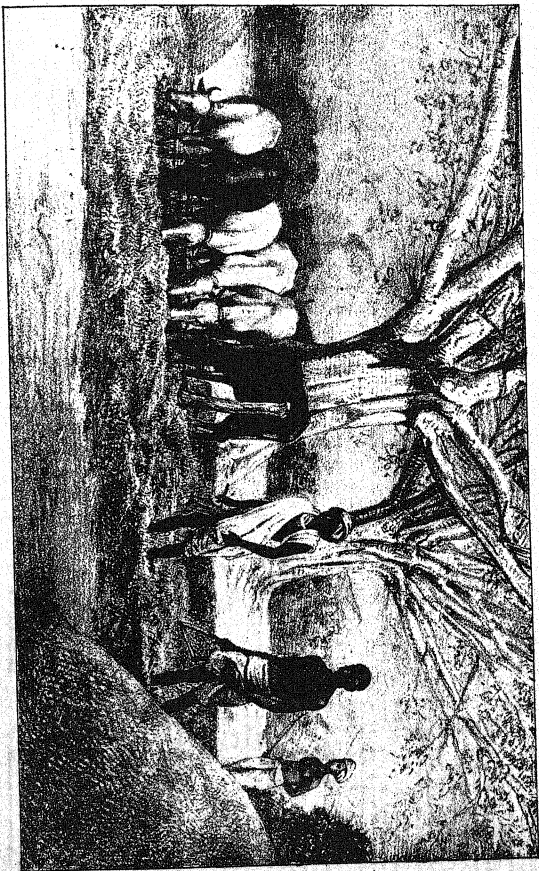
887. Treading out grain is दौनी *dauni* north of the Ganges. To the west and in Patna it is also दौरी *daunri* or मिंजःनी *minjni*. The latter word is principally used when the grain is trodden out by men and not

* The चाँटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटानिहार केँ सक्कर सन चाँटी *korhi katanihār keṅ mungar san ānti*,—the lazy reaper gets a bundle as thick as a club.

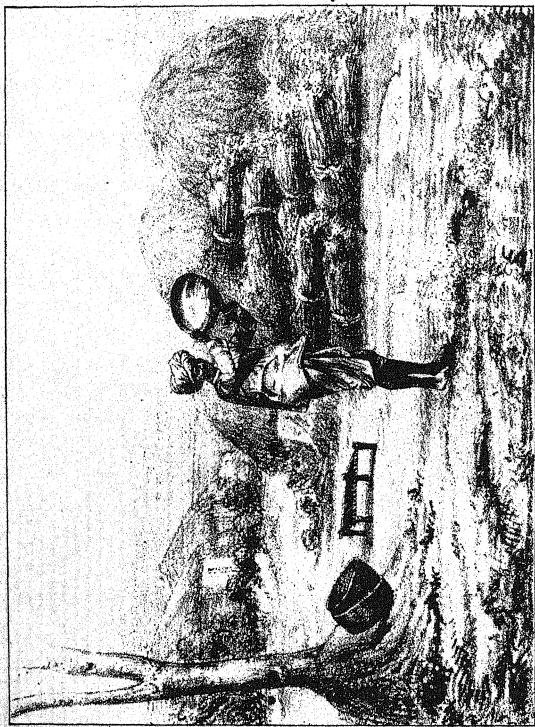
by bullocks. In Shahabad it is *दौरी dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is *दवाँही dawānhi*, and in Patna also (when trodden by men) *मँजनी mainjni*. In South Bhagalpur *सहरी sahri* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is *पीटब pītab*, *झारब jhārab*, or *झाँटब jhāntab* north of the Ganges. It is also *पेटारी petāri* to the west, *डंगौनी dangauni* in Patna, *पिटनी pitni* in Champāran and Gaya, *डंगौनी dengauni* in East Tirhut and South Munger, and *झाँटनी jhantni* in South Bhagalpur.

888. The first treading out of the grain is called *पौर paur*; the second treading is *डण्टी दाँवब danti dānwab* north of the Ganges and in Shahabad, or *तोड़ाब torāēb* in North-East Tirhut. To the west it is *छाँटब chhāntab*, in Champāran and Patna it is *खुरदौनी khurdauni*, in Gaya *खुरदौनी khurdonti*, and in South-East Tirhut and South Munger *खुरदाँई khurdāin*.

889. The stake to which the bullocks are tied in treading out the grain is *मँहा meñh*, with local variants *मँहा meñha* (to the north-west and in South-East Tirhut), *मेहटा mehta* (Patna), and *मीँहों mīñhon* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called *मँहिचाँ बेला meñhiyān bail*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called *मँहिचाँ meñhiyān* generally; also *मँहा menrha* in Champāran and South-East Tirhut, and *मेहटा mehta* or *मँहटा menhta* in Gaya and South Munger. In South Munger he is also *मेहा meha*, and in South Bhagalpur *मीहाँ mīhān*. Another name for him is in Gaya *कुड़दहिना kurdahina*. The outer bullock, which is the smartest of the team, is called *पाठ pāth* or *पठिया pathiya* to the west, to the north-west and in North-West Tirhut *पठिया patiya*, and in East Tirhut *पाठ वाला pāt wāla*. In South-East Tirhut it is *अगदाँ agdāēn*, and variants of this are *अगदाँ agdāin* in Patna and South Munger, *अगदाँज agdāin* or *अगदैँयों agdāinyān* in Gaya, and *अगदाँ agdāin* in South Bhagalpur. In South-West Tirhut he is *फेरा phera*. The rope which goes round a bullock's neck is *गरदाँव gardānw* in the west and in South Munger, *गरदनी gardani* in Champāran and West Tirhut, and *गरौँघा garaundha* in Patna. The main rope to which all the bullocks are tied is *मञ्जा manjha*, also *दौरी daunri* to the west, *दौरुँ daunrar* or *दोग्घा dogha* in West Tirhut, and *कराम karām* in East Tirhut. In Patna, Gaya, and South Munger it is *दवाँही dawānhi*, and in South Bhagalpur *दाँसर dāmmar*. In



A threshing-floor (sharikhān) The man standing on the right of the picture holds in his right hand a threshing-stick (akharān)



WINNOWING (OSAUNI)

Champāran and Gaya it is also called काँड़ *kānr* or काँड़ा *kāura*. The rope by which the main rope is tied to the stake is घूरी *ghūri* or मेंचौटी *menchauti* in Patna and Gaya, and डोंडा *donra* in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. *The pile of sheaves.*—When the crop is piled in bundles on the threshing-floor it is known as गँज *gānj*. Other names are टाल *tāl* (north of the Ganges and Shahabad), गल्ला *galla* (North-West Bihār), डेरी *dheri* in Gaya, and काँड़ *kānr* or काँड़ा *kāura* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ *kothiyau* in Sāran, and पूँज *pūnj* or पुँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytisis cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल *khara tāl* north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called मचान *machān*.

891. *The spread-out crop.*—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *pauri* in East Tirhut, खोह *khoh* in Champāran and South East Tirhut, बड़न्होरा *barhora* in Patna and Gaya, बड़न्हरा *barhara* in South Munger, and खूसा *khūsa* in South Bhagalpur.

892. *The crop after it is trodden.*—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिङ्गौ *sillī* north of the Ganges, in Patna, and the south-west. Other names are कुटाँव *kutānw* (Patna and North-West Bihār), डेरी *dheri* in Champāran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhar* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukānw*.

893. *The heaped grain.*—This is रास *rās* or डेरी *dheri*, also in North-East Tirhut खोर *khoh*. Over this is placed a cake of cowdung to avert the evil eye. This is बड़ाँव *barhānw* (Patna and West Bihār) and बड़न्हावन *barhāwan* in Gaya and the west; but बड़ाँव *barhānw* is more properly the dung deposited by the bullocks while treading. Other names for the cake are मचादे *mahāde* or मचादेव *mahādev*. A

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jāk*.

894. *The heaped straw and chaff.*—Straw in bundles is पूला *pūla* in Patna and north of the Ganges, except in North-East Tirhut, where it is भट्टा *jhatua*. South of the Ganges, and optionally in Sāran, it is आँटी *ānti* or आँटिया *antiya*, except in the south-east, where it is पुआ *pulla* or बिँड़ा *bīra*. Loose straw that has been threshed is पुआरा *puara* (to the west) or पुआर *puār* (to the east). Local variants are पोरा *pōra* (also in West Tirhut) or पोआर *poār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off, and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नेवारी *newāri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भुसा *bhūsa* or भुसा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूसा *bhūnsa*. Other names are कट्टा *katua* in Patna and Gaya, गुण्डो *gundo* in Champāran and South Bhagalpur, and खखरा *khakhra* or दुहा *dhulla* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भूँसी *bhūnsi*. Other names are चलोँसी *chalaunsi* (Patna and the west), कोरार *korāi* (Patna, Tirhut, and the west), चोकर *chonkar* in Champāran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गँज *gānj* or टाल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor.

895. An enclosure for stacking straw or fuel is घेरान *gherān* in West Tirhut, Sāran, and Champāran, घोरान *ghorān* in Shahabad, and घेरा *ghera* or डाठ *dhāth* in Champāran and Tirhut, the latter specially to the east. To the west it is पुरवाट *purwat*. A house for holding chaff is भुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and भुसकार *bhuskār*, भुसभुलना *bhussbhulna*,* or (also in Champāran) भुसहार *bhuskhār* to the east. In South-West Shahabad it is भुसौर *bhunsaur*, and to the west generally of that district भुसहुल *bhūnsāhul*. In Champāran and Patna it is भोसौला

* As in the proverb डटल घोड़ भुसभुलनाबहिं टाढ़ *chhūtal ghor bhussbhulbahin thārā*,—a horse, when he gets loose, stays in the chaff-house.

bhoṅsaula, and there and in Gaya बूसा घर *bhusa ghar*. In Champāran and South Munger it is भुसघर *bhusghar*, and in South Bhagalpur भुसकारी *bhuskāri*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के सधनी *khomp ke mathni*, खावनी *chhāoni*, or टोपड़ *topar*. In South-East Tirhut चाँग *chāng* is a large basket for holding chaff equalling four टोकड़ी *tokri*. टंगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar* (*Cytisus cajan*).

896. *The refuse straw and fodder.*—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champāran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champāran it is डाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar* (*Cytisus cajan*), is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur, and in Champāran रहेठा *rahetha*. In Patna it is also called खरदे *kharaḍ*. The refuse straw of the autumn crop is डाँठ *dānth* or डँडका *dantuka* or कुटका *kutka* north of the Ganges. It is also to the west and in Patna डडा *dhattha*, and elsewhere डाँट *dānt*, डाँटा *dānta*, or डाँटी *dānti*. In South Bhagalpur and Patna, however, it is ठढेरो *thathero*. The dry stalks of mustard (सरिसो *sariso*) are सन्धी *santhi* in the north-west, तिलन्डी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are झंगरा *jhengra* to the west and in South-West Tirhut, जेगठा *jhegta* in Champāran, डाँट *dānt* in the rest of Tirhut, झङ्गा *jhanga* in Champāran, and झाँग *jhāng* also in South-East Tirhut.

CHAPTER V.—WINNOWER.

897. *Winnowing grain is ओसांनी* *osauni*. To winnow is ओसाव *osāḥ*.

898. The fine chaff which is blown away by the wind in winnowing is पम्बी *pambhi* generally; also पंकी *pānki* or पाम्बी *pāmbhi* to the west, गूँड़ी *gūnri* in Champāran and South-East Bihar, and बीँटा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*Aghani*) crop. The words for the autumn (*Bhadoi*)

crop are पुरैसी *puresi* or पुसरसी *puarsi* to the west, and पखनी *pakhni* in Patna and Gaya. In South Munger अधभरी *adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is बटोरन *batoran* or लोड़न *lorhan*.

900. When grain is being weighed, an extra handful is thrown in to make up for dust, &c. This is called पकुआ *pachhua* generally, but also कसर *kasar* to the west and फाव *phāo* in the south-east. It is also called लाम *lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is अगन्वार *agwār* generally north of the Ganges, and भाठ *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is तरौ *tari*. The gleanings and refuse grain on the threshing-floor are पटपर *patpar* in the north-west and खखरा *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is अगन्वार *agwār* or अग्वारी *agwāri* to the west, अगाड़ *agār* in Champāran, Patna, and Gaya, and अगन्वर *agbar* in the south-east.

SUBDIVISION VIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between landlord and tenant is called बटाइ *batāi* or बटैया *bataiya*. Local variants are बाँट *bānt* in Champāran and Gaya, बाँटी *bānti* in Champāran and South Bhagalpur, and बँटनू *bantnu* in South-West Shahabad. Land so held is called भावन्ली *bhāoli* or बटैया *bataiya*, as opposed to नगदी *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called कुरन्ताली *kurtāli*.

903. In बटार *batāi* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When,

instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called *सनखप mankhap*, *सनडीका manthika*, *ऊडा hunda*, or *सनऊडा mankhunda*. This is especially adopted in the case of *जिरात jirāt* or home-farm lands when let to a cultivator. In Patna it is called *मनी बन्दोबस्त mani bandobast*.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. *Half to landlord and half to tenant*.—This is called *अधिया adhiya* north of the Ganges and in the south-west, in Patna and Gaya *अधबटैया adhbataiya* or *पह pah*, in Champāran and the south-east *अधबटिया adhbatiya*. In South-West Shahabad they say *दू दाना में से एक दाना जमिंदार देहला, चाउर एक दाना असामी के देहला dū dāna meñ señ ek dāna jamidār lehala, āur ek dāna asāmi ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord give the cultivator his share is worth noting.

905. *Seven-sixteenths to landlord and nine-sixteenths to the tenant*.—This is *नौसत्ता nausat* or *नौसत्ता nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. *Nine-sixteenths to the landlord and seven-sixteenths to the tenant*.—This is *नौसत्ता nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (*सेरी नौसत्ता seri nausatta*) in West Tirhut.

907. *One-third to the landlord and two-thirds to the tenant*.—This is *तेकुरी tekuri* or *तिहैया tihaiya* in Shahabad, Patna, and Gaya, *तेकुरा tekura* in South-West Shahabad, *तेखुरी tekhuri* in South Bhagalpur, *तेकुली tekuli* in Champāran, *तिसरी tisri* in Saran and Champāran, and *तेसररी tesri* in South Munger. Not noted elsewhere.

908. *Two-fifths to the landlord and three-fifths to the tenant*.—This is *पचन्दू pachdū* to the west and in West Tirhut, *पचा दूचा pachcha dūa* in Patna, Gaya, and the south-east, and *पंचन्दू panchdū* to the west. Not noted elsewhere.

909. *Three-fifths to the landlord and two-fifths to the tenant*.—This is *पचन्दू pachdū* to the north-west, and *पचा दूचा pancha dūa* in South Munger and Tirhut. Not noted elsewhere.

910. *Landlord one-fourth, tenant three-fourths.*—This is चौथैया *chauthaiya* in Champaran and South-East Tirhut and चौदेवा *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908, and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुद काशन *khūd kāsht*) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also सेरही *serhi* in Shahabad. A similar deduction of $1\frac{1}{2}$ *ser*s per maund is called in South Bhagalpur नेग *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut छूट *chhut*. South of the Ganges and in Champaran it is called गरन्की *garki*, also नाबूद *nabūd* in Patna, छुटती *chhutti* in Gaya, गरन्की परन्ती *garki parti* in South Munger, and गरन्की गरन्की *marki garki* in South Bhagalpur. A similar deduction of $1\frac{1}{2}$ *ser*s in the maund is called in Champaran, Patna, and Gaya डेहसेरी *derhseri*; and when of two *ser*s, डुसेरी *duseri*. To the west दहार महार *dahār mahār* is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगड़ी *pagri* or माफी *māphi*. North of the Ganges पक्षुआ *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Sāran and Patna अँजुरी *anjuri*, and in Shahabad अँजुर *anjur*, is an allowance of one or two *sers* per plough taken by the tenant. खलिहानी *khalihāni* in Patna is an allowance claimed by the tenant, and so also is मँवर *bhāmvar* in Shahabad and मँगनी *mangni* or मँगन *māngan* ($\frac{1}{2}$ a *ser* in the maund) in East Munger.

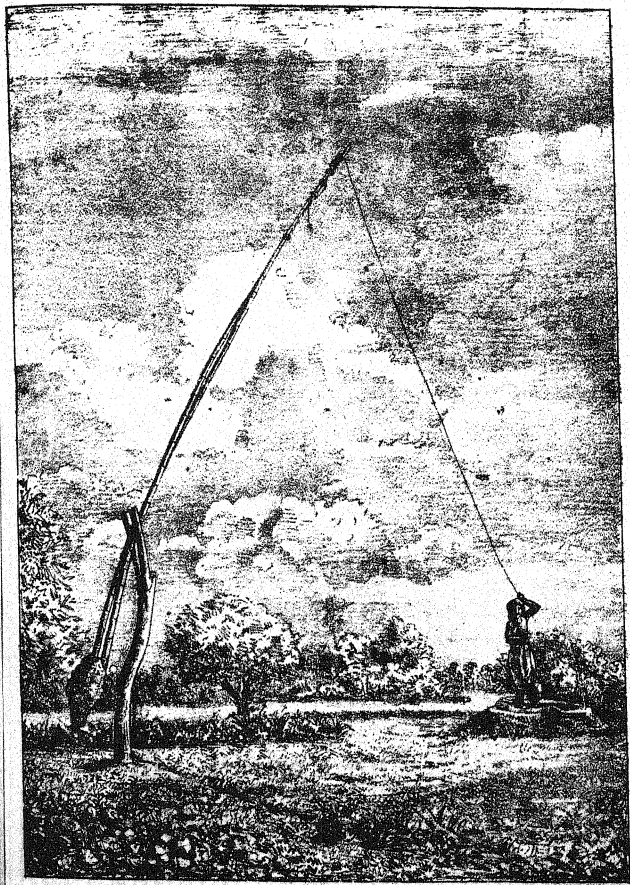
CHAPTER IV.—MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटार *bojhbatai* or (in Champāran and South-East Tirhut) खरबटार *kharbatāi*. To the north-west it is जजानी बटार *jajāti batāi*. The rough appraisement of the crops for the purpose of division is called कन *kan* or कूत *kūt*, or कनकूत *kankūt* or कनकुत्ती *kankutti*. When the valuation is done by appraisement it is called कनकुत्ती बटार *kankutti batāi*. It is also called दानाबन्दी *dānābandi* generally, भौकट्टा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकट्टी *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deposes an assessor (अमीन *amin*) and an arbitrator (सालिस *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (कठार *kathādhār*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwāri's* field-book (खसरा *khāsra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परतार *partār*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

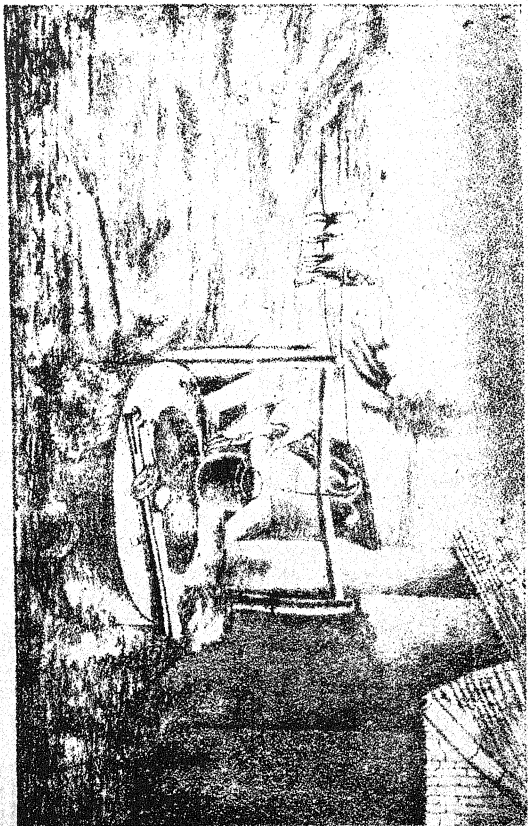
then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *ser*s per maund, called **छुटनी** *chhutni*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind ; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. *Division on the threshing-floor.*—This is **बटाई खरिदानी** *batāi kharihāni*, **अगोर बटाई** *agor batāi* (because it is watched or guarded till division), or **बटाई** *batāi* simply. The man who weighs the grain is called **हटवा** *hatwa* north of the Ganges. He is also **हटवे** *hatve* in Champāran, Patna, and Gaya, **बाया** *bāya* or **बया** *baya* to the west, **सोनार** *sonār* in Patna, and **केसाल** *keāl* or **बनियॉ** *baniyān* in Patna and the south-east. His fees are called **हटवाई** *hatwāi* or **हटवाई** *hatwāi* north of the Ganges, and also **पछुआ** *pachhua* in Champāran and Tirhut. In Champāran and East Tirhut they are also **मनपई** *manpāi* or **मनपौआ** *manpaua*. To the west they are **बेशाई** *beyāi* or **पवही** *pawahi* ($\frac{1}{4}$ *ser* per maund), in Gaya and South Munger **चालंवा** *chālśa*, in Patna and Champāran **धुरिया** *dhuriya* ($\frac{1}{4}$ *ser* per maund), and in the south-east **केसाली** *keālī* or **तौलाई** *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 *oups* (**पैला** *paila*) of grain make one **आड़ा** *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field (**लोहा** *lorha*, &c., see § 878), and a fixed proportion of the gross produce (**दिनौरा** *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain



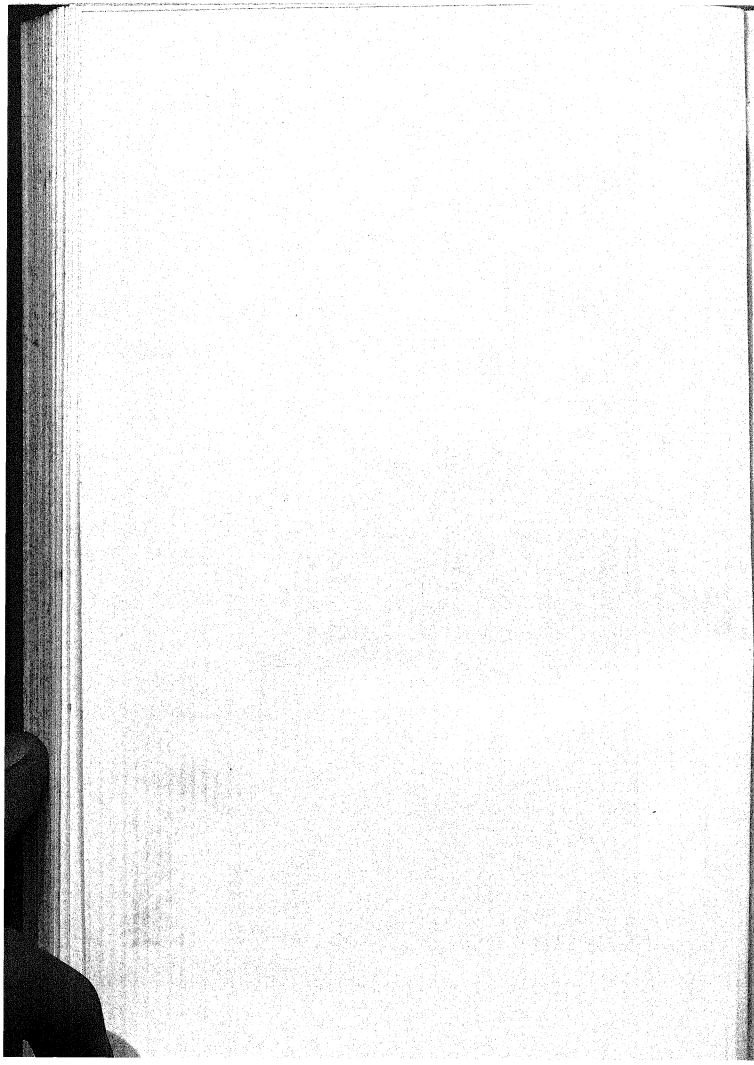
The irrigation lever (lathe), raised, with the bucket out of the well





The skin bag for drawing water (moti), as worked with bullocks.

(Note. The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill and the receiving vat is level.)



which is blown away with the chaff (अगाड़ *agār* &c., see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (बिसुन पिरित *bisun pirit*, &c., see § 1203, and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (तरी *tari*, &c., see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

SUBDIVISION IX. IRRIGATION.

CHAPTER I.—IRRIGATION GENERALLY.

915. To irrigate is पटाएब *patāēb*, or to the west भरल *bharal*. Irrigation is पटावन *patāwan* or पटौनी *patāuni*. In South Munger it is पटान *patān*. The flooding of a field preparatory to planting rice is खेब *jeb*, ख व *leo*, or खेवा *lewa*, and in South Bhagalpur अन्हवाव *anhāo*. Such a flooded field is called पनिआएल *paniyāēl*. A water-drawer is पनिहारा *panihāra* or पनभरा *panbhara*. In the north-west he is also पनभारा *panbhāra*. A man irrigating has various names. To the north-west he is पनकुन्ना *panchanna*, and in Gaya पनकुन्दा *panchhanda*; in Saran and Champaran he is पनमोरवाह *panmorwāh*; in South-West Tirhut he is खरवाहा *kharwāha* and in South-West Shahabad he is कन्हैया *kanhaiya*. The man who distributes the water in the field with the हत्था *hattha* or wooden shovel (see section 64) is called हथवाहा *hathwāha* or छिरकना *chhirkana* to the north-west. In Shahabad he is बरवाहा *barwāha*; to the west generally पनिवाह *paniwāh*; in Patna and Gaya, खंडमोड़ा *khanmora* or छिचनियां *chhichaniyan*; in Patna, सिंचवाह *sinchwāha* or खंडवाहा *khanrwāha*, in Champaran and South Bhagalpur, खडकट्टा *kharkatta*; and in South Munger, गंडरकट्टा *ganrarkatta*. The wages for irrigation with a lever are लठवाही *lothwāhi*. Sometimes cultivators combine to assist one another in irrigating. This is called जाना *jāna* in Saran and Champaran, पैंठि *painthi* or पल्टी *palti* to the west, and the latter also in Patna and Gaya, परिहर *parihar* in Patna, पटिहर *palihar* in Champaran and South Munger, and पाएट *paet* in Champaran and South Bhagalpur. A man irrigating in South Bhagalpur is लरवाहा

CHAPTER II.—KINDS OF IRRIGATION.

916. There are three main kinds of irrigation :—

- (a) *From canals.*—A canal is नहर *nahar* (which is generally used only for the Son and similar Government canals), पैन *paini*, or पैनि *paini*, and नद्दी *naddi* or (South Bha-galpur) लद्दी *laddi*. In South-West Shahabad a canal is ताल *tāl*.
- (b) *From wells* (कूयाँ *kūān*, &c.)
- (c) *From tanks, or ponds.*—A tank is पोखर *pokhar*, पोखरा *pokhra*, or तलाव *talāo*.* A small pond is तलाइ *talāi*. In Patna, Gaya, and South Munger a reservoir of which the water is higher than the level of the surrounding country and is kept in by embankments is called खाजाना *khajāna* or खजाना *khajāna*.

917. The embankment round all these tanks and ponds is called भीड़ *bhir* or भिड़ा *bhinda*. Local names are पौड़ *pūr* in Patna and Gaya, and खावाँ *khanwan* or खावा *khawa* to the west. The post erected in the centre of a tank is जाट *jat*, जाटि *jāti*, जाठ *jāth*, or जाटि *jāthi*. In South Munger it is लाठ *lāth*.

* In North-East Tirhut पोखरी *pokhari* is a large tank, as is instanced by the proverbial saying—

पोखरि रजोखरि, और सब पोखरा ।
राजा सिव सिद्ध, और सब कोकरा ॥

*Pokhari Rajokhari, aur sabh pokhra,
Rāja Sib Singh, aur sabh chhokra.*

—“The tank at Rajokhari is indeed a tank ; all the rest are puddles. Raja Sib Singh was indeed a king ; all others were princelets.”

Another version of this is—

ताल ता भोपाल ताल, और सब तलैया ।
राजा ता सिव सिद्ध, और सब रजेया ॥

*Tāl ta Bhopāl tāl, aur sabh talaiya,
Rāja ta Sib Singh, aur sabh rajaiya.*

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

CHAPTER III.—IRRIGATION FROM CANALS.

918. Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called अपटा *apta* in the north-west, and अगरपाट *agarpāt* in Champāran and North-West Tirhut. To the west it is टोड़ *tor* or मोहर *mohar*. In Patna and Gaya it is कानन *chhānan*, in South Munger मेखान *melān*, and in South Bhagalpur दुरका *dhurka* or उपटा *upta*.

919. Irrigation by lift, when the water has to be raised from a lower level, is called उदह के पानी ले जाएव *udah ke pāni le jāēv* to the west, and in the south-east उखेवा *ukhewa*. A dam is sometimes built across the stream to raise the water. This is बाँध *bāndh* or बान्ह *bānh* generally; also खाँड़ *khāñr*, गड़नी *garñi*, and घेरा *ghera* to the north-west, गराड़ी *garāñri* in the north-west, Patna, and Gaya, फाँड़ी *phāñri* in Champāran and Patna, गरखी *gurandi* in South Munger, and खाँड़ो *khāñro* in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya गोआम *goām*. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface waters is डंडी डी *daneri* to the north-west and in Patna. South of the Ganges and to the north-west खजाना *khajāna*, आहर *āhar* अहरा *ahra* and अहरी *ahri* mean the plain itself including the embankment. The embankment as distinguished from the plain is पिछ *pind* or अलङ्ग *alang*. A cutting in the embankment is called in Gaya खंडू *khānrhu*.

CHAPTER IV.—IRRIGATION FROM WELLS.

920. Wells may be divided into three classes.—

(a) *Those lined with masonry.*—These are called पक्का *pakka*.

In the north-west बावली *bāoli* is a large well, sometimes with a *ghāt* or flight of steps running down to the water. इनारा *ināra*, इंदारा *indāra*, इनार *inār*, इन्दरा *indra* is a large masonry well. In South Bhagalpur राहत *rahat* is a masonry well.

(b) *A well without masonry lining* is called कच्चा *kachcha*; also कुआँ *kūān* or कुइयाँ *kuiyān* or कूप *kūp*. In South Bhagalpur भंडूकी *bhanruki*, and generally भंडूकी *bhanrūki* is a small well. In Patna and Gaya कंदरी *kandri* is

a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.

- (c) **Surface depressions containing water.**—These are चूँ चूँ north of the Ganges, चुअरी *chuāri* to the west and in Patna, and चूँ *chūn* elsewhere. A clay well which has fallen in is called भसल *bhasal* North of the Ganges, and भरन *bharan* in Champāran and north-East Tirhut. In Champaran, Patna and Gaya it is भट्टा *bhattha*, and to the west भगाड़ *bhagār*. All the above are adjectives agreeing with कूँ *kuan*. Another expression used in Shahabad is भयकूँ *bhatkuan*. The space formed inside a well by the collapse of the sides is खाँखर *khānkhar* in the north-west and घोघर *dhodhar* in Champāran and South-West Tirhut. To the west it is पाल *pāl* and in Patna and Gaya चौँर *chaunr*.

CHAPTER V—CONSTRUCTION OF WELLS

921. The large circular excavation made before a masonry well is built is दवड़ *dawar* to the west and in Patna and South Tirhut, and खाँखर *khānkhar* to the north. In South-West Shahabad it is गोल *gol* and in the rest of that district गोल गाल *gol gal*. In Gaya it is गोलम्मर *golammar* or खभार *khabhār*.

922. The spring is सोता *sota* north of the Ganges, and also in North-East Tirhut मोका *moka*. In Shahabad it is सौत *sot* or सुत्ती *sutti*, in Patna, Gaya, and South Munger सोइ *soi*, and in South Bhagalpur सोत *sot* or संगरा *sangra*. The side spring in a well is तरसोआ *torsoa* in north-west and in West Tirhut. Spring-water is बरियार पानी *bariyār pāni*, or in South Bhagalpur संगरा *sangra*, and in South Munger जिवगर *jiugar*, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा दूट गेल *tāwa tūt gel*, and south of it बरियार or जिवगर) पानी आबि गेल *bariyār (or jiugar) pāni ābi gel*. The hole through which the water rises when the spring is reached is भूड़ *bhūr* or भूर *bhūr*. In Patna and South Munger it is भूरहा *bhurha*. An optional word in South Bhagalpur is बम *bam*. When the spring is copious, it is called सुरफूट *bhurphut*. When the spring is not reached, the well is called सन्न *sunn*; and a well, when the spring has risen, is पनिहार *panihar*. The spring is in South-Bhagalpur also भूर *bhur* or सोआ *soa*.

923. A well supplied from a spring and not from surface drainage is *सुतिहा sultihā* to the west, and *सोतही sothi* in the rest of that district. In Patna, Gaya, and South Munger it is *सोइया soiya*, and in South Bhagalpur *जलधर jaldhar*. The place where the earth begins to become moist as a well is being sunk is *पनखल pansel* or *पनखचा pansacha* in the north-west. In the south-west it is *पखोइ pasoi*, and to the south-east *पसवा pasewa*. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as *भास bhās*. The depth to which a well is dug is measured by the height of a man (*पूरिस pūris* or *पोरसा porsa*). Thus a well is said to be four, five, six, or seven *पूरिस pūris* deep.

924. The masonry cylinder of a well is *खनजीर khanjīr*. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called *खपड़ा* or *खपरा khapra*. Other names are (north-west) *नाद nad*, (south-west Shahabad) *मोखड़ा mokhra*, (Patna) *गिरदा girda* (Patna and South Munger) *गँडुआ ganrua*, and *पाट pāt* in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as *कोठी kothi*, *डोल dol*, or *बौड़ būr* in the north-west—the last also in Patna and Shahabad, *दोल dol* in the south-east and *बिखड़ी bindi* elsewhere in the south. Wells protected in this way are *कोठिया kothila* to the west and *गढ़ौआं garanān* in Patna. Wells are sometimes lined with a wooden cylinder, and are then called *कठकूआं kathkūān*. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called *परकूआं parakūān*.

925. The wooden base of the cylinder is made of *jāmun* wood, and is called *जमवट jamvat* or *जमोट jamot*. In South Bhagalpur it is called *जमकाठ jamkāth*.

926. A well so large that two buckets can work it is called *दोखट्टी dalatthi*. In Patna and the south-east it is *दुजात dujāt*, and in South Munger also *दुजन्ता dujanta*. One for three buckets is *तिनखट्टी tinlatthi* or *तेखट्टी telatthi*; in South Munger it is *तेजन्ता tejanta*, and in South Bhagalpur *तिनजात tinjāt*.

927. The well-dredger and well-spear are described, in § 39 and ff.

CHAPTER VI.—THE LEVER USED IN RAISING WATER.

928. This is **ढेंकुल** *dhenkul*, **ढेंकुला** *dhenkula* or **ढेंको** *dhenki*. It is also called **लाठ** *lath*, **लाट** *lattha*, or **लाठा** *latha* south of the Ganges, and **जांत** *jānt* in South Bhagalpur.

929. The *pot* (whether earthen or of iron) is **कूंड** *kūnr*, **कूंडी** *kunri*, or **कुण्डी** *kundi*. A smaller iron vessel used for drawing water by hand, and not by means of a lever, is **दोल** *dol*, other names being **लोहड़ा** *lohanra* in Shahabad and **दोल** *dol* in South Bhagalpur. In North-East Tirhut, however, **दोल** *dol* is also used for the lever-bucket. In Gaya **काठनही** *kathnahi* is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is fastened is **किल्ली** *killi* or **गुल्ली** *gulli*. In South Bhagalpur it is **रनकिल्ली** *rankilli* or **पुल्ली** *pulli*. The string which fastens this to the pot is **कनेटो** *kaneli* to the north-west and **कुड़ियाठी** *kunriyāthi* generally to the north of the Ganges; also **चोरकिल्ली** *chorkilli* in Champāran and North-West Tirhut.

930. The *rope* of the lift is **बरहा** *barha*. It is also called **बराह** *barah* in South Munger, and **हथबरही** *hathbarhi* and **उबहनि** *ubhani* in Champāran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is **पनछोर** *panchhor* or **छोरी** *chhori*, with the following local names:—**छोर** *chhor* (west), **जोता** *jota* (Patna, Gaya, and the south-east), **नाधा** *nādhā* (Gaya), **जोती** *joti* (Shahabad and South Munger), and **बागहा** *bagha* (South Bhagalpur).

931. The *lever-beam* is **बांस** *bans* when made of bamboo, also **छोप** *chhōp* in Champāran and North-East Tirhut. **लाठ** *lāth* or **लाठा** *lātha* is a shorter and stouter one. Other names are **धुरही** *dhurhi* (South-West Tirhut), **ढेंकुल** *dhenkul* (west), and **दादा** *danda* (south-east). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called **बंसजोर** *bansjor*, and in Patna and the south-east **छोप** *chhōp*. The end of the beam which projects beyond the rope over the well is called **अगार** *agār* or **अगारी** *agāri*.

932. The lever-beam is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called **लेद** *led*, **लेदा** *leda*, and **लेदी** *ledi*. In East Tirhut they are **लेध** *ledh*, and in South-East Bihar **लेधो** *ledho*. Other names are **पछड़** *pachhār* (Champāran), **पछेर** *pachher* (South-East Tirhut), and **चकरी** *chakri* (Champāran, Patna, and Gaya). The peg with which those are

fastened to the beam are छूटा *khūta* or छूटी *khūti*; also गूँइमेखा *gaūmekha* (Patna and Gaya), गुल्ली *gulli* (Patna), and किल्ला *killa* (Patna and south-east).

933. The post on the top of which the lever swings is खम्भा *khambha*; also धोरेखा *dhorea* in Patna and Shahabad. To the west धुरई *dhuraī* is a post with two branches at the top. These posts are often made of a live tree called जीयल *jīyal* (*Odina Wodier*), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are कान *kān*, काना *kāna*, कानी *kāni*, कन्ना *kanna*, or कन्नी *kanni*. In Champāran and the south-east they are दोकानी *dokāni* or दुकानी *dukāni*. The cross-axle is अखौता *akhauta* or अखौत *akhaut*, local variants being अखौतो *akhoto* (South Bhagalpur), अँखौता *ankhauta* (South Munger), and अखेता *akheta* or अखेद *akhed* (optional) in Gaya and Patna. Other names are मँक्का *māṅka* in Champāran and Gaya, and टोना *tona* in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकरी *makri* in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल *khōl*.

934. The wooden framework over a well on which the person who draws the water stands is called परिघाटा *pariyātha* or पौठा *pautha*.

935. When a bucket or *lota* falls into a well, it is pulled up by a set of grappling-hooks, called काँटा *kānta*, कण्टा *kānta*, or कगार *jhaggār*.

CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

936. The use of this has not been noted in East Bihar. In West Bihar it is मोटि *moti*, मोट *mot*, or मोंट *mont*. The iron ring round its neck is मँइर्रा *menrra*; also कड़ाही *karāhi* and कड़ा *kara* in Sāran, and काँड़ा *kāra* in South-West Tirhut. The rope or cord which joins the bucket to this iron ring is नथियारी *nathiyāri* or सोरही *sorhi*; also नथिया *nathiya* in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are घोरई *ghoraī* or घोरानी *ghorāni*. To these are fastened two rings of iron, which are called कड़ी *kari* or बाला *bāla*. किल्ली *killi* or गुल्ली *gulli* is a wooden peg by which the bucket is fastened to the well-rope.

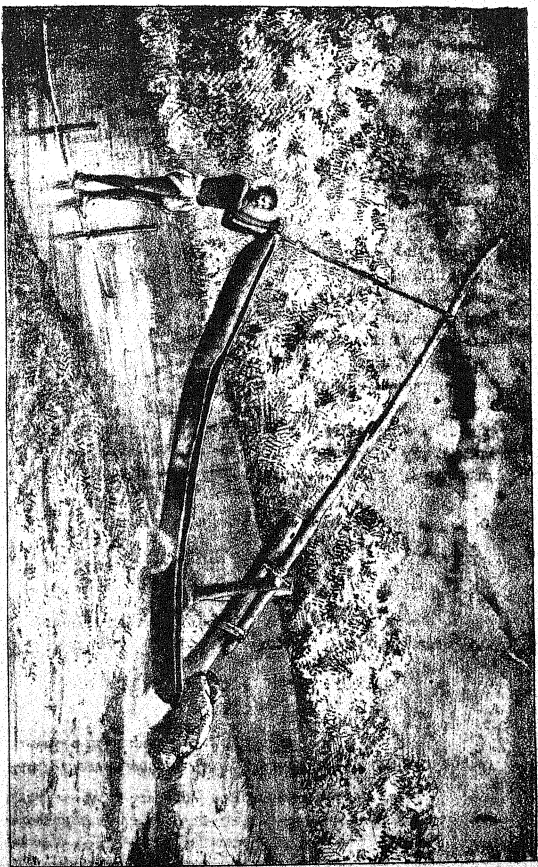
CHAPTER VIII.—OTHER WELL APPLIANCES CONNECTED WITH IRRIGATION.

937. The portion of the mouth of the well on which the bucket rests as the water is being discharged is called अड़स *arāns* or अड़स *anrās*. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called सीठा *sītha* or बिन्दा *binda*, and in South-West Shahabad झंगड़ा *jhengra*. In Sāran a similar article made of leather is called छहा *chhalla*. When made of straw in Sāran it is called चचार *chachār*, and in Champāran चचरा *chachra*. The catch-basin into which the bucket is emptied is called तीथा *tītha* to the west. Elsewhere it is called अड़स *arāns*, सीठा *sītha*, &c., as above.

938. The bullock yoke, which has two bars (see § 14), is पालो मोठन्हा *pālo motha* or जुआठ *juāth*. Local names are जोठ *jōth* (Patna) and जूआड़ *jūar* (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger पालो *pālo* is used. The above names are also used for the upper bar, and also पल्ला *palla* in South-West Shahabad. The lower bar is तरसईल *tarsail* or तरसैला *tarsaila*, local names being सैला *saila* in Shahabad, गतार *gatār* in Champāran and Gaya, and जहड़ *jahar* in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called सईल *sail* or सैला *saila* to the west, and कनैल *kanail* to the north-west and east. The similar pins inside are समैल *samail* or (Patna and the south-east) समैला *samaila*. They are also called पचार *pachār* in Shahabad. The knob to which the rope is fastened is महादेवा *mahādeva*. In the south-east it is महदेवा *mahdeva*.

939. The wooden framework over the mouth of a well to prevent people falling in is जंगला *jangla*. The wooden beam laid over the well on which the person drawing the water stands is पावठ *pāvath* or पौठा *pautha*. Other names are लतमरा *latmara* (Patna and North-West Tirhut), गोड़पौठा *gorpautha* (South-West Tirhut), and धरणा *dharna* (Champāran and South Munger). The masonry work at the mouth of a well is जगत *jagat* to the west. Other names are मुड़ेर *murer* (west), मुंडेरा *munrera* (also in Champāran) or निरारी *nirāri* in Patna, मुड़ेरी *mureri* in Champāran and Gaya, and मुड़ा *mūrha* in the south-east.

940. The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called धुरही *dhurhi* or खम्हा *khamha* to the north-west and in South Munger. South of the Ganges we have धुरई *dhurāi* or धोरेखा *dhorea*



Irrigation lever (latha), showing the method of discharging water



Water-lifting with the swing-basket (suir m' uéant).





in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east खम्भा *khambha* or खन्हा *khamha*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानौ *dokāni* in the south-east. The cross beam is बँड़ेरा *banvera* in the west, and बल्ला *balla* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाठ *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानौ *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are डण्डा *danda* in Champāran and South-West Tirhut, सररा *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is घड़ारी *gharāri* to the west, also गड़ारी *garāri* to the north-west and in South Munger. It is घिरनी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadda* in South-West Shahabad, घुरनी *ghurni* in Patna, and मकरी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *paudar*, also दवर *dawar* in Shahabad, बही *bahi* in Gaya, and डगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोडपौर *gorpaur*. The portion above ground is पौदर के माँथ *paudar ke mānth*, or to the west मथार *mathār*. The portion below ground is खोईका *khoinchka* to the west. A yoke of well-bullocks is called मोटवा जोड़ी *motwa jori*. Drawing water by cattle power is मोट चलाव *mot chalāeb*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well:—

The bullock-driver.—He is हँकवा *hankwa* or हँकनिहार *hanknihār*; also फेरवा *pherha* in Shahabad.

943. *The man who empties the water-bag.*—He is डरनिहार *dharminhār* north of the Ganges, छिन्वा *chhimwa* in South-West Shahabad, and मोटधरवा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोटवाचा *motwācha*.

945. *The man who distributes water in the field* is called पन्मोरा *panmora* or पन्महा *panchhanna* north of the Ganges. South of the Ganges he is बरवाह *barwāh* in South-West Shahabad, मोरवाह *morwāh* in the rest of that district, and खंडुआर *khanruār* in Gaya. He is also खरवाहा *kharwāha* in Saran and खंडुवाहा *khanrwāha* in Patna.

946. *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

CHAPTER XI.—THE PERSIAN WHEEL.

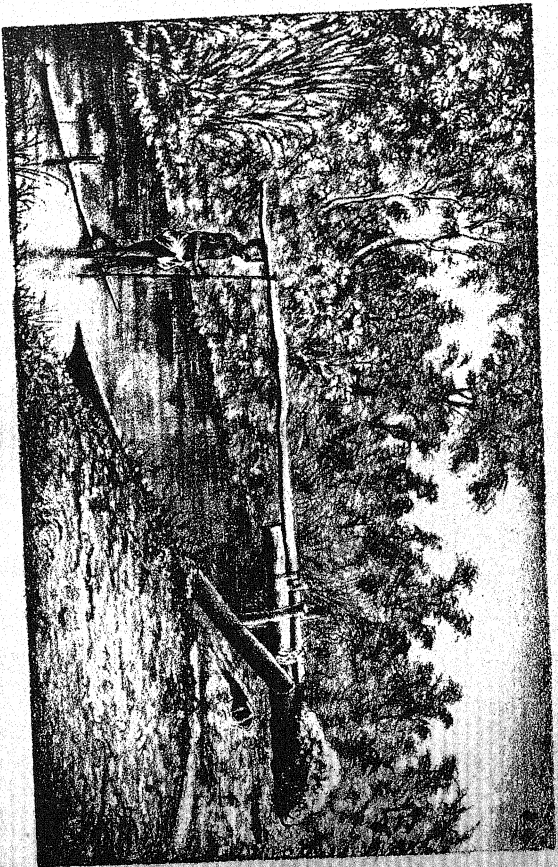
947. The Persian wheel is not used in Biḥār. Its name, राहत *rahat*, is however known in Patna.

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

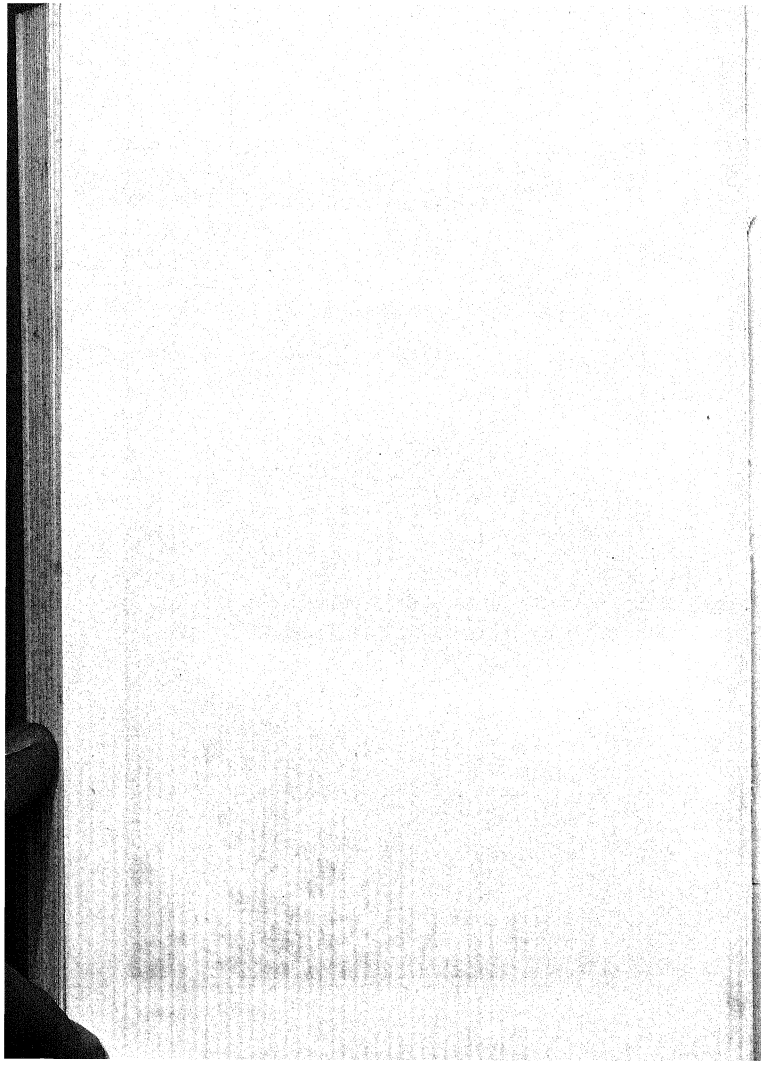
948. Water is raised from these either by the swing-basket or by the spoon-lever.

949. *The swing-basket*.—The swing-basket is generally सैर *sair* to the west and चाँड़ *chānr* in Central and Eastern Biḥār. In Tirhut it is also दोस *dhos*, in South-West Shahabad दौरा *daura*, in Champāran and Gaya सर *sar*, and to the south-east सैन *sain*. The strings from which it swings are डोर *dor* or डोरी *dori*. The place where the men stand who work the basket is गोरपौर *gorpaur*, or to the west पौधा *paudha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are सैरवाह *sairwāh*, चाँड़वाह *chanriwāh*, or दोसवाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is सैर (चाँड़ or दोस) चलाएन *sair (chānr or dhos) chalāēb*. In South Bhagalpur it is सैन बराएन *sain barāēb*. The pit from which the water is lifted is चड़ियार *chariyār* in Gaya and South Munger.

950. *The spoon irrigation lever*.—This is a long log of wood hollowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and, rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karin* or करींग *karing* to the east. The man who works it is called दोनवाह *donwāh* and करिनवाह *karinwāh* or करींगवाह *karingwāh* respectively. The place where he stands is पौठा *pautha* in the west and अलमारा *altmara* in Tirhut.



Irrigation lever (litha), showing the method of taking in water



CHAPTER XIII.—WATER-LIFTS AND OTHER TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is **बोदर** *bodar* in Saran and Shahabad, **अनुआ** *anua* in Champaran, and **गार** *gār* in North-West Tirhut. South of the Ganges it is **चढ़ाव** *charhāo*, **अनौआ** *anaua* in South-West Shahabad, and **एघाँव** *eghānw*, &c., as follows.

952. When there are several lifts, the first reservoir is called **ठेवका** *thewka* in the north-west, **पहला गार** *pahla gār* in North-West Tirhut, and **कानर** *kānar* in North-East Tirhut. South of the Ganges it is **खजाना** *khajāna* or **एघाँव** *eghānw*. Of this last there are local variants **एघावा** *eghāwa* in Patna and **एघाय** *eghāy* in South Bhagalpur. The top of the lift is **अड़ानी** *arāni* to the west, and **सीठा** *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is **नीचा त्रिठा** *nīcha tītha* to the west. It is also **परन्हा** *parchha* in South-West Shahabad, and **मेल्हवानी** *melhāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is **दोघाँव** *doghānw*, with a local variant **दोघावा** *doghāwa* in Patna. The third is **तेघाँव** *teghānw*, or in Patna **तेघावा** *teghāwa*. The fourth is **चौघाँव** *chaguhānw*, or in Patna **चौघावा** *chaughāwa*. These lifts are also called **ठेउका** *theūka* in South-West Shahabad. Thus **दो ठेउका** *do theūka*, **तीन ठेउका** *tin theūka*, &c. The raised bank between the two reservoirs is **खौवाँ** *khānwān* in South-West Shahabad and **मैंड़** *menr* in the rest of that district. In Gaya it is **पीड़** *pīnr*, and in Patna **अलङ्ग** *alang*. In South Munger and Patna it is **आहर** *āhar*, and elsewhere **बाँध** *bāndh* or **बाह** *bāh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally **पैन** *pain* or **पेनि** *paini*. In Patna, Saran, and Shahabad it is also **करन्हा** *karha*, and in South-West Shahabad **बाहा** *bāha*. In Tirhut it is **पौठ** *pauth* or **दवान** *darwan*, and in North-East Tirhut **पौटी** *pauti*. In South-East Tirhut it is **बह** *bah*. To the west **नारी** *nāri* is also used. In the south-east and Champaran we find **डॉड़** *dānr*, and also (in South Bhagalpur) **सिंगन्हा** *singha*. In North-East Tirhut **कनवा** *kanwa*, and in Patna and Gaya **कनववा** *kanwah*, is a narrow branch channel leading from a **पैन** *pain*. A water-course generally is **नारी**

naddi or (in South Bhagalpur) लद्दी *laddi*, and its branches बाहा *bāha* or (north of the Ganges) बहना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निग्रैन *nigrain*. In Patna and Gaya भोकिला *bhokila* and टँडूआ *tanrua* are small water-channels. The latter is smaller than, and is a branch of, the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāran and North-East Tirhut.

DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गेहूँ *gehuñ* north of the Ganges. In East Bihār generally, however, it is गहुन *gahum*. To the west it is also गेहूँ *gehuñ*, and elsewhere south of the Ganges and in North-East Tirhut गोजुन *gohum*. In Gaya it is also मण्डा *manda*. Cf. § 823.

956. The chief varieties are मुँडिया *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुँडिलुगवा *munrilwa*, मुहगला *murla* in Sāran and Patna, and मुहगली *murlī* or मुँडिया *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Bihār, or to the south-west and in Gaya दौदिया *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी *jamāl khāni*. A white round-bearded wheat is known as दूधौ *dūdhi* or दुधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरूखी *pachrūkhī*. ललका *lalka* in Shahabad and South-West Tirhut, देसी *desī* or देसिला *desila*, and हरना *harna* or हारराहवा *hārrahwa*, in the north-west, हाड़ा *hāra* in Tirhut, हड़हड़ा *harhara* in South-West Tirhut, हड़हा *harha* (Patna), केवलहा *kewalha* (Gaya), and जमाली *jamālī* or जमरिया *jamariya* to the east, are a small-grained red wheat. ललका *lalka* also occurs in South Munger. North of the Ganges दोगला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हाड़ा *hāra*. बहगुहना *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंडा *renra* mean stunted wheat.

957. The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called हरया *suiya* or सूया *sūa*; also अंकुरा *ankurha* to the north-west, and

कन्नी *kanni* in Patna. In North-West Tirhut it is देफ *deph*, and to the east देफी *dephi*. The phrase used is सुरया गैल *suiya gail* north of the Ganges, or देफ निकसल *deph niksāl* in North-East Tirhut. To the west they say रेंडल बा *renrāl ba* or रेंडू गैल *reñr gail*. In Gaya they say सुआल आवे है *sua āve hai*, and in Patna कनियाप्रल आवन है *kaniyāēl āva hai*. When it has further sprouted, but has not yet taken firm root, it is पुतगरा *putra*. When the blade throws outshoots they are called डिब्बी *dibbhi*; also दाभी *dābhi* in South-West Shahabad, and टेंभी *tembhi* in Patna. When about six inches high it is called कौआ लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौआ मपान *kaua jhapān* in the south-east, both meaning sufficiently high to hide a crow. When it is cut unripe it is known as होरन्हा *horha*, or (Tirhut and the South-East) खोरन्हा *orha*, and (optionally) in South Munger as होलन्हा *holha*. When the ear begins to form, they say रेंडा भैल बा *renra bhail ba* in the north-west, गभा भैल बा *gabha bhail ba* in South-West Tirhut, and गम्हड़ा भैल अछि *gamhṛa bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियाप्रल *dudhiyāēl*. In Patna and Gaya a similar phrase, or the phrase गदन्हाप्रल है *gadṛāēl hai*, is used, and in the south-east they say दुधैले *dudhailai*. गदन्हाप्रल *gadṛāēl* is also used in Tirhut. When the grain hardens they say it is हबन्हाप्रल *habsāēl* in South-West Shahabad, कैलाप्रल *kailāēl* generally; in Sāran and West Tirhut also गोटप्रल *gotāēl*, अधपक्कू *adhpakku* in Gaya, कैला गेल *kaila gel* in Patna, and कलाप्रल *kalāēl* in the south-east.

958. The beard is टून्नु *tūnr* or टून्ना *tūnra* to the west, and सँघ *sūngh* or सँग *sūng* elsewhere. In South-West Tirhut it is सँडू *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bālī*; in South-East Tirhut, where it is सीस *sīs*; in South Bhagalpur, where it is सीसा *sīsa*; and in South Munger, where it is टुंगना *tungna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजर *gojār*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेररा *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja baja* south of the Ganges generally, and उटरा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पैर *pair*, and in East Tirhut पौर *paur* or बेजहरा *bejhra*. Barley grown with the smaller pea (केराव *kerāo*) is जौ केराव *jau kerāi*

generally, also जौ मटरा *jau matra* to the west, जकेरा *jakerāi* to the south-east, and जब केरवा *jab kerwa* in North East Tirhut. Other names are कुसही केराव *kusahi kerāo* in Patna and the south-east, कोसी *kosi* in South Bhagalpur, and हरफोरवा केराव *harphorwa kerāo* in South-West Shahabad. बेरवा *berra* or बेरई *berāi* in Shahabad is barley mixed with gram, and the same is called जब बुट्टा *jab butta* north of the Ganges, and जो बुट्टा *jo butta* in the south-east. जो खेसरा *jo khesra* is a mixture of barley and peas (खेसारी *khesāri*) in the south-east.

960. When there is a mixture of crops, the inferior one is called तरौ *tari* when compared with the other. Thus in जौ केरा *jau kerāi* the small pea (केराव *kerāo*), being the inferior, is the तरौ *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is जौ *jau* generally. In the north-east it is जब *jab*, and in Patna and the south-east जो *jo*. North of the Ganges जई *jai* (also in Shahabad) or जन्तरौ *jantari* are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are जवारा *jawāra*, and in Patna जैती *jainti*. The prickly hairs on the ear are टूँड़ *tūnr* in West Tirhut, Saran, and Shahabad; टूँड़ा *tūnra* or सूँड़ा *sūnrha* in Champāran and Tirhut; सूँड़ *sūnr* in South-West Tirhut, and also सूँघ *sūngh* or सूँग *sūng* in Patna and the east generally.

962. Oats (*avena sativa*) are called the sister of barley, and are hence named जई *jai* or जै *jai*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called धान *dhān*. When husked it is चावर *chāūr*, but the Hindi form चावल *chāwal* has also been noted in Patna. Husked rice is of two kinds, viz. सरवा *arwa*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called उसिना *usina*, उसना *usna*, or जोसाँदा *josānda*. Rice when partially husked is called मुहचुर *muhchur* in Gaya, बोकड़ा *bokra* in Saran, and खिजाया *khi jāya* in North-East Tirhut. Rice boiled plain is भात *bhāt*, when boiled with pulses it is खिचड़ी *khichri*, and when spices are added to this it is धुनल खिचड़ी *bhūnal khichri* or कबूली *kabūli*; also in

South Bhagalpur *हौकी ohhaunki*. When rice is boiled to a mash, it is called *गोलहथ golhath* or *गोलहथी golhatthi*. In Gaya *पनिहता panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, *लार lār*, *पोचार poār*, &c. (see § 894), the long straw of transplanted rice is called *मोरी पेटारी mori petāri*, or (in Champāran) *पेटाही petāhi* or (in Shahabad) *पेटाही petārhi*.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following :—*रजपूत ओ धान के ओर नाहि है rajpūt o dhān ke or nāhiñ hai*,—there is no limit to the clans of Rajputs or the kinds of rice; *धान बाभन के एके हाल dhān bābhan keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called *बावग bāwag*, *बाओग bāög*, (in Gaya) *बोगड़ा bogera*, or in Patna *बोगड़ा bogha*, and those which are sown in seed-beds and transplanted, being called *रोप rop* or *रोपा ropa* or (in Gaya and Patna) *रोपड़ा ropḥa*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is *बावग bāwag* in one place may be *रोपा ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) *साठी sāthi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाके साठ दिन,

बरखा होखे रात दिन.

Sāthi pāke sāth din,

Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called *गम्हरौ gambhri* or *गम्हरौ gambhri*. It is sown in the month of Jeth (May-June), and is cut in Sāwan (July-August)

(2) *सोकना sokna* (north-west).—This is sown with the first fall of rain in Jeth (May-June), and is cut in Bhadoñ or Āsin (i.e., in September). This crop is also called *भदेया bhadiya*.

(3) The following are sown in Phāgun (February-March) and Chait (March-April), and are cut in Aghan (November-December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere:—

- (a) अकाल गौर *akāl gir*. (In Sāran अकाल गौर *akāl gir*, and in North-East Tirhut also काला गौर *kāla gir*.)
- (b) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
- (c) चनाबक *chanābak*.
- (d) झलमरदान *jhalwardan*.
- (e) दरमी *darmi* (also known in the north-west).
- (f) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasariya*.
- (g) पीचर *pichar*.
- (h) बेकौर *belaur* (also known in the north-west).
- (i) भँटिन *bhāntin* (Sāran).
- (j) भैसलेट *bhaīset* (also known in the north-west).
- (k) लॉजी *lānji* (Sāran).
- (l) सतरिया *satariya* (Sāran).
- (m) साहिल *sāhil* (Sāran).
- (n) सिंगरा *singra*.
- (o) सोबरा *sobra*.

खेड़ा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June). They are sometimes sown broadcast and sometimes transplanted:—

- (a) धुसुरी *dhusuri* (also known in Champāran).
- (b) बखर *bastar*.
- (c) राम दुलारी *rām dulāri*.

966. In *South-West Shahabad* the following kinds of rice are sown broadcast:—

- (a) करंगा *karnga* } Two kinds with a black grain (also known
- (b) करंगी *karngi* } in Sāran).
- (c) करहन्नी *karhanni*, a small black grain (also known in Sāran).
- (d) खाटिन *khātin*, a coarse kind.
- (e) सहदेया *sahdeiya*, a red kind.
- (f) साठी *sāthi*. See above.

(g) सेढा *serha*, a small black and white grain. Like the चाढी *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

सेढा चाढी साठ दिन, जेव देब बरसे रान दिन
Serha sāthi sāth din, jemw deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast:—

- (a) पनसारी *pansāri*.
- (b) भुईसीकर *bhuinsikar*.
- (c) मुँगा *mūnga*.
- (d) राम करन्धड़ी *rām karhannī*.
- (e) राम दुलारी *rām dūlāri*.
- (f) साहिल *sāhil*.
- (g) सिरहण्ट *sirhant*.

967. In *Gaya* sowing is done in the month of Akhār, in the lunar asterism of *Aradra* (June-July). About this asterism (नख्खर *nachhattar*) and the two following ones the following rhyme is current throughout *Bihār*:—

अरदरा धान, पुनरबस पैया
 गेल, किसान, जे बोए चिरैया
Aradra dhān, Punarbas paiya,
Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of Pūs (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

- (a) प्रदली *edli*.
- (b) कतिका *katika*,—out in *Katik* (October-November).
- (c) कनबदा *kanbada*.
- (d) करन्धड़ी *karhannī*.
- (e) जोंगा *jonga*.
- (f) झरंगा *zhanrga*.
- (g) धुसरा *dhusra*.
- (h) रटवा *ratwa*.
- (i) लालदेरवा *laldeṛiya*.

(j) लोहरा *lohra*.

(k) सिरहट्टी *sirhatti*.

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohini*, in the month of Jeth (May-June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called लालगोंदिया *laigondiya*, and a black, which is considered inferior, and is called कारा बोगहा *kāra bogha*. The former kind includes करहन्नी *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

(a) अजान *ajān*, a white variety.

(b) कजरौ *kajri*.

(c) करहन्नी *karhanni*. See above.

(d) खिरदन्त *khirdant*.

(e) छग्रा *chhagra*.

(f) जौगा *jauga*.

(g) पनसाहा *pansāha* (a coarse red kind).

(h) बुड्वा *burhwa*.

(i) रंगी *rāngi*.

(j) सरिहन् *sarihan*, a white variety.

(k) सिरहट्टी *sirhatti*.

970. In *South Bhagalpur* the following kinds are sown broadcast :—

(a) कजरखरो *kajargharo*.

(b) गोहमा *gohma*.

(c) चाँग *chāng*.

(d) जौगा *jonga*.

(e) दुदसर *dudsar*.

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May-June). It is transplanted in Sawan (July-August). In *Patna* the custom is to commence transplanting on the 5th of Sawan, after holding a festival, called नक्षत्रपौषी *nakṣatrāpōṣi*, or the “fifth of the asterism (नक्षत्र *nakṣat*).” The regular harvest is held in Aghān (November-December). Before this, however, some is cut for the ceremony of बिहुन पिरित *bisun pirit* (called in *Saran* बिहुनटिया *bisunatiya*), at which *Brāhmans* are feasted on the new grain.

972. The following kinds of rice are transplanted in *Tirhut* :—

- (a) अङ्गा *anga*, a black bearded kind.
- (b) कनक जीर *kanak jir* (East Tirhut).
- (c) कमोच *kamoch*, a black kind grown in North-West.
- (d) करन्मा *karma*, a long black kind (Tirhut).
- (e) गऊसा *gāhuma*, a red flat kind grown in North-East Tirhut.
- (f) जगरन्मिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
- (g) दुधन्राज *dudhrāj*, small and white.
- (h) नन्धिया *nanhiya* (East Tirhut).
- (i) बहर्न्नी *baharni* (North-West Tirhut) or बहोर्न्नी *bahorni* (North-East Tirhut), a long white variety.
- (j) भाल सरी *bhāl sari*.
- (k) मनसरी *manasri*, a red variety (also known in Sāran).
- (l) माल भोग *māl bhog*.
- (m) रसुनी *ramuni* (also known in Sāran).
- (n) लाल देया *lāl deīya*, or in Sāran लालदेया *laldeīya*, a red variety.
- (o) सरिहन *sarihan* (north of the Ganges generally), sown in Baīsakḥ (April-May) and out in Sāwan (July-August).
- (p) सिलहट *silhat*, with a black husk but white grain.

973. In South-West *Shahabad* the following are transplanted :—

- (a) जलन्होर *jalhor*, possesses a fine grain.
- (b) झंगी *jhengi*, a white variety.
- (c) दुधन्काँवर *dudhkānvar*, white.
- (d) बाँसन्मती *bāsmatī*, a superior white variety.
- (e) बैतर्न्नी *baitarni*, a reddish kind.
- (f) भेन्कावर *bhenrkābar*, a coarse red kind.
- (g) माल देही *māl dehi*, a fine-grained variety.
- (h) मुटुनी *mutuni*, white.
- (i) रमन्जूबा *ramjūba*, fine.
- (j) लोंगचूरा *longchūra* (a black and very fine variety).
- (k) सिरि केबल *siri kebal*, white.

974. In the rest of *Shahabad* the following are transplanted :—

- (a) कनकजीरा *kanakjira*.
- (b) दुलहरा *dulahra*.
- (c) दोलङ्गी *dolangi*.

975. In *Gaya* the following are transplanted :—

- (a) कमन्दा परन्साद *kamla parsād.*
- (b) गजन्पत्ता *gajpatta.*
- (c) गुडन्ना *gudra.*
- (d) गोखुल फूल *gokhul phul.*
- (e) गोपाल भोग *gopāl bhog.*
- (f) ठाकुर भोग *thākūr bhog.*
- (g) दुधगिलास *dudhgilās.*
- (h) धनीया *dhaniya.*
- (i) नौ धारा *nau dhāra.*
- (j) बकोइया *bakoiya.*
- (k) बत्तास फेनी *batās pheni.*
- (l) बत्तासा *batāsa.*
- (m) बर्राँटी *brānti.*
- (n) बांसमती *bāsmati.*
- (o) माधवा *mādhwa.*
- (p) मुरन्धी *murdhi.*
- (q) लाल केसर *lāl kesar.*
- (r) साम जीरा *sām jīra.*
- (s) सूगा पङ्खी *sūga pankhī.*
- (t) सेल्हा *selha.*

976. In *Patna* the following are transplanted :—

- (a) बसन्मतिया *basmatiya.*
- (b) सफेद *saphed.*
- (c) सियाह *siyāh.*
- (d) सेल्हा *selha.*

977. In *South Munger* the following are transplanted :—

- (a) अनार कली *anār kalī.*
- (b) कजरी *kajri.*
- (c) कञ्चन चूर *kanchan chūr.*
- (d) कारी बाँक *kāri bānk.*
- (e) गजन्पती *gajpati.*
- (f) तुलसी फूल *tulsi phul.*
- (g) दोलन्गी *dolgi.*
- (h) बांसमती *bāsmati.*
- (i) लुपन्धी *lupdhī.*
- (j) सिती चार *sitī sār.*
- (k) सेल्हा *selha.*

978. In South Bhagalpur the following are transplanted:—

- (a) कनक चूर *kanak chūr*.
- (b) कमोदी *kamodi* (a sweet-scented variety).
- (c) गोखुल सार *gokhul sār*.
- (d) दौना फूल *dauna phul* (a sweet-scented variety).
- (e) बाग नर *bāg nar*.
- (f) बाँस फूल *bāns phul*.
- (g) बाँसमती *bāsmati*.
- (h) बासा पसिन *bāsa pasin*.
- (i) मनसरा *mansara*.
- (j) रमनिया *ramaniya*.
- (k) राम दुल्लर *rām dullar*.
- (l) हमचा *hamcha*.

979. Of all the above rices, the most esteemed is साम ज़ीरा *sām jīra*. It is a fine kind, and when cooked its fragrance fills the house. The next best is बाँसमती *bāsmati* or बसमतिया *basmatiya*, which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āsin (September–October) or Katik (October–November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमैरा *lamera* or (in South-East Tirhut) ज़र *jhar* or in (Saran) ज़ारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. *Rice-lands*.—Land which has been under a rice-crop is धनहर *dhanhar*, धनखेत *dhancket*, or धनखेती *dhancketi*. It is also धनखर *dhanckhar* in Shahabad, धनकियारा *dhanckiyāra* in Gaya, and धनहा *dhanha* in Patna. Fresh waste land ploughed up for rice sowing is खिलमार *khilmār*; also नवाद खेत *nawād khet* north of the Ganges, and नौखील *naukhl* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकट्टी *khilkatti*. To dig it in order to make it fit for sowing is खील कोड़व *khil korab* or खील तोड़व *khil torab*. The preparation of a rice-field is कादो (or कदवा) करव *kādo* (or *kādwa*) *karab*; also लेव करव *leo karab* in

Saran, and मसह करब *masāh karab* in Champāran. A man who cultivates rice is धनहा *dhanha* to the west.

982. *Seedlings*.—A nursery for rice seedlings is बिहार *birār* or बियार *biyār*. In South-West Shahabad it is बेंगा *benga*. The seed is बीहन *bihan*, बिहनाई *bihnāi*, or बीया *biya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरी *mori* south of the Ganges and to the west. They are also called जरी *jarai* in Champāran. The bundles of rice seedlings ready for transplanting are आँटी *ānti* or आँटिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बान *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खार *khāru* or खरहान *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is मकई *makai* or मकैया *makaiya*. It is also called जनेरा *janera* in the west and जिनोरा *jinora* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are डडा *dhattha* to the west and ठठरा *thathera* to the north generally. In South Bhagalpur they are ठठेरो *thathero*, and elsewhere दाँट *dānt* or दाँटी *dānti*. The broken stalk is लथेर *lathēr* in the North-West and West Tirhut, and निघास *nighās* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called सचा *sancha*. The unripe ear is दुडा *dudha* to the west generally, and also दोषा *dodha* in Shahabad. Other names are खिच्चा *khichcha* or अजू *aju* in Tirhut, दुधन्बोड़ *dudhghottu* in Gaya, दुडा मकई *dudha makai* in Saran and Patna, दुधभोरो *dudhbhoro* in South Bhagalpur, and दँतकमरा *dantkamra* in South Munger. When ripe it is भुटा *bhutta* or बाल *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकवाइल *pakthāil*. The roasted ear is चोरचा *horcha* generally, and also ओरचा *orcha* to the east. The empty cob after the grain is beaten out is लेंदा *lenrha* generally; also नेदा *nerha* in East Tirhut and लेंदुरी *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is बलुरी *bakuri*, and South East

Tirhut and South Munger बल्लरी *balri*. In South-West Shahabad the word used is छुछुड़ी *khukhuri* or खोंखरी *khonkhri*, and in South Bhagalpur हड्डी *haddi*. The grain beaten out is गोटा *gota* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is घूसा *bhūsa* to the west; also घूसा *ghūsa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोह *monohh*; in South Munger, मोहा *mochha*; in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha*. It is also called केशी *kesi*. The sheath of the cob is खोद्या *khoīya* to the west, and बल्लखोद्या *balkhoīya* or बोकला *bokla* generally. In Champāran another name is खल्लखोद्या *khalchoīya*, and in South-West Tirhut बल्लको *balko* or कोसा *kosa*. In East Tirhut it is खौंचा *khoīncha*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनबाल *dhanbāl* or धनचरा *dhanakra*.

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्धिया जनेरा *nandhiya janera* in East Munger. Local names are गेहूमा *gehuma* and जोन्हरी *jonhri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गहूमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोंधरी *jondhri*. This is called सिहसा गहूमा *sisua gahuma* in South Bhagalpur. A similar red kind is called रक्सा *raksa* or रक्सी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बजड़ा *bajra*, which is described as a dwarf white variety (see however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:—झलरिया *jhalaria*, of which the head bends down, and which ripens late. जेठी *jetthi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंडुआ *genhuān*.

986. The stalks cut up for fodder are धठेरा *dhatheera* or धठा *dhattha* to the west, and धठेर *thather* or धठेरा *thathera* to the east. When the

young plant first germinates it is *अँकुरा ankura*, and the young plant is *डिब्बी dibbhi* or *डीभी dibhi*. The ears are *बाल bal*, or in East Tirhut optionally *सीस sis*. The large stack of the stalks cut up for fodder is *गँज gānj* to the west and *टाल tāl* to the east. Local names are *खम्हार khamhār* or *काँड़ kānr* in South-East Tirhut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet (*holcus spicatus* or *pencilaria spicata*) is *बजरा bajra* in Sāran. South of the Ganges it is sometimes incorrectly called *मसुरिया जनेर* (or in Patna *जिनोरा*) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum*; see § 986). In South West Shahabad it is *जोंधरिया jondhariya*, and in South Bhagalpur *गहमा gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihar:—The stalk is *दाँट dānt* or *दाँटी dānti* everywhere; also *ढाढ़ा dhattha* in Shahabad and *ठठेरो thathero* in South Bhagalpur. The first shoots of the plant are *अँखुआ ankhuā* or *खुआ khūā*; also *टिभिआ tibhiya* in South Munger and *सुइया suiya* in South Bhagalpur. To throw out shoots is *अँखुआप्र ankhuaēb* or *खुआप्र khuaēb*. When the ear begins to show itself the phrase used is *ललहात बा lalhāt ba* in Shahabad, *रेंडा गेल है renra bhel hai* in Gaya, *ललहा राहाल है lahlaha rahal hai* in Patna, *आरा गेल ara gel* in South Munger, and *हलहालचै halhalāichai* in South Bhagalpur. When the heads are blighted and grainless, they are *थुथा thuntha* in South-West Shahabad, *बज्जड़ banjhar* in the rest of that district and in West Tirhut, *बाँड़ bānr* in Gaya, *ठुथा thuttha* in Patna, and *सुइया muriya* in the south-east. The fluffy flowers are *घोंपा ghompa* in South-West Shahabad, *जावा jāwa* in South Munger, and *फुलको phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

- (1) *Panicum Italicum*.—This is *टँगुनी tanguni* to the south-west and in Sāran, and *टँगुन tāngun* in Sāran and Gaya. Elsewhere it is *कौनी kauni*, or in South Munger optionally *काउन kāun*.

989. (2) *Panicum mileaceum*.—चाँवाँ *sānwāñ* or चावाँ *sāwāñ*. In Tirhut it is also चामा *sāma*, and in South Bhagalpur चना *sama*.
990. (3) *Eleusine coracana*.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is महुआ *marua* or मँहुआ *manrua*. The empty dry ears after the grain has been taken out are डाँटी *dānti* north of the Ganges; also कटुआ *katua* in North-East Tirhut, मोही *morhi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलन्ही *kholri*, and in the rest of that district भूची *bhūsi*. In Patna and Gaya they are भूसा *bhūsa* or खलकोरिया *khalkoīya*, and in the south-east they are भुसा *bhussa*. The stalks are नेरुआ *nerua* or लेरुआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is दडा *dhatika*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरुआ *larua* or नरुआ *narua*. In Gaya and the west डाँठ *dānth* or डाँट *dānt* or डाँटी *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or ऊमी *ūmi* to the west and in Tirhut, and अनौ *ūni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are खोरन्हा *horha* generally, and खोरन्हा *orha* in Tirhut and to the east. They are optionally खोलन्हा *holha* in Champāran and South Munger. In Shahabad they are हाबुस *hābus*, and south of the Ganges generally घुङ्घनी *ghunghni* or घुघनी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted:—

जब महुआ का के गाछी भेल ।
 धिया पुता सुख सुख माछी भेल
 जब महुआ में बाल भेल ।
 धिया पुता के गाल भेल ॥

Jab marua a ke gāchhi bhel,
Dhiya puta sukh sukh māchhi bhel.
Jab marua meñ bāl bhel,
Dhiya puta ke gāl bhel.

- When the *marua* began to sprout, the children dried up like flies (*i.e.*, their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

महुआ मीन चीन सङ्ग दही ।

कोदो के भान दूध सङ्ग सही ॥

Marua mīn, chīn sang dahi,

Kodo ke bhāt dūdh sang sahi.

- Marua* should be taken with fish, *china* with tyre, and milk with *kodo*.

कोदो महुआ खन नहिँ ।

जोखन्हा धुनिया जन नहिँ ॥

Kodo marua an nahiñ,

Jolha Dhuniya jan nahiñ.

- Kodo* and *marua* are not really food-grains, (*i.e.* they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum*.—This is चिन्ना *chinna* or चीना *chīna*, local variants being चीन *chīn* in East Tirhut and चीन्ह *chīnh* in South-West Shahabad. It is of two kinds in Sāran,—गौरिया *gauriya* and रक्खा *raksa*. The grains when boiled and then parched are called माड़ा *mārha* or माँड़ा *mānrha*, or in East Tirhut माड़ *mār*.

992. (5) *Paspalum frumentaceum*—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदई *kodāi*.

993. *Miscellaneous*.—मकरा *makra* (*eleusine aegyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihar.

CHAPTER IX.—PULSES.

994. Among the pulses are—

- (1) *Cytisus Indicus* or *cajanus*.—This is राहर *rahar* or राहरी *rahri*. In North-East Tirhut it is also called रैहड़ *raihar*, राहिर *rahiri*, or राहर *rāhar*. The dry stalks are रहेठा *rahetha*

north of the Ganges, or राहठ *rahāth* or राहठ *rahath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, रहरेठा *rahraitha* in Patna and Gaya, लहरेठा *lahraitha* in South Munger, and हरेठो *laretho* in South Bhagalpur. The pods are डैही *dhenrhi* generally, and हेमी *chhemi* also north of the Ganges and in Shahabad. To the East they are also चीमड़ी *chimari* or चिमड़ी *chhimri*. In Gaya, they are also चीमी *chhimi*, in Patna डिन्दी *dindi*, and in South Munger डौंड़ी *dinri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east. This and other pulses when sprouting are known as डिब्बी *dibbhi* or डीभी *dibhi*, except in the north-east, where they are गाह *gāehh*. Bread made from this pulse, gram (बूट *būnt*), and *phaseolus mungo* (सुङ्ग *mung*), is called लिट्टी *litti* or रोटी *roti* north of the Ganges (both these words being general terms for bread made from any grain), भभुरा *bhubhra* in Patna and Gaya, and चितावा *chitāwa* in South Munger. बरी *bari* is a kind of round cake or fritters made similarly.

995. (2) *Phaseolus mungo*.—This is सुङ्ग *mung* or मूंग *mūng*. In North-East Tirhut it is also called माँहा मूंग *mañha mūng*. The pods are called the same as those of *cytisis cajanus* (राहर *rahar*). The stalks used for fodder are जेङ्गरा *jhengra* in Sāran, Gaya, and South-West Tirhut, जार *jhār* in Champāran and North-West Tirhut, डौंठ *dānth* in North-East Tirhut, and गाह *gāehh*, जमड़ी *jhamri*, or जाँग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east.

996. (3) *Phaseolus roxburghii* or *phaseolus radiatus*.—This is उरिद *urid* or (south of the Ganges optionally) उरन्दी *urdi*. In East Tirhut it is also called कलार *kalāi*, करार *karāi*, or मास कलार *mās kalāi*. There are several kinds, e.g., डोमा *doma* (East Tirhut), which bears in Pūs and Māgh (January); लरही *larhi* (Sāran and South West Tirhut), नरहू *narkhu*, नरहो *narho*, लरहो *larho* or असनी *asni* (Tirhut), or अगन्धुआ *aghanua* (Sāran, Cham-

pāran), which bears in *Aghan* (November–December) ; नेपाली *tepakhi* (Saran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October–November) ; and भद्वी *bhadvi* (South Munger), which bears in *Bhādoñ* (August–September). Another division is into black and green varieties. The black varieties are डङ्गा *danga* (North-East Tirhut), कारौ *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and चियाह *siyāh* in Patna. The green kinds are तुलबुली *tulbulli* in North-East Tirhut, हरियर *hariar* in Shahabad, हररा *harra* in Gaya, and सबजी *sabji* in Patna. The pods are डेंही *dhenrhi*, डेनी *chhemi*, &c., as above.

997. (4) *Phaseolus aconitifolius*.—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथी *mothi*. The stalks used for fodder are भूस *bhūs*, कटुआ *katua*, &c., as above.
998. (5) *Ervum hirsutum* (one variety) or oicer (or *vicia*) *lens* (another variety).—This is मसूर *masūr* or मसुरी *masuri*.
999. (6) *Miscellaneous*.—कुरथी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भेंट *bhent* or भेंटवांस *bhent-wāns*, खेत मास *khet mās* or खेत मासु *khet māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरंगी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरी *latri*.

* It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

तुरुक तारी, देस खेसारी,
बामन काम, कायथ काम.

Turuk tāri, bail khesāri,
Bāman ām, Kāyath kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangos for a Brahman's, and employment for a Kāyasth's.

CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मण्डर *mantar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराव *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called घेबली *ghebli* in South-East Tirhut. North of the Ganges सुगन्वा *sugwa* is a small green variety. Another kind is known as बजन्ती *bajri* in Champāran. बटुरी *baturi* in Shahabad, and कुसही *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भिटगगरा *bhithgara*. Another variety is दबलिया *dabliya* in South-West Shahabad, डबल केराव *dabal kerāo* in the rest of that district, and धाबली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called डिब्बी *dibbhi* north of the Ganges and in Shahabad, but in the south west of the latter district it is डाम्बी *dābhi*. In North-East Tirhut it is also called गाक्षी *gāchhi*. In Gaya and Tirhut it is अंकुरा *ankura*, in Patna and Tirhut अंकुषा *ankhua*, in South Munger कन्सी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *pata लागत बा*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *patāēl* or पटरा *patra*. In Shahabad they say it is गदराएल *gadraēl*; in Gaya and South-West Shahabad they say डेंही लागल है (or बा) *dhenrhi लागल है* (or *ba*); and in Patna दिन्ही लागल है *dindi लागल है*. The pod when fully formed is डेंही *dhenrhi*, छीमी *chhimi*, छेमी *chhemi*, or छिमड़ी *chhimri* to the north, and दिन्ही *dindi* to the south. In South Bhagalpur it is डेंही *dhenri*. The unripe pods are गाद *gād* or गादा *gāda*, and when used to make a pottage they are called बटकर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya भोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरों साग *matro sāg*. The young shoots cooked with pulse are called दलपैता *dalpaita* in South-West Shahabad, and दलसग्गा *dalsagga* in Patna, Gaya, Sāran, and the south-east.

CHAPTER XI.—GRAM.

1002. Gram (*cicer arietinum*) is बूँट *būnt* generally. It is also called चना *chana* in Sāran, बेदाम *bedām* in East Tirhut, and रहिला *rahila** to the west

1003. नोनो *noni* or खटार *khatāi* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *piyar* is a kind of which the grain is yellow pointed, and बूँटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुइयाइल *suīāil*. In East Tirhut they say of it सूरि फेंकल-कैक *sūi phenkalkaik*. The shoot is called दाम *dābh* in South-West Shahabad, and दिबि *dibbi* in the rest of that district. In South Munger it is टिबि *tibbi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhāji*, the latter principally in the west. The pod is धेंड़ी *dhenrhi* generally, also छीमो *chhimi* north of the Ganges. Another name is छीमड़ि *chhimari* or छिमड़ी *chhimri* in East Tirhut. In Patna it is दिन्दी *dindi*, and so also in South Munger. In South Bhagalpur it is धेंड़ी *dhenri*, and in South-East Tirhut optionally दीँरी *diñri*. The unripe pods are कचन्ना *kachra*, and elsewhere कचरी *kachri*. When the gram appears in the pod, the verb used is गदगाएब *gadgāēb*. The plant is then called in South-West Shahabad पटकी *patki*, and in the rest of that district चटकोचा *chatkoha*. In Gaya the phrase is चिटुरा लागल है *chitura lāgal hai*,

* E.g. in the song—

रहि रहिला के पूरि कचौरी
रहि रहिला के दाल।
रहि रहिला के कैलौ खिरवरा,
बहुत मोटेजै गाल ॥

Ehi rahila ke pūri kachauri,
Ehi rahila ke dāl;
Ehi rahila ke kailā khirawara,
Bahut motailen gāl.

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चट्टा धरिस है *chatta dharis hai*. The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुसा *bhussa*, भूसा *bhūsa*, or बूसा *bhūsa*. Gram injured by rain is मराइल *marāil*, in Saran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पतलगु *patlagu* or पतलगुआ *patlagua*, except in South-West Shahabad, where it is उकन्डा *uktha*, in South Munger दहियाल *dahiyāl*, and in South Bhagalpur दगियाल *dagiyāl*.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as जख *akh* or जखि *akhi*. In Tirhut, Patna, Gaya, and South-East Bihar a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसियार *khusiyār*. Among the varieties are—

कुसियार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाही *kewāhi* (Sāran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripe in *Kātik* (October-November).

केवाही *kewāhi*,—see केतार *ketār*.

चिनिया *chiniya* or चिनियाँ *chinyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पनसारी *pansāri* in Gaya and Shahabad, पनसाही *pansāhi* in Saran, and also पनसाही *panchhāhi* or पंचसिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंड़ी *paunri*.

नरगोरी *nargori* (North Bihar),—see बरौंखी *baraunkhi*.

पछियारी *pachhiyāri*,—see पौंड़ा *ponrha*.

पनसाही *panchhāhi*, पनसारी *pansāri*, पनसाही *pansāhi*,—see चिनिया *chiniya*.

पौंड़ा *ponrha* (west), पौंड़ा *ponra* (Patna and Gaya), पछियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंड़ी *paunri*,—see चिनिया *chiniya*.

बरौंखी *baraunkhi* (Sāran), बर जख *bar akh* (South-West Tirhut), or नरगोरी *nargori* (North Bihar generally). This is thin, with a reddish bark. The juice is sweet and thick.

भुरली *bhurli* (North-West Bihār and West Tirhut), a very thick short cane, full of juice. Fit for eating in *Baisākh* (April-May).

मनगो *mango*,—a small, hard, red cane.

रेंवड़ा *remura* (North-West Bihār and South-West Shahabad) or सकरचीनी *sakarchini* (Patna and Gaya),—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

ललगौड़ी *lalgouri*,—a tall, red variety.

सकरचीनी *sakarchini*,—see रेंवड़ा *remura*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखौं *ukhāw* or उखारी *ukhāri*. Elsewhere it is simply ऊख (or केतारी) के खेत *ūkh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāwan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखौं *ukhāw* in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called पोड़ा *porha* in the North-West and in South-West Tirhut, and सुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाबोल *khadiyābōl* to the west and in South-West Tirhut, and गोछा पटावन *goa patāw* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Sāran and भठौनी *bhathāuni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or कान्नी *kānni*, to widen the furrow. The furrow is everywhere सिरावर *sirāw*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Azamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

1007. The first watering of the cane is गण्डा धार *ganda dhār* in
17 Gaya and South-West Shahabad; in the rest of Shahabad it is रेंवड़ा

chhencka. In Patna it is पनगडा *pangada*, and in South Bhagalpur अँधरी पटावन *andhri patāwan*. Elsewhere it is simply पहिल पटावन *pahil patāwan*. The second watering is कोड़ा *kora* in Patna. Elsewhere it is दोसर पटावन or (पानी) *dosar patāwan* (or *pāni*), with a variant दोसरी पटावन *dosro patāwan* in South Bhagalpur. The third watering is आखरी *ākhi* in Patna; elsewhere, तेसर (or तेसरो) in South Bhagalpur पटावन (or पानी) *tesar* (or *tesro*) *patāwan* (or *pāni*).

1008. Cane sprouting from the roots left since the previous season is known as खूँटी *khūnti* north of the Ganges, and also खूँटिया *khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as बावग *bāwag*, or (optionally) in Tirhut रोप *rop*. Cane sown after the autumn crop is cut is known as जरिया के जख *jariya ke ūkh* to the west, and also नारी के जख *nāri ke ūkh* in Saran. In South-West Tirhut it is दोतुरा के जख *dotura ke ūkh*. Elsewhere it is known as चौमसिया *chaumasiya*. Cane cut up for seed is known as गेंड़ा *genra* or गेंड़ी *genri* to the west, and टोना *tona* or टोनी *toni* to the east. गुल्ली *gulli* is also used in Shahabad. In Patna it is also called पोंहड़ा *ponhra*, and in South Bhagalpur बीहन *bihan*. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called अँगेर *anger* in Saran, अँगेरा *angenra* in Gaya, अगारी *agāri* in Patna, अग्ररा *agra* in South Munger, and आगा *āga* in South Bhagalpur. North of the Ganges they are called बडिया *badhiya* or (in North-West Tirhut) फुन्गी *phungi*. The hole in which the cane slips are kept before planting is खाद *khād* in Saran, खाना *khāta* in Champāran. गाड़ा *gāra* in Shahabad, गेंडुसार *ganrsār* in Gaya, बलुसार *balsār* in Patna, and टोनखाद *tonkhād* or टोनखावा *tonkhāwa* in the south-east.

1009. The sprouting eyes of the cane are अँखि *ānkhī* or अँख *ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are अँखिया *ankhiya*, and in South-West Shahabad अँखवा *ankhwa*. In Patna and East Tirhut they are अँखुआ *ankhua*, and in South Bhagalpur अँखियाय *ankhiyāy*. When just sprouted, the cane is called पुआड़ी *puāri* in Champāran, पौरी *pauri* in South-West Tirhut, and गोभी *gobhi* elsewhere north of the Ganges. In Shahabad it is called पोइ *poi*, in Gaya it is said to be अँकुराएल *ankurāēl*, in Patna अँखुआएल *ankhuāēl*, and in Saran सुइयाएल *suiyāēl*. In South Munger it is टिब्बी *tibbhi*, and in South Bhagalpur डिफ़ी *diphi*. The earth is hoed (कोड़ा *kora*) once after the cane has sprouted. This is called पुआरी के जोत *puāri ke jot* in Champāran, and अँहरिया *anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhār* (June-July), and is called *अखाही कोड़न* *akhārhi koran* or *अदरा के कोड़नी* *adra ke korni*. To the west it is called *असाही कोड़* *asārhi kor*, and in Gaya it is *पासां pāsa*.

1010. The root is *जड़* or *जर* *jar* to the north-east, and *मूढ़* *mūh* elsewhere north of the Ganges. In Shahabad it is *जड़* *jar* *khar*, in Gaya and South Bhagalpur *खूँटी* *khūnti* or *खुँटिया* *khuntiya*, and in Patna and South Munger *जड़ी* *jari* or *जड़िया* *juriya*. When the sprouts are two or three feet high, they are called *टोंटा* *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as *भर ठेड़ना* *bhar thehna*, or in some similar way. The knots on the cane are *पोर* *por*, and (in Shahabad) *पोड़* *poi*. They are also called *गिरे* *gire* or *गिरेह* *gireh*. When these become visible, the plant is called *पोराना* *porāna* in Champaran, Patna, Gaya, and the east generally. In West Tirhut they are *गिहाना* *girhāna*, and in South-East Tirhut *पोर झोरना* *por ehhorna*. In Shahabad they are called *डेंडौका* *denrauika*. When the plant is ready for cutting, it is called *अगरबन्धू* *agarbandhu* in Patna and *अंगेरबन्धू* *angerbandhu* in Gaya. In the south-east it is *डॉड़* *dānr*. Elsewhere it has no special name. A sprout of cane is *आँख* *ānk* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is *आँखिया* *ankhiya*, in Patna *आँखुआ* *ankhua*, in South Munger *कनसी* *kansi*, and in South Bhagalpur *गोंजी* *gonji*. The leaves at the top and the upper part of the cane are *अगेड़* *agenr* in the west, and *गेड़* *geur* in the south-west of Shahabad. In Patna and Gaya they are *अंगेरी* *angeri*, and also *अगरा* *agra* in the latter district. In Tirhut they are *पगार* *pagār*, in East Tirhut *छीप* *chhip*, and in the south-east *पगड़ा* *pagra*. The dry leaves at the top are *पतैन* *patain* in Saran and South-East Tirhut, *पतार* *pathar* in Champaran and North-West Tirhut, *पतलो* *patlo* in South-West Tirhut, and *पतरस* *patras* in North-East Tirhut. In Shahabad they are *पतई* *patai*, in Gaya *पतौरा* *pataura*, in Patna *पतखूल* *pathūl*, in South Munger *पतौरा* *pataura* or *पतखोल* *pathol*, and in South Bhagalpur *पलहोर* *palthor*. Shoots coming from the knots are *कनगोजर* *kangojar* or *कनोजर* *kanojar* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is *दोंज* *donj* in Saran and South-West Tirhut, *पछ्खी* *pachhki* in Champaran, *फुटना* *phutna* in North-West Tirhut, and *गोभी* *gobhi* in East Tirhut. In South-West Shahabad it is *कनखी* *kankhi*, and in the rest of that district *गनूखा* *ganuckha*. In Patna and Gaya it is *जोंका* *jonka*, and in the south-east *पगुरी* *paguri*. In South Bhagalpur

it is also पऊँच *pahunch* or पोरनोवो *pornowo*. When a plant is attacked by insects, which are called in Saran and Champaran सीना *sina* or बाड़ा *tāra*, it is called north of the Ganges कनाइल *kanāil* or रतनइल *ratrāl*, or (in Tirhut) कनाइ *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनाइ *kanāha* in South Munger, कानो *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रताइल *ratāēl*, and another term in use in Patna is रसाइल *rasāēl*. North of the Ganges a plant is called मुड़ियारी मारल *muryāri māral* when the top withers and fresh sprouts (टेनी *teni* in Saran and दौंजी *donji* in Tirhut) come out from underneath.

1012. The green top cut for fodder is अगेंड *agenr* or अँगेर *anger* in Saran, गेंड *genr* in Champaran and Shahabad, अँगेरी *angeri* in Patna and Gaya, and also अगगरा *agra* in the latter district, and अगाइ *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगड़ा *pagra*. The piece between two knots cut for eating is पोर *por*. The piece of cane chewed at one time is गुळा *gulla*, or (in Shahabad) optionally गुळी *gulli*, and the refuse thrown out of the mouth खोइया *khoiya* north of the Ganges. South of the Ganges it is generally खोइया *khohiya* or चेपुआ *chepua*, local names being सिद्धी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पाँजा *pāja*. A large bundle is बोझा *bojha*, which is as much as can be carried by a man.

1014. Among the preparations of the sugar-cane may be mentioned रस *ras*, or कचरस *kachras*, and in South Bhagalpur कचो रस *kanchō ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गुड़, गूड़). When made up in smallish balls it is called भेल्लो *bhelli*. Other names are मिठाई *mithāi*, and, when made round and flat, चाक्री *chākri* and चकरी *chakri* in Saran, and चक्की *chakki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सक्कर *sankar*. When dried, it is called खँड *khānr* or भुर्रा *bhurra* or भूरा *bhūra*, i.e. brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called खोआ *chhoa*, or in South-West Shahabad सिरा *sira*. मिसरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (सक्कर *sakkar* or भूरा *bhūra*). The molasses (खोआ *chhoa*) above

mentioned is used in tobacco manufacture, and is then called तगर *tagar* in Gaya, गरिया *gariya* in Patna, and फाँक *phānk* in South Bhagalpur.

1015. In a sugar-refinery रस *ras* (or in the north-west सरबत *sarbat*) is the raw sugar dissolved in water. नैला *mail* is the scum taken off the boiling-pans. To the south-east this is नैला *maila*, and in North-West Tirhut and Shahabad महिषा *mahiya*. The boiled juice is सीरा *sira*, and the clear filtered juice रास के रस *rās ke ras*. To the north-west the juice after the first filtering is दोसा *doma*, and after the second थोपारी *thopāri*. When the scum is mixed with water and again boiled, it is called पसावा *pasāwa*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *bangā* or बाँगा *bānga*, with a local variant बाँगे *bāngo* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about Baisākh (April-May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचरी *bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājar* is one grown close to the house in the बारी *bāri*, and not in the fields, in North-East Tirhut and Shahabad; रहिया *rarihiya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैया *baraisa* (Patna and Gaya), a large variety; लरमा *larma* (Sāran), नरमा *narma* and हेंवती *henuti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बड़ुछा *bañrūchha* or बड़ुछा *bañrūchha*, and मनवाई *manwāi*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in Bhādoñ (August-September), called कोकटी *kokti* or भदेया *bhadaiya*, which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is कपास *kapās*, also बाँगा *bānga* in East Tirhut, बाँगे *bāngo* in South Bhagalpur, and काँच रूखा *kāñch rūa* in South Munger. To clean the seeds from cotton is ओटाब *otab* or ओटाब *ontab*, and the operation is called

खोटनी *otni* or खोटार *otāi* in Saran, and खौटार *autāi* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called डेंह *dhenrh* to the north-west and डेंही *dhenrhi* in Tirhut and South Bhagalpur. In Shahabad it is डोंही *dhonrhi*, in Gaya डेर *ter*, in Patna and South Munger डिन्ही *dindi* or डौंही *dinri*. The cotton-seed is बनौर *banaur* to the west, बंगौर *bangaur* in Tirhut, बंगौरा *bangaura* in South Munger, and बंगन्दी *bangthi* in South Bhagalpur. In South-West Shahabad it is बंदौर *bandaur*. A cotton-picker is लोहन्निहार *lorhnihar* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पई *pai* in Saran and South-West Tirhut, पोद *poi* in South-East Tirhut, and बोइन *boin* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौडेया *chauthaiya*.

1018. The stages of growth in the plant are as follows :—

When the first leaf shows, it is called पत्तियाप्रभ *patiyāēl* north of the Ganges. In South-West Shahabad it is डुब्ही *dubbhi*, in the rest of that district डिब्ही *dibbhi*, and in Patna and Gaya कनियाप्रभ *kaniyāēl*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दोपनी *dopatti*, and in South Bhagalpur दुपतियो *dupatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरपतिया *charpatiya*, and in South Bhagalpur चरपतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phul*. To flower is फुलाप्रभ *phulāēb*.

The pod bursting is कपास फूटब *kapās phūtab* to the west, and in East Tirhut बाँगा फूटब *bānga phūtab*. In South Bhagalpur it is बाँगो फूटब *bāngo phūtab*, and in South Munger फोट *phota*.

1019. Raw cotton is कपास *kapās*, or बाँगा *bānga*, बाँगो *bango*, &c., as above. In East Tirhut बाँग *bāng* is also used. To the west बाँगा *bānga* means cotton stalks. From रदिवा *rardiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचरी *bhochri* and कोकटो *kokti*, about a quarter; from भोगिला *bhogila* and हँवनी *henuti*, about a third; and from पेटवाल *phetwāl*, about two-fifths. मिहन्ना *mihna* north of the Ganges is a mixture of भोचरी *bhochri* and भोगिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger proverb जकन्ना बारह विगन्ना बाँग, कमर में डोरो ना, *jekra*

bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tobacum*) is तमाकुल *tamāku* or तमाकुल *tamākul*. It is little grown south of the Ganges except in South-Bhagalpur and South Munger. North of the Ganges there are three main classes:—

- (1) देसी *desi* or (North-East Tirhut) बड़की *barki*.
- (2) बिलापती *bilāṭī* or (in Champaran and North-West Tirhut) कलकतिया *kalkatiya*.
- (3) जेठुआ *jethua*, which is sown in *Māgh* (January–February) and cut in *Jeth* (May–June).

In East Bihar are found धमाकुल *dhamākul*, a broad-leaved variety, and पनग्दिया *pandathiya*, and खंगरीवा *khangrīwa*, narrow-leaved varieties.

1022. In Shahabad मोरहन *morhan* are long leaves of the best kind, and छेउआ *chheua* the next quality.

1023. When manufactured, there are three main kinds:—

- (a) *Chewing-tobacco*.—खैनी *khaini* or सुरती *surti*, or in Patna दोखना *dokhta*. Some people call this कल जुग के अमृत *kal jug ke amrit*, or the ambrosia of the *kali* age.
- (b) *Snuff*, which is नास *nās* or नस *nas*.
- (c) *Smoking-tobacco*.—This is called पीपनि *piani* or पीनी *pini* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुआ *pakua* (Tirhut), which is the coarsest kind. कन्दई *kandai* or बसुना *bhusna* in South Bhagalpur, and गूँड़ी *gūnri* in South Munger, is broken tobacco. कडुआ *karua* or (in South Bhagalpur) कडुओ *karuo* is a second-class strong kind. दोरसा *dorassa*, or in South Bhagalpur दोरसो *dorasso*, is a mixed tobacco of fair quality. Another similar kind is called मसालदार *masāldār* or महकौआ *mahkaua*. खमीरा *khamīra* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुआ *malua* to the west is the usual kind sold in

shops, and *दोकानी dokāni* is the cheap kind used by the poor.

1024. The stalks are *डण्डी danti* generally, with local variants *डॉंट dānt* in South Munger and *डँटकी dantki* in South Bhagalpur. In East Tirhut they are also *डॉंट dānth*. The refuse broken leaves and stalks are *झाला jhāla* in the south-east, and in South-East Tirhut *खरगान kharsān*. When blisters come on the leaf when ripe, the verb used is *चढ़व charhab*; also *गुलथियाएव gulthiyāēb* or *चितियाएव chitiyāēb* in Champaran. The blisters themselves are called *चित्ती chitti*. The seed-capsules are *घूनी ghūni* in Saran, *फर phar* in Champaran, and *बिचो bichchi* in Tirhut generally. The nipping or cutting off of the head is *पता तूरव pata tūrab* in Saran and South-West Tirhut, *चोपन्नी chhopni* in South-East Tirhut, and *काटव katab* or *कटनी katni* elsewhere. Sometimes shoots appear after doing this, and they are called *दोंजी donji*. Other local names are *पचखी pachkhi* in Saran and Champaran, *कनोजर kanojar* in North-East Tirhut, *कनैल kanail* or *कॉखी kākhi* in South Tirhut, and *कनई kanaī* in the east generally. The first crop is called *मोरहन morhan*. A second crop raised from the roots is *दोंजी donji*, or in South Bhagalpur *खुंटिया khuntiya*. Tobacco seedlings are called *पोचा poa* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चून् तमाकुं सान के, बिन माँगे जे दे ।
सुरपुर नरपुर नागपुर, तीन् बस कर ले ॥

*Chūn tamāku sān ke bin mānge je de,
Surpur narpur nāgpur, tīnu bas kar le.*

—The man who mixes tobacco with lime (for chewing) and offers it without being asked, conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भए मनुस सब जागे ।
हुक्का चिलम बाजन लागे ॥

*Bhor bhae, manus sabh jāge,
Hukka chilam bājan lage.*

—At daybreak the people awoke, and immediately the *hukkas* began to gurgle.

To which one of the smoking party replied—

खैनी खार नर तमाकु पीए ।

से नर बतारव कैसे जीए ॥

Khaini khāe, na tamāku pie,

Se nar batāwā kaise jie.

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोसना *posta* or (in Patna) पोसत *posat*. The advances made to the cultivators are दादनी *dādni*. The average produce per *bigha* is सरदार परतार *sardar partar* or परता *parta* north of the Ganges and in Gaya. In Shahabad it is साल *māl*, and in Patna पैदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads देही *denhi*, or in Patna दिन्दी *dindi*. The cakes of poppy petals are फुलपता *phulpata* in Champāran, फुलपत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *pattal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरनी *naharni*, or in Tirhut optionally लहरनी *laharni*. In Patna and Gaya it is नरहन्नी *narhanni*. To lance the capsule is पाहव *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is साल *māl*. The scraper used for collecting the coagulated opium off the pod is called सितुहा *situha* or सितुषा *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोहनी *pochhni*. The gathering of opium is उठाव *uthāēb* generally. Local words are काहव *kāchhab* to the north-west and in North-West Tirhut, and पोहव *pochhab*

also in North-West Tirhut. The person who lances the capsules is पक्ष्मिहार *pachhmihār* or (fem.) पक्ष्मिहारिन *pachhmihārin*, and he or she who collects the coagulated opium which has exuded from the capsule is उठैमिहार *uthaimihār* or उठैमिहारिन *uthaimihārin*. The grain of the prepared opium is दाना *dāna*, and its consistency सुखन्वन *sukhwan*.

1031. The grains of opium-seed are दाना *dāna*. The shell is खोइया *khoiya* north of the Ganges, and खोइया *khohiya* in Gaya. In South-West Shahabad it is खोलन्डू *kholri*, in the rest of that district and in South-East Bihar बोकला *bokla*, and in Patna बकुला *bakula*. In Gaya चिट्टरा *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is पिन्ना *pinna* or पीना *pina*.

1032. The refuse opium, consisting of the washing of the vessels, &c., is धोअन *dhoan* north of the Ganges and धोई *dhoi* south of it. In the south-east it is धोए *dhoē*. The refuse scraped from the vessels is खुरचन *khurchan*, or (Gaya, South-West Shahabad, and South Munger) खखोरन *khakhoran*. The juice which drains off the fresh opium is पसेवा *pasewa*. This is inspissated on rags, and the product is कफा *kapha*, of which काफा *kāpha* in Shahabad and कप्पा *kappha* in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is लेवा *lewa* in Patna, and the cakes themselves are मोटी *goti*.

1033. *Preparations of opium.*—मदक *madak* is made by boiling down and inspissating the juice (अरख *arakh*) of pure opium or कफा *kapha*. This inspissated juice is known as किमाम *kimām* or (in Gaya) केमाम *kemām*. With it are mixed cut-up betel or guava leaves, known as जासु *jāsu*. The pipe used for smoking *madak* is known as महरु *makru* or ठरिया *thariya* or ठहिया *tharhiya*, or to the south-east मेरु *meru*. A small piece of *madak*, known as छौटा *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called कलम *kalam* or (in South Bhagalpur) कंगड़ा *kangra*, which is held by a small pair of tongs, called चिमन्टा *chimta* in the north-west and चूँटी *chūnti* south of the Ganges.

1034. चण्डू *chandu* or चाँडू *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called चिलम *chilam* to the north-west and दावत *dawāt* south of the Ganges. This is attached to a stem called निगाली *nigālī* in Sāran, Patna, and Gaya, नरन्चा *narcha* in Champāran, and नर *nar* in North-West Tirhut. Another name is बम्बू *bambu* or बाँवू *bāmbu*, bamboo. It is stirred with an iron skewer, called थक *thak*.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called *अन्ची* *anchi* south of the Ganges generally, *इन्ची* *insi* in South Munger, and *इन्ची* *inchi* in South Bhagalpur. In Patna it is also called *कैटी* *kaiti*, and in Champāran *कैटी* *kaiti*.

1035. *पिनिक्* *pinik* is the drowsiness produced by opium intoxication, and *चुसन्की* *chuski* the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as *गँजा* *gānja* when cultivated in Rajshahai, and *भँग* *bhāṅg* when wild elsewhere. The leaves are known as *भँग* *bhāṅg* or *भङ्ग* *bhaṅg* (generally), *सबुजी* *sabujī* (north-west), or *सबजा* *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called *मजूम* *majūm* or *माजूम* *mājūm*. *चरस* *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *gānja* is *चपटा* *chaptā* or *चिपटा* *chiptā*; also in Shahabad *कली* *kālī*. The round *gānja* is *गोल* *gol*, also *गिरगिटिया* *girgitiya* in South-West Shahabad, and also *पमड़ी* *pamrī* in the rest of that district. Broken *gānja* is *रोरा* *rora* or *चुर* *chūr*, or (in Gaya and South Munger) *रई* *rai*. In Shahabad *बालुचर* *bālūchar* and *जासर* *jāsar* are two kinds of imported *gānja*. *Gānja* with stalks attached is called *दार्ही* *dārhi* in Shahabad. *मेदनि* *medani* or *मेदनी* *medni* is a plant taken with *gānja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is *नील* *līl*. The word *नील* *nil* used by Europeans is a Westernism borrowed from Ūrdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called *पटौचा* *pataua*. The first cutting is *मोरहन* *morhan*. The second cutting is *खूँटी* *khūntī* or (in South-East Tirhut) *दोंजी* *donjī*, and the third cutting is called *तेन्जी* *tenjī* or *तेलरी* *telrī*, or in the north-west *तिरान्ती* *tirāntī*. If the second or third cutting is allowed to grow on to the second year it is called *कलम* *kalam* or *कलमी* *kalnī*. In South Bhagalpur there are two sowings (*बावग* *bāwag*),—one called *कमिकी*

katiki (कातिक *Kātik* = October–November), and the other फल्गुनी *phalguni* (फाल्गुन *Phālgun* = February–March). In North Bihār the chief sowing is the फयुनी *phaguni* (फायुन *Phāgun* = February–March), and there is a second sowing in अखाढ़ *Akhārḥ* (June–July), called अखाढ़ी *asārhi* or अखाड़ी *akhārhi*. There are also sowings in कातिक *Kātik* (October–November) and बैसाख *Baisākh* (April–May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *raiyaṭi* or असामिदार *asāmiwār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरीद *khush kharid*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुशकी *khushi* in Champaran and नविस्तखानी *nawishtakhāni* in North-West Tirhut. ठीका के लील *thika ke lil* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirāt*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tōk*, under charge of a टोकदार *tokdār*.

1041. अलावा *ālāwa* or अलावे *ālāve* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted :—

- (1) साल *āl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth सालू *sālu* and the coarse red cloth खारुआँ *khāruān*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as फूहा *phāha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and तोड़न *toran* or गुल्ली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) Safflower (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum* south

of it. A local name is फूल *phāl* in Tirhut. The seed is बरन्नी *barri* in South Munger. It is also called to the west and in Patna and Gaya बरन्ने *barre*. The following are some of the colours prepared from safflower:—

असमानी *asmāni*, light blue.

कागी *kāgi*, navy blue.

काला *kāla*, black.

काहि सबुजा *kāhi sabuja*, dark green.

केसरिया *kesariya*, saffron-yellow.

गुलाब *gulāb* or गुलाबी *gulābi*, pink.

चंपई *champaī*, orange.

नारंगी *nāranjī*, orange yellow.

पैठानी *paithāni*. Made by dipping into an indigo-vat also.

फालसाही *phālsāhi*, plum-coloured.

बदासी *badāmi* or बेदासी *bedāmi*, almond-coloured.

बांगनी *baingni*, purple.

मासी *māsi*, a very dark green.

लाल *lāl*, red.

लौला *līla*, dark-blue.

सबुजा *sabuja*, green.

सुरमई *surmaī*, antimony-black.

सुरख *surukh*, red.

सोनहला *sonāhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहल पेटे, पूत गेल बरियात.

Bāp rahal pete, pūt gel bariyāt.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जवया तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरवया तेल *jarathua tel*, and in Shahabad डडुया तेल *darhua tel*. It is used for applying to sores, and also for burning.

1044. (3) बकम *bakam* (*caesalpinia sappan*).—This is a red dye, used principally where आल *āl* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकन्ना *chikna*, तेलहन नीची *telhan tisi*, or simply तेलहन *telhan*. Amongst the varieties may be noted—

- (1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is सरिसेँ *sarison* or सरिसे sariso north of the Ganges and in the south-west; elsewhere it is सरसेँ *sarson*. In South Bhagalpur it is गोडो *goto*, and in North-East Tirhut also गोड *got*. Oil from this seed is called कच्चा तेल *karua tel* or कहु तेल *karu tel*.
- (2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लाही *lahi* or राई *rāi* to the west. In South Munger it is रची *ranchi*, and in East Tirhut रैची *rainchi*. Elsewhere it is तोरी *tori*, and so also in Champaran.
- (3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is नील *til*. In South-West Shahabad तिल्ली *tilli* is a variety with a white grain, which is sown with the autumn crop.
- (4) *Linseed* (*linum usitatissimum*).—This is नीची *tisi*. To the east it is also called चिकन्ना *chikna*.
- (5) *Safflower* (*carthamus tinctoria*).—See last chapter.
- (6) *Castor-oil plant* (*ricinus communis*).—This is रेंड *renr* or लेंड *lenr*, also अँड *anrar* in the north-west, Tirhut, and South Bhagalpur, and अडा *anda* in Tirhut and South Bhagalpur. The seed is लेंडी *leñri* or रेंडी *reñri* generally, also अँडरी *anrri* in the north-west, Tirhut, and South Bhagalpur, and अडी *andi* in Tirhut and South Bhagalpur. A plantation of this is रेंडवारी *renrwāri* or लेंडवारी *lenrwāri*.
- (7) *Bassia latifolia*.—The tree is called महु *mahu* or महुआ *mahua*. Its clusters of buds are छाता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महु *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koin* north of the Ganges, or कोइन *koini* in South-East Tirhut. In South-West Shahabad they are कोइदा *koinda*. In South Munger the *mahua*-pickers sing a song while employed, called मोहन *toha*.

- (8) *Celastrus paniculatus*.—This is मलङ्कङ्गनी *malkangni* or डिढौरी *dithauri* in South-West Shahabad, मलङ्कौनी *malkauni* in Patna and Gaya, मनङ्कौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.
- (9) *Croton (croton tiglium)*.—This is जमाल गोट *jamāl gota* in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is मिमिया के तेल *mimiyāi ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1464. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol (aleuritis triloba)* tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp*, as a drug (*cannabis sativa*).—See Chapter XVI.

1047. *Hemp*, as a fibre plant.—There are two varieties of this :—

- (1) सन *san (crotolaria juncea)* or (North-East Tirhut) कस्मिरा *kasmira* or सोन *son*.
- (2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुदरम *kudrum (hibiscus cannabensis, Roxb.)* This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चन्ना *channa*). See below.

1048. The stalk is सनई *sanaī* north of the Ganges generally except in North-East Tirhut, where it is सनै *sanaī*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. When the bark has been removed, it is सन्धी *santhi*, or in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. A bundle of fibres is लरन्हा *larchha*, or in East Tirhut धोआ *dhōa* or थूआ *thūa*. Short stalks that remain in the fibre are called in North-East Tirhut गुदरी *gudri*, खुदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

and गुदर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुषा *patua*, and the finest कश्मिरा *kasmira*. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पान *pān*, and the man who grows it बरई *barai*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is साँची *sānchi*. The common varieties are ककौर *kakir* (North-East Tirhut) or ककौर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलहरौ *belahri* (south-west) or बेलहरौ साँची *belahri sānchi* (North-East Tirhut), and the मगन्ही *maghi*, which have a round leaf and a sweet taste; and the बंगला *bangla* or (South-West Tirhut) बंगरा *bangra*, which is small and slightly bitter. To the west there is also a kind called करवसा *karārva*, which is small and sweet.

1050. The mound on which the plant is grown is भिन्दा *bhinda*, बरैठा *baraiṭha*, or पाड़ *pārḥ* north of the Ganges. South of the Ganges it is भीट *bhit*. A betel-garden is बरैव *bareo* or बरवे *barve*. The rows in the plantation are सपुरा *sapura* in Sāran and South Tirhut, and साँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*, and in the rest of that district पान्ती *pānti*. The intervening spaces are आंतर *āntar* or आंगरा *antra*. They are also पाड़े *pāhe* in South-East Tirhut, दाँगर *daungar* in Patna and Gaya, and दाँग *daug* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरई *korai* in Shahabad. In the south-east and in Sāran they are इकरी *ikri*.

1051. The spaces between these props are in North-East Tirhut कोरवास *korvās*. The supports of the plants are सरई *sarai* north of the Ganges, or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are called ईकर *inkar*, and in the south-east सरकण्डा *sarkanda*. In Shahabad धेंपी *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *koro*, except in Patna and Gaya, where they are खम्भा *khambha*, and in South Munger, where they are खान्ही *khānhi*. The walls are टट्टी *tatti*, or in East Tirhut टाट *tāt*, and in East Munger टाटी *tāti*. The roof is माड़ो *māro* or माँड़ो *mānro*. In South-East Tirhut it is optionally माड़ब *mārab*. In South-West Tirhut

it is डटग्रा *thatra*, and in Shahabad and East Tirhut optionally हानी *chhāni*. In South Munger it is महुवा *marwa* or डटग्री *thathri*.

1052. The brushwood on the top is खरई *kharai* or (in South-West Shahabad) खरचा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalam* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोट्टी *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मटोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May-June), and कन *kan* are those which come out in Bhādon (August-September).

1053. A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौडेया *chauthaiya*, and one of a hundred leaves आधा दोली *adha dholi*. A दोली *dholi* has 200 leaves.

1054. North of the Ganges and in Shahabad—

7 दोली <i>dholi</i>	=	1 कनवाँ <i>kanwān</i> .
14 ditto	=	1 अधवा <i>adhwa</i> .
28 ditto	=	1 पौआ <i>paua</i> or पावा <i>pāwa</i> .
4 पौआ <i>paua</i>	=	1 लेसो <i>leso</i> .

1055. Elsewhere south of the Ganges 108 दोली *dholi* make 1 लेसो *leso*. A leaf of betel rolled up in a cone for chewing is बीड़ा *bīra*, बिरवा *birwa*, or बिरिया *biriya* or खिल्ली *khilli*. It is also गिलौरी *gilauri*. सिंघारा *singhāra* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बेलहन्ना *belahra* or (in East Tirhut) बिरहन्ना *birahra*. In North-East Tirhut दाकी *dhaki* is a large basket used by the betel-grower for the same purpose.

1056. The betel-nut, which is the fruit of the *areca catechu*, is called सुपारी *supāri* or सोपारी *sopāri*. Other names are कसैली *kasaili* north of the Ganges, and मुखसुध *mukhsudh*, मुखसुधि or मुखसुधी *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are सरोता *sarauta*. A well-known proverb is मुखसुधि न० परन्कार, तनिका अड़ियानक बड़ चमत्कार *mukhsudhi na parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

- (1) *Potatoes (solanum tuberosum or esculentum)*.—आलू *ālu*, and in East Tirhut also आरू *āru*. Also north of the Ganges अलुआ *alua* and अलुई *alui*. North of the Ganges ललका *lalka* or दखिनी *dackhini* is a red kind, and मलदाहिया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मलदाहिया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलू *biya ke alu*, and each eye is आँख *ānkhī* or आँख *ānkh*. The produce of these kept for next year is called पहिला माँटी के बीया *pahila māntī ke biya*, and the produce again of this kept for seed for the third year is दोसर माँटी के बीया *dosra māntī ke biya*.
1058. (2) *Yams (dioscorea sativa)*.—These are लतार *latār* generally north of the Ganges, and also रतार *ratār* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patna and Gaya it is रतालू *ratalū*. In Tirhut it is also called फर *phar*, and to the east also खम्हरा *khamharua*.
1059. (3) *Sweet potato (batatas edulis)*.—This is सकरकन्द *sakar-kand* generally. North of the Ganges it is also called ललका अलुआ *lalka alua*, and in South-East Tirhut अलुआ *alhua*. In East Bihar it is अलुआ *alua*. North of the Ganges there are two varieties :—(a) A red one, called देसी *desi*, and also in South Tirhut ललका *lalka*; (b) a white one, called बिलाएती *bilāēti*, and also करमिया *karmiya*, and in South Tirhut also उजरका *ujarka*. A large white variety, weighing from one to twenty sers, is called in North-East Tirhut तेकुना *tekuna*.
1060. (4) A kind of yam (*dioscorea fasciculata*).—सुथनी *suthni*.
1061. (5) *Arum colocasia*.—This is अरुई *arui* generally. Also अरबी *arabbi* in North-East Tirhut, पेकचा *pekcha* in South-East Tirhut, पेकची *pekchi* in Shahabad, पेपची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

- अलमनी *alti*. Another variety (*colocasia antiquorum*) is कच्चा *kachhu*. A larger variety is अरुआ *arua* or कन्दा *kanda*.
1062. (6) राम केसौर *rām kesaur* (North Tirhut), or मिसिरी कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine *sers*. Considered a very cooling food.
1063. (7) आदीचक *ādichak*, the Jerusalem artichoke (*helianthus tuberosus*).

GOURDS.

1064. (1) *The water-melon (cucurbit citrullus or citrullus vulgaris)*.—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut तारबूज *tārbhūj*. In Champāran they are also called पनीहौआ *panihaua*, and in South-West Shahabad हिनूआना *hinuāna*.
1065. (2) *The melon (cucumis utititissimus or cucumis melo)*.—खरबूजा *kharbūja*. Also लालमी *lālmi* in West Tirhut and Patna and the west, and फूँट *phūnt* (which is properly the *cucumis momordica*) to the south-east.
1066. (3) *Cucumis momordica*.—This is फूँट *phūnt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dām* and (South-West Shahabad) डभन्को *dabhko*.
1067. (4) *The bitter gourd (momordica charantia)*.—करैआ *karaila*, also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.
1068. (5) *The bottle-gourd (lagenaria vulgaris or cucurbita lagenaria)*.—This is कडुआ *kadua* generally, or कडू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सज्जिवन *sajiwan*.
1069. (6) *Lagenaria acutangulus or cucumis acutangulus*.—This is तरोइ *taroi* generally. Other varieties are सतपुतिआ *satputiya*, झिङ्गा *jhinga*, झिङ्गुनी *jhinguni*, or झिङ्गुली *jhinguli*, and नेनुआँ *nenuān*, घिउरा *ghura*, or घेवन्डा *gheora*.
1070. (7) *Cucumber (cucumis sativus)*.—खीरा *khira*. A variety is बालम खीरा *bālam khira* in Shahabad. A large variety of

cucumber is called ककड़ी *kakri* or काँकरि *kānkari* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलाह हाट, काँकरि देखि दिया फाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक काँकरि, नौ हाथक बीया *ek hāthak kānkari, nau hāthak biya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) The sweet pumpkin (*cucurbita pepo*).—This is कौहड़ा *koñhra*; also in North Tirhut कौहड़ा *komhra*, and in East Tirhut कदीसा *kadīsa*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भुआ *bhūa* or भूरा *bhūra* in Gaya, सिस्कोहड़ा *siskoñhra* in Champāran, सिजकोहड़ा *sijkoñhra* in Tirhut, सुरजकोहड़ा *surujkoñhra* in South-East Tirhut, and कुम्हड़ *kumhar* to the east.
1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैसा *kaita*, and in Saran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the under-mentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनज्जेवाइन *banjewāin*, parsley (*petroselinum sativum* or ? *apium involucreatum*).—Of. पितरसेली *pitarseki*.

अजन्वाइन *ajwāin*,—see जवाइन *jawāin*.

अदरक *adrakh* or अदरक *adrak*, ginger (*zingiber officinale*), also आदी *adi* generally, आद *ad* in South-East Tirhut.

असफगोल *asaphgol*,—see सफगोल *saphgol*.

आद *ad*, आदी *adi*,—see अदरक *adrakh*.

इमिरन्ती *imirti*, or in Gaya रमन्चरन्ना *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पत्र *kamal patr*,—see पिशाज *piyāj*.

करमन्कशा *karamkalla* or बन्धा कोबी *bandha kobi*, cabbage (*brassica oleracea*).

कलन्नी साग *kalni sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाह *kawāchh*,—see केवाँह *kewāchh*.

कासन्नी *kāsnī*, endive (*cichorium endivia*).

काह *kāhu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुनरी *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाँह *kewāchh* or कवाह *kawāchh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is बूप बीज *bhūp sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचन्ना के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरफा *khurpha* or गोलावा *golāwa* (Sāran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसन्बरी *khusbari*,—see मकोय *makoe*.

खेखसा *khekhsa*,—see चटैल *chathail*.

खैर *khair* or कथ *kath*, catechu (*acacia catechu*).

गदीवा *gadīwa*, a kind of pot-herb with a taste of garlic.

गजन्ना or गजन्दा *gajra* or (in South-West Shahabad) गाजड़ *gājar*, the carrot (*daucus carota*).

गाजड़ *gājar*,—see गजन्ना *gajra*.

गुलफा *gulpha*, a kind of spinach.

गेन्हरी *genhri* or (in East Tirhut) गेन्हारी *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गेलन्हन्टा *gelhanta*, गोलन्मन्टा *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरफा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.

घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).

चढेल *chathail* or चढेल *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेखसा *khekhṣa*.

चनसुर *chansur*, a kind of cress (*lepidum sativum*).

चितरन्सेली *chitarseli*,—see पितरन्सेली *pitarseli*.

चंगवा *chengwa*,—see बैंगन *baingan*.

जवाइन *jawāin* (west, Patna, and South Bhagalpur), जवाइन *ajwāin* (Gaya and South Munger), जवाइन *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ajowan* and *ptychotis ajowan*), खोरासानी जवाइन *khōrāsānī jawāin* is *hyosciamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jira* or (South-East Tirhut) जीर *jir*, cummin (*cuminum cyminum*).

जेवाइन *jewāin*,—see जवाइन *jawāin*.

डहिया *tharhiya*,—see मारन्सा *mārsa*.

डिड़िया मिरन्चाइ *diriya mirchāi*, डेरिया मिरन्चाइ *dheñriya mirchāi*,—see मिरिच *mirich*.

तरकारी *tarkāri*,—see तीयन *tiyan*.

तरकौका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tiyan*, तरकारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनिष्ठा *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मूली *mūli*.

पतौरा *pataura*,—see तीयन *tiyan*.

परवर *parvar*, पलवल *pahwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोल *parol* (*trichosanthes dioica*), (Roxb.)

पल्लाँकी *palānki*,—see पालक *pālak*.

पालक *pālak*, पालाँकी *pālki* or (East Tirhut and Champaran) पल्लाँकी *palānki*, spinach (*spinacea oleracea*).

पितरन्सेली *pitarseli* or (Tirhut) चितरन्सेली *chitarseli*, parsley (*petroselinum sativum* or ? *apium involucratum*).—Cf अजमोदा *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) पेयाज *peyāj*, and north-west कमल पतर *kamal patr*, the onion (*allium cepa*).

पुदेना *pudena*,—see पोदीना *podina*.

पोदीना *podina*, पोदेना *podena*, or पुदेना *pudena*, also (Tirhut) फदेना *phudena*, mint (*mentha sativa* or *viridis*).

फदेना *phudena*,—see पोदीना *podina*.

फुलकोबी *phulkobi*, the cauliflower (*brassica oleracea*).

बकला *bakla*, बकुली *bakuli*, बैंगला *bangla*,—see बोकला *bokla*.

बनजोवाइन *banjewāin*,—see अजमोदा *ajmoda*.

बनसुटका *banbhutka*,—see मकोय *makoe*.

बिरन्दा *birwāi* (Gaya), vegetable seedlings.

बिलाग्रती पटुआ *bilāēti patua*, roselle (*hibiscus sabdariffa*).

बिलाग्रती बैंगन *bilāēti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भयडा *bhanta* (usually confined to the round variety) or गोलभयडा *golbhanta*, and in South Munger also गेलहयडा *gelhanta* and चंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भौंटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भयडा बैरी काहू के भयडा पन्थ *kāhu ke bhanta bairi, kāhu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकला *bokla* or बैंगला *bangla* (north-west), बकला *bakla* (Cham-pāran), बकुली *bakuli* (South-West Tirhut), बोकला बीन *bokla bin* (South-East Tirhut) (?), a kind of bean (? *faba major*).

भटकुआँ *bhatkūān*, भटकोआँ *bhatkoñā*,—see मकोय *makoe*.

भयडा *bhanta*,—see बैंगन *baingan*.

भिण्डी *bhindi* or राम तरोइ *rām taroi*, also to the east राम परोर *rām paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोय *makoe*.

भूप सेम *bhūp sem*,—see केवाँह *kewānhh*.

मकोय *makoe* (west and Tirhut), खुसबरी *khusbari* (gooseberry), or (purple variety) भटकोआँ *bhatkoñā* or भटकुआँ *bhat kūān*, the cape gooseberry, or *tiparee* (*physalis Peruviana*). The red variety is also भुटका *bhutka* or बनभुटका *ban bhutka* in South-East Tirhut.

मरिचा *maricha*,—see मिरिच *mirich*.

मार्गसा *mārśa* or डड़िया *tharhiya* (west), *amaranthus mangostanus*.

मिरन्चा *mircha*, मिरन्चाइ *mirchāi*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरन्चाइ *mirchāi*, (Patna) मिरन्चा *mircha*, (South Munger) डड़िया मिरन्चाइ *diriya mirchāi*, (Gaya) डेरिया मिरन्चाइ *dheñriya mirchāi*, long pepper, &c. (*capsicum fastigiatum*, &c.) गोख मिरिच *gol mirich* or गुलमिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लौंगिया मरिचा *longiya maricha* or जैया मिरन्चा *jaiya mircha*.

मुनगा *munga*,—see सैयन *saiyan*.

मुरई *murāi*, मुराई *murāi*, मुली *mulli*, मूर *mūr*, मूरो *mūro*,—see मूली *mūli*.

मूली *mūli*, मुली *mulli*, or मुरई *murāi* or (East Tirhut optionally) मूर *mūr*, (South Munger) मुराई *murāi*, (South Bhagalpur) मूरो *mūro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेंवार *newār*, which is large, and (2) लुतिया *lutiya* or देसिला *desīla*, which is small.

मेथी *methi* or मेंथी *menthi*, fenugreek (*trigonella fœnum Græcum*).

रमचरना *ramcharna*,—see इमिरन्ती *imirti*.

रखन *rasūn*, रसुन *rassun*,—see लहसुन *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean, not a climbing-plant, but a shrub.

राम तरोई *rām tarōi*, राम परोर *rām paror*,—see भिन्डी *bhindi*.

लहसुन *lahsun*, or to the east रखन *rasūn* or रसुन *rassun*, garlic (*allium sativum*). A clove of garlic is पोटो *poti* or पोट *pot*.

लुतिया *lutiya*,—see मूली *mūli*.

लौंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफगोल *saphgol*, or in South-West Shahabad असफगोल *asaphgol* (*phantago isabghola*).

सलगम *salgam* and also (south of the Ganges) सलगम *salgam*, the turnip (*brassica rapa*).

सहजन *sahjan*, &c.,—see सैयन *saiyan*.

सिंघाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natans*).

सिम *sim*,—see सेम *sem*.

सेम *sem* (west), सीम *sim* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहजन *sohjan* or सहजन *sahjan*, or (Shahabad) सहजन *sahjan* or (Patna) सहजना *sahjana*, the horse-radish tree (*hyperanthra moringa*). Its fruit is called मुन्गा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौंफ *saumph*, ? a kind of aniseed (*peucedanum graveolens* or *anethum sowa*).

हरन्दी *hardi*, or in Shahabad optionally हलन्दी *haldi*, turmeric (*curcuma longa*).

हलन्दी *haldi*,—see हरन्दी *hardi*.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order:—

अंगरा *angra* (north-west), झरन्का *jharka* (Saran and Tirhut), blight in cereals caused by the sharp west wind; also (Champāran) a blight in opium. See मुरन्का *murka*.

अरीया *araiya*,—see पोआरी *poāri*.

उकन्ठा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकन्दा *ukrha*, उखन्दा *ukhra*, उकन्सा *uksa*,—see उखन्ठा *ukhtha*.

उखन्ठा *ukhtha* or उकन्दा *ukrha* (north generally), उखन्दा *ukhra* (Tirhut), उकन्सा *uksa* (north-west), withering of crops from excessive drought.

औरङ्ग *aurang* (Champāran),—see गपन्तू *gaptu*; also (north-west) or (in Tirhut) बभन्नी *babhni*, a white spot appearing in the

leaf of millets, causing them to wither up.

कचोड़ा *kachoha* (South Bhagalpur), a disease in tobacco.

कजरा *kajra*,—see कजरी *kajri*.

कजरी *kajri* (generally), कजरा *kajra* (West Tirhut, Patna, and Gaya), कजला *kajla* (North-West Tirhut), मजरी *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजला *kajla*,—see कजरी *kajri*.

कटुई *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad), कटोई *katoï*, कटोइया *katoïya* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया *katoïya*, कटोई *katoï*,—see कटैया *kataiya*.

कतरी *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see क्षीरी *chhīri*.

कपन्टा *kapta* (Champaran), an insect which attacks young rice.

कमुषा *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुषा *kamua* (Patna), a smooth kind of caterpillar.

किरौना *kirauna*,—see गाँधी *gāndhi*.

कीरी *kiri* or (South Bhagalpur) कीरो *kiro*, a maggot.

कुकुही *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कुकुची *kukuhi* (north-west), an insect which injures the cold-weather crops.

कुसवटना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*,—see कुसवटना *kuswatna*.

कैलुआँ *keñuān*,—see लरका *larka*.

कोइया *koïya*, a tiny black insect which does great damage in granaries.

कोइली *koili*, कोइया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोइया *korhiya*, कैलिया *kailiya*,—see कोइली *koili*.

खंखन्ही *khankhri*, a blight in cereals on account of which no grain is produced in the ear

खपन्डोद्या *khaproīya* (Champāran), गङ्गरा *garra* (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.

खरुका *kharuka*,—see जाला *jāla*.

खैरा *khaira* (west), खैरी *khairi* (North-East Tirhut), a blight which attacks rice and turns the ears an orange colour and destroys them.

गङ्गरा *garra*,—see खपन्डोद्या *khaproīya*.

गङ्गार *garār* (north), a grub which attacks the roots of sugar-cane.

गदन्धी *gadhi* (north) or (Sāran and East Tirhut) गदहिया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गाँधी *gāndhi*.

गपन्तू *gaptu* or गपन्तुआ *gaptua* (Patna and north), गभन्तू *gabhtu*, ठौंठियारी *thonthiyāri* (Shahabad), गपन्तू *gapsu* (Sāran), and खौरङ्ग *aurang* (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभन्तू *gabhtu*,—see गपन्तू *gaptu*.

गादुर *gādūr* (South-West Shahabad), an insect which attacks pease and gram.

गाँधी *gāndhi* or गन्धी *gandhi*, also to the west गंधवा *gandhwa*. Other names are माँची *mānchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमरा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेदुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेदू *gerū* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोब्रौरा *gobraura* (West Tirhut and west), blight in betel.

गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौँची *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *ghonghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघड़ी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चतरा *chatra*,—see मुचर *muār*.

चपटना *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपटा *chhapta* (north-west), पचकटा *pachkatta* or (Tirhut) पतकटा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhira*,—see छीरी *chhiri*.

छीरी *chhiri* (south and west), छेंड़ी *chhenri* north-west and Tirhut), also छीरा *chhira* in Champaran. Other names are कन्ही *kanhi* (South Munger) and कनाठा *kanātha* (South Bhagalpur), the palmer (P) worm, which attacks pulses, cotton, and tobacco.

छेंड़ी *chhenri*,—see छीरी *chhiri*.

जाला *jāla* (Tirhut, Patna, and east), पक्खन *pakkhan* (West Tirhut and Gaya), खरुका *kharuka* (South-West Shahabad), मुरका *murka* (west and West Tirhut), a blight in opium.

अरुका *jharka*,—see अंगरा *angra*.

झिल्ली *jhilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाढ़ा *tāra* or टाँड़ा *tānra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाड़ा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

ढोड़ी *tiri* or (South-West Shahabad) टिररी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

ढुनकी *tunki* (north), a disease which attacks rice.

ढोंठियारी *thonthiyari*,—see गपन् *gaptu*.

तितिली *titili*, a butterfly.

तेलचट *telchat* (Patna and east), पटोर *patoī* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनहा *dakhinha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नीमा *nīma* (North Tirhut), सिरोरा *sirora* (Patna), and पीरो *pīro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *china* (*Panicum frumentosum*).

दिअँका *dianka*, दिअँका *diunka*, दिअँडा *diyānra*, दिअर *diyār*, दिवार *diwār*,—see दीअँ *diyān*.

दीअँ *diyān* or दिअँडा *diyānra* (Patna, Gaya, and south-east), दिअँका *diunka* (South-West Shahabad), दिअँका *dianka* or दिअका *diaka* (west generally), दिअर *diyār* (Champāran and Tirhut), and दिवार *diwār* (East Tirhut), the white ant.

नीमा *nīma*,—see दखिनहा *dakhinha*.

नेहा *nerha*,—see लेंहा *lenhra*.

पक्खन *pakkhan*,—see जाला *jāla*.

पक्खी *pakki* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचकटा *pachkatta*, पतकटा *patkatta*,—see छपन्टा *chhapṭa*.

पटाही *patārhi*,—see पेटाही *petārhi*.

पटोर *patoī*,—see तेलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane. = टाँडा *tānra*, q.v.

पिलू *pillu* or पिलुआ *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see सुखन्डा *sukhra*.

पीरो *piro*,—see दखिनन्हा *dakhinha*.

पेटाही *petārhi* or पटाही *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारन्ही *petārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पैया *paiya*, a worm in the ear of grain.

पोचारी *poāri* (east) or चरैया *araiya* (South Munger), a disease of the rice-plant.

पौंही *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटना *phatha* (South Bhagalpur), फटा *phatta* (South Munger), a disease of the rice-plant.

फटा *phatta*,—see फटना *phatha*.

फतिङ्गी *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनगी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सुरन्का *surka*.

फरिङ्गा *pharinga*,—see टीड़ी *tiri*.

फाटी *phāti*, a blight in the ear of rice.

फाँडा *phānra* (Tirhut) or फाँड़ी *phānri* (Tirhut), a weevil destructive of wood and grain.

फुलभङ्गा *phulbhanga*,—see भिखी *jhilli*.

बकुला *bakula*,—see बखी *bakki*.

बकुली *bakuli* (south-west), a green caterpillar destructive to rice.
Of. कजरी *kajri*.

बकेया *bakeya*,—see बखी *bakki*.

बखी *bakki*, also बकेया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुहिया *burhiya* or बड़न्ही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice.
A larger kind is बाँका *bānka*.

बड़न्ही *barhi*,—see बखी *bakki*.

बभन्नी *babnni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and सुरन्का *murka*.

बलुआ *bahua*, बलुई *bahūi*,—see बाजू *bāhu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of trees (especially the pepper-tree), and causes them to curl up and wither.

बाला *bāla*,—see बाजू *bāhu*.

बाजू *bāhu* or बलुआ *bahua* (Patna, Gaya, and south-east), बलुई *bahūi* (Shahabad), बाला *bāla* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leaves crumple up.

बीमल *bijhal* (Gaya and South Munger), weevil-eaten.

बुढ़िया *burhiya*,—see बक्की *bakki*.

भङ्ग *bhankh*,—see भौंखी *bhānkh*.

भरन्का *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवरा *bhañvra*,—see भँड़ा *bhenra*.

भरन्की *bharki* (South Bhagalpur), a disease of the rice-plant.

भौंख *bhānkh* (north) and also भौंखी *bhānkhī* (north), भङ्ग *bhankh* (east), a blight which attacks the millet साँवाँ *sāñwān* (*panicum frumentaceum*).

सदला *bhuila*, सदली *bhuili*, सुरन्नी *bhurri*, सुरन्ली *bhurli*, सुरिला *bhurila*, सुरिली *bhurili*,—see सूचा *bhūa*.

सूचा *bhūa* (Tirhut, Patna, Gaya, and east), सदला *bhuila* or सदली *bhuili* (West Tirhut and north-west), also सुरन्नी *bhurri* (Saran), सुरिला *bhurila*, सुरिली *bhurili*, or सुरन्डी *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भँड़ा *bhenra* or भँडवा *bhenwa* (Patna and east), भँवरा *bhañvra* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँधी *gāndhi*.

मगन्गा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मजरी *majri*,—see कजरी *kajri*.

मरहिन्ना *marhinna*, मरी *mari*,—see मुआर *muār*.

माँही *mānchhi*,—see गाँधी *gāndhi*.

मारा *māra* (North-East Tirhut), a disease in rice which withers the plants.

मुआर *muār* (west), चतन्ना *chatra* (Patna and Gaya), मरहिन्ना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मुरका *murka* (north), also अंगरा *angra* (Champaran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jāla*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लक्ष्मिनिया *lakhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is revered by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केऊआ *keūān* in Tirhut.

लाही *lāhi*, plant-lice.

लेड़ा *lenrha* (west and West Tirhut), नेड़ा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरुका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दखिन्हा *dakhinha*.

सुखठा *sukthā*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखठा *sukthā* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुंदरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुन्दा *sunda*,—see सूँड़ा *sūnra*.

सुरका *surka* (East Tirhut and Shahabad), सिरुका *siruka* (Saran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

सूँडा *sūnra* or सूँडी *sūnri* (Tirhut and south generally), सूँद *sūnrh* or सूँदा *sūnrha* (Gaya), सुन्दा *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कीरी *kiri*.

सूँद *sūnrh*,—see सूँडा *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and हथिया सुन्दा *hathiya sunda* (south-east), a small white insect which damages rice.

हरन्दा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows:—

अँकण्डा *ankta*,—see अँकरा *ankra*.

अँकरा *ankra* or अँकरी *ankri* (West Tirhut and Shahabad), अँकण्डा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice-plant (from आग *āg*, fire).

उखड़ा *ukhra*,—see हड्डा *hadda*.

उरकुसी *urkussi*,—see बिछौतिया *bichhautiya*.

ककना *kakna* (Patna, Gaya, and south-east), बनसारी *bansāri* (Shahabad and East Tirhut), a weed which chokes crops.

कठरँगनी *kathrengni*,—see रँगनी *rengni*.

कनवाँ *kanwān*, कन्ना *kanna*,—see काना *kāna*.

कनसन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), कन्ना *kanna* (north-east Tirhut), कनवाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coix*)

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), काष *kās* (Shahabad and North Bihār), कनसन *kansan* (Sāran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,—see काना *kāna*.

कोइल खो *koil kho*,—see गोरगुल *gorkhul*

खरुका *kharuka*,—see खरगुचा *kharthūa*.

खरगुचा *kharthūa* (Patna and Gaya), बहुआ *bathua* (generally)
खरुका *kharuka* (North-East Tirhut and Shahabad), मोचड़ी
mochatti (ditto), a weed in opium.

खुरका *khurka* or महेतो *machhaiti* (north), also रुआरी *ruāri* (Sāran),
a weed in opium. Cf. रुआरा *ruāra*.

गड़हर *garhar*,—see गाँड़र *gānrrar*.

गड़रो *garhro*,—see गेड़हबआ *gerharua*.

गड़ार *garār*,—see गाँड़र *gānrrar*.

गाँड़र *gānrrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and
east), जमार गड़ार *jamār garār* (South Munger), गड़हर
garhar (South-West Shahabad), a weed which injures
rice (various species of *Coix*).

गेड़हबआ *gerharua* (north-west), गड़रो *garhro* (North Tirhut),
a weed in cereal crops.

गोखुला *gokhula*,—see गोरगुल *gorkhul*.

गोरगुल *gorkhul* (west), बाँसी *bānsi* (generally), गोखुला *gokhula*
(West Tirhut, Patna, Gaya, and South Munger), कोइल खो
koil kho, a plant which injures rice (*tribulus terrestris*).

चपड़ा *chapra*,—see धुरग्या *dhurpa*.

चिचनोर *chichhor*, चिचोर *ehichor*, चिचोरी *chichori*,—see लेंदई *lénrai*.

चौपड़ा *chaupatta*,—see पिपरा *pipra*.

जंगला *jangla*,—see झिबआ *jhirua*.

जमार गड़ार *jamār garār*,—see गाँड़र *gānrrar*.

जम्हार *jamhār*, जाम्हार *jāmhar* (Patna and South Munger), जिम्हार
jinhār (South-West Shahabad), and डम्हरो *damharo* (South
Bhagalpur), a coarse hard grass, infesting poor soils
(varieties of *andropogon*.)

जाम्हार *jāmhar*,—see जम्हार *jamhār*.

जिनवाँ *jinwān*, a grass something like दूम *dūb*, *q.v.*

जिम्हार *jinhār*,—see जम्हार *jamhār*.

झर *jhar*, झरगा *jharnga*, झार *jhār*,—see झारङ्ग *jhārang*.

झारङ्ग *jhārang* (north-west), झरंगा *jhārga* (Shahabad), झार *jhār* or झर *zhar* (Tirhut and east), a weed which injures rice

झिरवा *zhirua* (Patna, Gaya, South Munger, and North Bihār)
 झिरौवा *zhiraua* (South Munger), झिरवा *zhirwa* (South Bhagalpur), जंगला *jangla* (South-West Shahabad), जीरो *jhīro* (East Tirhut), a weed which chokes rice.

जीरो *jhīro*,—see झिरवा *zhirua*.

ठोकरा *thokra*,—see बिहौतिया *bichhautiya*.

ढहरो *damharo*,—see जम्हार *jamhār*.

डर *dar*, डेयोरा *deyora*,—see मौथा *montha*.

डामी *dābhi* (north) a coarse grass, injurious to crops (*xyris indica*).

तितिली *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दूभ *dūbh* or दूब *dūb* (north and east), also दुब्धी *dubbhi* (south), a grass which overspreads fallow fields (*cynodon dactylon*).

धुरपा *dhurpa* (Patna, Gaya, and South Munger), धुरप *dhurup* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकःखिकनी *nakchhikni*,—see रँगनी *rengni*.

पिपरा *pipra* (Sāran, Patna, and east), पुपरा *pupra* (South Bhagalpur), चौपटा *chaupatta* (South-West Shahabad)
 तितिली *titili* (generally), a weed in wheat.

पुपरा *pupra*,—see पिपरा *pipra*.

बड़गोहमा *bargohuma* (south and east), a weed in wheat.

बथुआ *bathua*,—see खरग्यूआ *kharthūa*.

बनपियजूआ *banpiyajua*, बनपियाज *banpiyaj*, and बनरसना *banrasna*,—see बखारा *ruāra*.

बनसारी *bansāri*,—see ककना *kakna*.

बसौंदी *basānrhi*,—see बसौंता *basāunta*.

बसौंता *basāunta* (West Tirhut and north-west), बसौंदी *basānrhi* (Tirhut), a weed which injures the spring crops (*acalypha indica* ?)

बाँसी *bānsi*,—see गोरखुल *gorkhul*.

बिहौतिया *bichhautiya* or बिहवतिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरभान्ड़ *bharbhānr* in South-West Shahabad, थोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुसी *urkussi* in South-East Bihar.

भंगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भंगराया *bhangraiya* (Tirhut and east), भंगरिया *bhengāriya* (North Bihar and Shahabad), भंगरिया *bhangariya* (Tirhut) (*verbescina prostrata*), a small creeping-weed with a white flower which injures rice.

भंगरिया *bhangariya*,—see भंगरा *bhangra*.

भरभान्ड़ *bharbhānr*,—see बिहौतिया *bichhautiya*.

भंगरिया *bhengāriya*,—see भंगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

मखैती *machhaiti*,—see खुरका *khurka*.

मढ़ेर *mañrer* (Patna, Gaya, and east), मड़र *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचही *mochatti*,—see खरन्धा *kharthūa*.

मौथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruāra* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनरपियाज *banpiyāj* or बनरपियजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खुरका *khurka*.

रुआरी *ruāri*,—see खुरका *khurka*. Cf. रुआरा *ruāra*.

रंगनी *rengni*, the Mexican poppy (*argemone Mexicana*), a thistle-like plant, which overspreads fallow fields. It is also called नकहिकनी *nakchhikni* or (to the east) कठरंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लैरुं *leirāi* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचन्होर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or उखड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER IH.—MISCELLANEOUS.

1076. A stunted crop is बैठल हासिल *baithal hāsīl* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाग्रल *situriyāēl* or ततुरियाग्रल *taturiyāēl*, or in Sāran, सुतरियाग्रल *suturiyāēl*. In Gaya it is ठिंगुरियाग्रल *thinguriyāēl*, in Patna भेंटवॉस *bhentwāns*, in West Tirhut and South Munger ठुरियाग्रल *thuriyāēl*, and in South Bhagalpur बिरनियाग्रल *birniyāēl*. A blighted ear is मराग्रल *marāēl* north of the Ganges. In Shahabad it is अबदा *abda* or दगदर *dagdār*, in Patna and Gaya कोइल *koīl*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाग्रल *bhakhīyāēl* in the north-west, and भख चटुआ *bhakh chatua* in Tirhut. In Shahabad they are खुक्का *khukkha* or खोजड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलहर *phulhar*.

1077. Crops withered from drought are to the west and in West Tirhut मुआर *muār*; in Gaya they are मोआर *moār*, and in Patna मुअल *mual*. To the east and in Tirhut they are मरहेना *marhena* or मरहिना *marhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिग्रल हासिल *bigrāl hāsīl* north of the Ganges. In Shahabad it is बॉकटा *bānkta*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुआर *sukhār*.

1078. Failure of seed is बिजमार *bijmār* in Gaya and the west. In South Munger it is बीया मार *biya mār*. North of the Ganges it is also निर्बिज *nirbijj*, निर्बीज *nirbij*, or अबिज *abijj*. Other names are बंझौरा *banjhaura* (South-West Shahabad), बंझी *bānji* (rest of Shahabad), बंझौरी *banjhauri* in Patna, and दैहाग्र *daihāēb* in South Bhagalpur. In North-East Tirhut there is also कौर जाग्र *kaur jāēb* and in East Tirhut भखर जाग्र *bhakhār jāēb*.

1079. Crops trodden down by cattle are घँगाठ (also spelt घडाठ) *dhangāth* north of the Ganges, local variants being दँगाठ *dangāth* in South-East Tirhut, घँगाप्रल *dhangāel* in Sāran, and घँगेड़ *dhanger* in West Tirhut and Champāran. In South-West Shahabad they are लहनाप्रल *lahnāēl*, in Gaya and South Munger खुरखून *khurkhūn*, and in South Bhagalpur खौची *khinchi*. In East Tirhut they are also called निघेस *nighes*.

1080. Crops laid by the wind are called गिरल *giral* or खसल *khasal*. A hot dry wind which burns up crops is to the west called झोला *jhola*, and such crops are known as झोलारल *jholāil* or झोंकरल *jhonkral*. To the east it is दाढ़ा *dhārha* or दाढ़ी *dhārhi*. A frosty wind which frost-bites the crops is पाला *pāla* or (to the east) पल्ला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरवा *palmarua*. An inundation is दहार *dahār* or बाढ़ *bārḥ*, also बाढ़ी *bārhi* (North-East Tirhut), घाघ *dhādh* (Gaya), आपत *āphat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कूहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेवा *kuhesa* to the west and कुहसा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North-East Tirhut, and in South-East Tirhut we find कुहेस *kumhes*. A fog in the day-time is धून *dhūn* or धूंध *dhūndh*. Hail-stones are पत्थल *patthal*, पत्थर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बँगौरी *bangauri* or बँगौरिया *bangauriya* in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihār agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास *mās*, माँस *māñs*, महिना *mahina*, महिना *mahinna*, or महीना *mahīna*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किचुन पक्ष (or पक्ष) *kisun pakh* (or *pachchh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुकल पक्ष *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मलमास *malmās*) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नक्षत्र *nakhat*, नक्षत्र *nakhattr*, or निक्षत्र *nichhattr*). There are 27 of these in each year, and consequently $2\frac{1}{2}$ in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms.

* Part of the following will be found in Carnegie's Kachahri Technicalities, s.v. *nakhat*.

APPROXIMATE EUROPEAN MONTH.	Name.
Part of September	भासिन <i>Āsin</i> or कुआर <i>Kuār</i> ...
October	कासिक <i>Kātik</i>
November	असहन <i>Aghan</i>
December	पूस <i>Pūs</i>
January	माघ <i>Māgh</i>
February	फागुन <i>Phāgun</i>
March	चैत <i>Chait</i>
April	बैसाख <i>Baisākḥ</i>
May	जेठ <i>Jeth</i>
June	अखाद <i>Akhārḥ</i> or असाद <i>Asārḥ</i> ...
July	सावन <i>Sāwan</i> or साचोन <i>Sāon</i> ...
August	भादों <i>Bhādoṅ</i>
Part of September	

Months.

Dark half (किंहुन पख <i>kisun pakḥ</i>) and light half (सुकल पख <i>sukl pakḥ</i>).				Asterisms, of which there are two and a quarter to each Hindu month.
Dark	...	...	...	$\frac{1}{4}$ of उत्तरा फागुनी <i>Utra Phaguni</i> .
				हस्त <i>Hast</i> or हथिया <i>Hathiya</i> .
Light	...	...	...	चित्तरा <i>Chitra</i> .
				स्वाती <i>Swāti</i> or सिवाती <i>Siwāti</i> .
Dark	...	...	...	बिसाखा <i>Bisākha</i> .
				अनुराधा <i>Anurādha</i> .
Light	...	...	...	जेष्ठ <i>Jeshtha</i> .
				मूल <i>Mūl</i> .
Dark	...	...	...	पूरवा खाद <i>Purba Khārḥ</i> .
				उत्तरा खाद <i>Utra Khārḥ</i> .
Light	...	...	...	सावन <i>Sāwan</i> .
				धानिष्ठा <i>Dhanishtha</i> .
Dark	...	...	...	सतभिषा <i>Satbhikha</i> .
				पूरव भद्रपद <i>Pūrab Bhādrapad</i> .
Light	...	...	...	उत्तर भद्रपद <i>Uttar Bhādrapad</i> .
				रेवती <i>Reotī</i> .
Dark	...	...	...	अश्विनी <i>Aswini</i> or असनी <i>Asni</i> .
				भरणी <i>Bharni</i> .
Light	...	...	...	क्रितिका <i>Krittika</i> .
				रोहिणी <i>Rohini</i> or रोहिनी <i>Rohini</i> .
Dark	...	...	...	मिर्गसिरा <i>Mirgsira</i> or मिर्गिडाह <i>Mirgidāh</i> .
				अरद्रा <i>Aradra</i> or अद्रा <i>Adra</i> .
Light	...	...	...	पुनर्वसु <i>Punarvas</i> .
				पुष्य <i>Pukh</i> or चिरेया <i>Chiraiya</i> .
Dark	...	...	...	अश्लेषा <i>Asres</i> or असलेखा <i>Aslekha</i> .
				मघा <i>Maggha</i> .
Light	...	...	...	पूरवा फागुनी <i>Purba Phaguni</i> .
				$\frac{1}{4}$ of उत्तरा फागुनी <i>Utra Phaguni</i> .

1083. The year current in Bihār is the *Faṣlī* year, which commences with the Hindu month of *Asin*. The year is also popularly* divided into three seasons, viz. the hot (गरमी *garmī*), the wet (बरखा *barakha*), and the cold (जाड़ा *jāra*). The hot season commences in फागुन *Phāgun*, the wet in अखाढ़ *Akhārḥ*, and the cold in कातिक *Kātik*. The following rhymes, some of which will be found also in Carnegie's *Kachahri Technicalities*, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohini, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbī*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops, but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Ohitra, on the contrary, is very bad.

मग्घा लगवे घग्घा, सिवाती लावस टाटी ।

कहतारी हाथी रानी, हम हूँ आवत बाटी ॥

Maggha lagāwe ghaggha, siwāti lāwas tāti,

Kahtāri Hāthi rāni, ham hūñ āwat bāti.

—Maggha brings rain-storms, Swāti brings a screen (*i.e.*, rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु कराई चैत चुक किर्तिक नइहि तार ।

खाती नइहि मख तिल कहि गय डाक गोखार ॥

Phāgu karāi, chait chuk, kirttik natthahi tār,

Swāti natthahi mākḥ til, kahī gae Dāk Goār.

* Astrologers and poets count six seasons, but the above is the popular division.

If it rains in the month of Phāgun, *urid* is spoilt; if in the month of Chait, lemons;* if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dak, the Gowala.

जौ बरसे बैसक्खा राऊ ।
एक धान में दोबर चाऊ ॥

Jauñ barse Baisakkha rāu,
Ek dhān meñ dobar chāu.

—If King Baisākh (April–May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चूए हौ ले मूए ।
जौ रोहिनी नाहिँ कादो करे ॥

Krittika chūe chhau le mūe,
Joñ Rohini nāhiñ kādo kare.

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *china* (*panicum frumentosum*): hence they say in Tirhut—

जब जनिहल खरचाक चीन ।
क्रित्तिका में हूँ बोइहल चीन ॥

Jab janiha kharchāk hīn,
Krittika meñ hūñ boiha chīn.

—If you find your stock of food becoming exhausted, sow *china* in *Krittika*.

मिरगसिरा तबय रोहिनि लबय अरदरा जाय बद्बुदाय ।
कहै डाक सुनु भिल्लरी कुत्ता भान न खाय ॥

Mirgsira tabay Rohini labay aradra jāy budbudāy
Kahai Dāk sunu Bhillari, kutta bhāt na khāy.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dak, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

* चुक *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops : thus—

अदरा माँस जे बोए साठी ।
 दुख के मार निकाल ल्याठी ॥
Adra māns je boe sāthi,
Dukh ke mār nikāla lathi.

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे अदरा रहस न बरसे निदान ।
 कहहिँ डाक सुनु भिल्लारि भए किसान पिसान ॥
Ādi na barse aradra, hast na barse nidān,
Kahahiñ Dāk sunu Bhillari bhae kisān piśān.

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dāk, hear, O Bhillari, the cultivator is crushed.

And—

चरहत बरसे अदरा उत्तरत बरसे रहस ।
 कतेक राजा दाँड़े, रहे अनन्द गिरहस ॥
Charhat barse aradra, utrat barse hast,
Katek rāja dānre, rahe anand girhast.

—If it rain when Aradra commences and when Hathiya is ending, no matter how much rent may be demanded, the householder is still happy.

अदरा बरसे सब किछु हौं ।
 एक जवांस पतर बिन भौं ॥
Aradra barse sabh kichhu hān.
Ek jawās patr bin bhān.

—If Aradra rains everything grows (*lit. is*): only one, the *jawās* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Akhārḥ (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बनस अखदन्वा रे तेकर बारहो मास *jekar banal akharwa re tekar bāraho mās*, —he whose fields are ready in *Akhārḥ*, is ready also all the year round. If the rains are late, paddy sowing goes on as late as Punarbas or even Pukh, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान ।
मग्घा असलेखा कादो सान ॥

Pukh punarbas boe dhān,
Maggha aslekha kādo sān.

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरद्रा धान, पुनरबस पैया ।
गेल, किसान, जे बोए चिरैया ॥

Aradra dhān, punarbas paīya.
Gel, kisān, je boe chiraiya.

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akhārḥ (June-July) comes Sāwan or Sāon (July-August), to which the following rhymes apply :—

साखोन सुकला सप्तमी छपि कै जगहिँ भान ।
तौँ छनि मेघा बरसे जौँ लगि देब उठान ॥

Sāon sukla saptamī chhapi kai jagahiñ bhān.
Tauñ lagi megha barse jauñ lagi deb uṭhān.

—If on the morning of the seventh day of the bright half of Sāwan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Uṭhān* (11th of the light half of Kātik, *i.e.* early in November).

साखोन सुकला सप्तमी उग के लूकहिँ छर ।
हाँको पिया हर बारद बरखा गेल बहिँ दूर ॥

Sāon sukla saptamī, ug ke lūkahīñ śar,
Hānko piya har barad, barkha gel bari dūr.

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साखोन सुकला सप्तमी, उदै जौँ देखे भान ।
तुम जाओ पिया मालवा हम जावौँ सुखन्तान ॥

Sāon sukla saptamī, udai jauñ dekhe bhān,
Tum jāo piya Mālwa, ham jāvauñ Multān.

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country,) I am going to Multān, and you can go to Mālwa.

साखोन सुकला सप्तमी रैन होँहि मसियार ।
कह भडुर सुनु भडुरि परबत उपजय सार ॥

*Sāon sukla saptami, raini hoñhi masiyār,
Kah Bhaddar sunu Bhaddari, parbat upjay sār.*

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साखोन सुकला सप्तमी, जोँ गरजे आधी रात ।
तुम जाओ पिआँ मालवा, हम जौबों गुजरात ॥

*Sāon sukla saptami, joñ garje ādhī rāt,
Tum jāo piyā Mālwa, ham jāibon Gujrāt.*

—If on the same date it thunders at midnight (there will be a drought), you must go to Mālwa and I to Gujrat.

करजे भौँजे कंकरी, सिङ्ग गरजे जाट ।
कह भडुर सुनु भडुरि कुत्ता भात न खाए ॥

*Karke bhñjai kankri, singh garjai jāe,
Kah Bhaddar sunu Bhaddari, kutta bhāt na khāe.*

—“If in Cancer (Sāwan, July–August) the gravel is wet, and Leo (Bhādon, August–September) passes by with thunder,” saith Bhaddar, “hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it.”

साखोन पछवा भादन पुरवा आसिन बहे ईसान ।
कातिक कन्ता सिकियो न डोले कतय के रखब धान ॥

*Sāon pachhwa, Bhādash purwa, Āsin bahe isān,
Kātik, kanta, sikio na dole katay ke rakhbah dhān ?*

—If the west wind blow in Sāwan, the east in Bhādon, and the north-east in Āsin, and if there is so little wind in Katik that even the reeds do not shake, where, my dear, will you have room to keep your rice ? (i.e., you will have a bumper crop).

साखोन मास बहै पुरवेया बँचह बरद कीनह गैया ।

Sāon mās bahai purvaiya, benchh barad kīnah gaiya.

—If the east wind blow in Sāwan, sell your bullocks and buy cows (it will be no use trying to plough).

साधोनक पक्षवा दिन दुइ चारि ।

चूल्हीक पाखा उपजे सारि ॥

Saonak pachhwa din dui chāri,

Chūlhīk pākha upje sārī.

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

साधोन पक्षेखा महि भरे ।

भादों पुरवा पथल सहे ॥

Sāon pachhea mahi bhare,

Bhādoñ purwa pathal sare.

—If the west wind blow in Sāwan, the land will be flooded ; and if the east wind blow in Bhādoñ, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मग्घा ।

फेर भरे असरेखा मग्घा ॥

Je na bhare Asrekha Maggha,

Pher bhare Asrekha Maagha.

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādoñ (August–September) the following apply :—

South Munger—

पुरवा रोपे पूर किसान ।

आधा चवरी आधा धान ॥

Purwa rope pūr keśān,

Ādha ghaghri ādha dhān.

—If a cultivator does not finish transplanting before Purwa (*i.e.* Purba Phaguni), half his crop will be paddy and half chaff.

जों पुरवा पुरवाई पावे । सुखले नदिवा नाथो बहावे ॥

Jauñ purwa purwaiya pāwe, sukhle nadiya nāo bahāwe.

—If the east wind blows in the asterism of Purwa (*i.e.* Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.

Closely connected with this is the following :—

पुरवा पर जौँ पछवा बहै । बिहँसि रौंड़ बात करै ॥
ग्रह दोनों के रहै विचार । ज बरसै ई करै भतार ॥

Purwa par jauñ pachhwa bahai, bihañsi rāñr bāt karai,
Eh donoñ ke ihai bichār ù barsai ì karai bhatār.

- If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा अड़े, ओ बिषवा मुसुकाए ।
कहे डाक सुनु डाकिनि, ज बरसे ई जाए ॥

Titir pakh megha ùre, o biḍhwa musukāe.
Kahe Dāk sunu Dākini, ù barse ì jāe.

- “When the clouds fly like the wings of the partridge, and when a widow smiles,” saith Dāk, “hear, O Dākini, the one is going to rain and the other to marry.”

सुक करे बदरी सनीचर रहै जाए ।
ऐसन बोले भदुरि बिन बरसे नहि जाए ॥

Sūk kare badri sanāchar rahe chhāe,
Aisan bole Bhaddari bin barse nahīñ jāe.

- A cloudy sky on Friday and Saturday is a sure precursor of rain.

साओन के पुरवा, भादौँ पछिमा जोर ।
बरषा बैषठ सामी, चला देस का ओर ॥

Sāon ke purwa, bhādoñ pachhima jor,
Bardha bencha sāmi, chala des ka or.

- My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādoñ.

The following is current in Tirhut :—

कुशी आमवास चौथी चान ।
अब की रोपवा धान किसान ॥

Kusi amāwas chauthi chān,
Ab kī ropba dhān kisān.

- After the *Kusi Amāwas* (the festival of the 15th Bhādon, on which Brāhman dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādon, O cultivator! you needs not plant out paddy.

उत्तरा मैं जनि रोपऊ भैया ।

तीन धान होए तेरह पैया ॥

Utra meñ jani ropahu bhaiya,

Tin dhān hoe terah paiya.

- Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीहुक सिघार ।

कि झरौ बादर कि उपटार ॥

Rātuk kāga dīhuk siyār,

Ki jhari bādar ki uptār.

- If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

झौआ बौआ बहे बत्तास ।

तब होला बरखा के आस ॥

Āua baua bahe batās,

Tab hola barkha ke ās.

- When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September–October) the following apply:—

हथिया बरसे तीन होत बा, सक्कर, साली, मास ।

हथिया बरसे तीन जात बा नील, कोदो, कपास ।

Hathiya barse tin hot bā, sakkar, sāli, mās,

Hathiya barse tin jāt bā, tīl, kodo, kapās.

- Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अदरा गेल तीन गेल, सन साठी कपास ।

हाथिया गेल सभ गेल, आगिल पाखिल चास ॥

Adra gel tīni gel, san, sāthi, kapās;

Hathiya gel sabh gel, āgil pākhil chās.

- Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया बरिसे, चित्रा मेढ़राय ।

घर बैसे धनहा रिरियाय (or अग्राय) ॥

Hathiya barise, chitra meṭṭrāy,

Ghar bāise dhanha ririyāy (or agrāy).

- If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चित्रा बरसे माटी मारे ।

आगे भाइ गेरुई के कारे ॥

Chitra barse māti māre,

Āge bhāi gerui ke kare.

- Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राइ मुराई ।

आधा चित्रा जौ केराई ॥

Adha Chitra rāi murāi.

Ādha Chitra jau kerāi.

- In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Katik (October–November), the following apply:—

एकौ पानि जौ बरसे खाती ।

कुरमिन पहिरे सोना पाती ॥

Eko pāni jōṁ barse Swāti,

Kurmin pahire sona pāti.

- If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बैद बिदित ना होखे आन । बिना तुला नहिँ फूटे आन ।

सुख सुखराती देब उठान । तकरे बरहे करह नेमान ॥

तकरे बरहे खेत खरिहान । तकरे बरहे कोठिए आन ॥

Bed bidit na hokhe ān, bina Tula nahīṁ phūtai dhān,

Sukh sukhraṭi deb uṭhān, takrai barhai karah nemān,

Takrai barhai khet kharihān, takrai barhai kothie dhān.

—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e.* *Libra* = *Kātik* = October–November). From the festival of the *Sukhrāti* (*i.e.* the *Diwālī*) to the *Deb Uthān* (11th of the light half of *Kātik*) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains:—

रूप के उगै तो क्या भये, निरमल रैनि करान ।

कौये जल देखिहत सगरा, कामिनि रूप भरान ॥

Chhap ke ugai to kya bhaye, nirmal raini karant,

Kāye jal dekhiha sagra, kāmīni rūp bharant.

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्ध, (or रातुक चकमक) दिन के बया ।

कहँ घाव जे बरखा गया ॥

Rāt nibaddar (or rātuk chakmak), din keñ chhaya,

Kaheñ Ghāgh je barkha gaya.

—If you see a cloudless night and a cloudy day, be sure, says Ghāgh, that the rains are at an end.

बोली लुखरी, फूले कास ।

अब नाहीं बरखा के आस ॥

Boli lukhri, phūle kās,

Ab nāhīn barkha ke ās.

—The barking of the fox and the flowering of *kās* grass are signs of the end of the rains.

जगे अगस्त बन फूले कास ।

अब नाहीं बरखा के आस ॥

Uge agast ban phūle kās,

Ab nāhīn barkha ke ās.

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

काँसी कूँसी चौठ के चान ।
 अब का रोपवठ धान किसान ॥
Kānsi kūsī chauth ke chān,
Ab ka ropba dhān kiśān.

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped)?

1092. The following refer to the dry season :—

अगहन दोबर, पूस खौड़ा ।
 माघ सवार, फागुन बरसे घर डू के जाई,
Aghan dobar, Pūs dyaurcha,
Māgh sawāī, Phāgun barse gharhu ke jāī.

—If it rains in Aghan, you will get double an average crop; if in Pūs, one and a half; if in Māgh, one and a quarter: but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,
 धन ओ राजा धन ओ देस ॥
Aghan je barse megh,
Dhan o rāja dhan o des.

—Happy are the king and people when it rains in Aghan.

पानी बरसे आधा पूस ।
 आधा गेहूँ आधा धूस ॥
Pāni barse adha Pūs,
Adha gehūn adha bhūs.

—Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़, ।
 पहिला पानी भर गेल ताड़ ।
 घाघ कहँ हम होबी जोगी ।
 कूँसी का पानी धोइहँ धोबी ॥
Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahen ham hobai jōgi,
Kūan kā pāni dhoihen dhobi.

- Heat in Māgh (January–February), cold in Jeth (May–June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghāgh, and the washermen will wash with well-water.

चैत के पक्षे भादों के जज्ञा ।

भादों के पक्षे माघ के पक्षा ॥

Chait ke pachhea, Bhādoñ ke jalla,

Bhādoñ ke pachhea, Māgh ke palla.

- The west wind in Chait (March–April) means rain in Bhādoñ (August–September), and the west wind in Bhādoñ means frost in Māgh (January–February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lāl, in his tale of the famine, says as follows:—

June 1873.—ROHNI is the first asterism of the rainy season ; but,

Rainfall in Tirhut about
4 inches.

as it came, it departed without rain.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about $6\frac{1}{4}$ inches,
of which 4 inches were
in the second week and $1\frac{1}{4}$
inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKṢ saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the

Rainfall about $4\frac{1}{2}$
inches.

seedlings as did rise.

MAGHA was as poor as a beggar:

September.—PURBA PHAGUNI gave no proof

Rainfall about 4 inches.

of his existence by rain.

UTRA PHAGUNI did not give even a drop to swear by.

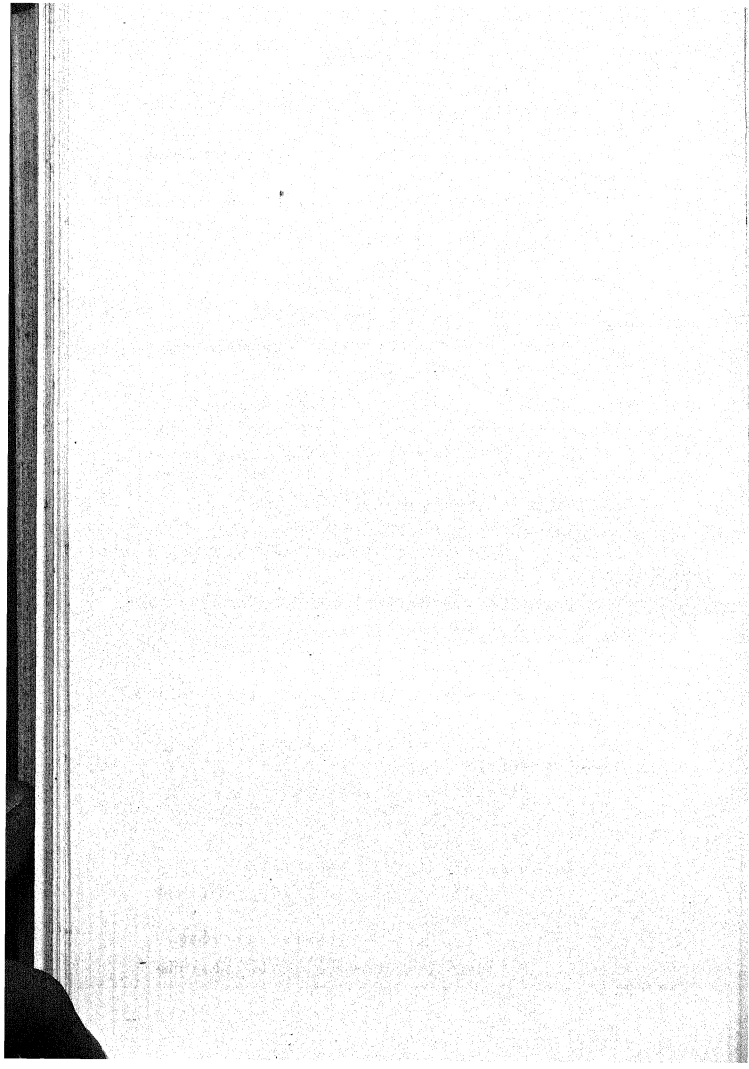
October.—HATHIYA was like an elephant (*hāthi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

November.—SWĀTĪ was put to public disgrace.

Rainfall nil.



DIVISION VII.

CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मवेशी *maweshi*, माल *māl*, or माल माल *māl jāl*. Other names are चौसा *chaua* north of the Ganges, धूर *dhūr* in Patna and Gaya, and बरन्वा *bardha* in South-West Shahabad. A head of cattle is रास *rās*, and in Patna and Gaya also धूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरू *goru* or गाथ गोरू *gāy goru*; also धूर दंगर *dhūr dāngar* in Patna and Gaya. In Sārau दंगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टूट गैल *tūt gail* north of the Ganges, or in North-West Tirhut बेहनाल *behnāl*. In Patna the term is चौसा *thausa*, in Shahabad थहसल *thahusal* or थौसल *thausal*, in Gaya नकादर *nakādar*, and in South Bhagalpur उठानो *uthāno*. Dead cattle are दंगर *dāngar* in Shahabad and मरी *mari* in East Bihār.

CHAPTER II.—BULLS.

1095. A bull is सँद *sānrh* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौसर *chaubhar* (Patna and Gaya) or धाकरन्होह *dhākarchhoh* is an imperfectly castrated bull, and बिनहानो *binhāno* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बरध *baradh*, also in Patna, North-West Tirhut, and in Shahabad optionally बरद or बड़द *barad*. To the west it is also called बैल *bail*, and in Gaya धूर *dhūr* or पैरा *paira*. Plough-bullocks are called हराथी *harāthi* to the east. The pair are called जोड़ा *jora*. In a team of three bullocks the wheelers are called धूरी *dhūri*

or घुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बौड़ *binr* or बिड़िया *binriya* to the west, and जित्ती *jhitti* or नाटा *nāta* to the east.

1097. A yoke of well-bullocks is called मोठहा बरध *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nāta* or कोलुआ बैल *kolhua bail*. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तेधुरा *tedhura* or (in East Tirhut) तेधरी *tedhri*, or in Patna टेपटा *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhar* or चौखरिया *chaukhariya* or चरबर्धा *charbardha*, or in South-West Tirhut फेरवार *pherwār*. In the case of ploughing, the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following:—

A bullock unbroken to work is अदारी *adāri*, also अदार *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is चौदार *audār*, in South Munger अबौ *aboñ*. One that sits down at work is पचुआ *parua* to the west, and north of the Ganges कोढ़ि *korhi*.* In South-West Shahabad he is गरिखर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मन्कोड़ी *mankorhi*. A vicious bullock is मरन्काह *markhāh*, also मरन्खण्डा *markhānda* in Patna, मरन्खण्ठो *markhamno* in East Bhagalpur, and मरन्खन *markhan* in Gaya. In South-West Shahabad the words मरन्काहा *markaha* and लतन्हा *latha* are used. A shying bullock is फेफरियाह *phephriyāh* to the north and west, and चिहूकार *chihukār* or हरन्काह *harkāh* north of the Ganges generally. In South-West Shahabad he is बँदिया *bandiya*, in the rest of the district मन्जहार *manjhār*, in Patna and Gaya भरन्काहा *bharkāha*, and to the south-east हरन्काहा *harkāha*. To butt is डूर पेटल *hur petal* in the west and मारब *mārab* in Tirhut. In Patna and the east it is दूंस मारब *dhūs mārab*, and to the south-east दूस मारब *dhūs mārab* or दूसा मारब *dhūsa mārab*. In Gaya it is दुसियाग्रब *dhusiyāḥb*, and such a bullock is दुसमार *dhusmār* or दुसियाहा *dhusiyāha*. To break in cattle is तेवारे जोतल *tewāre jotal* to the west. In Tirhut it is पाट लगायब or जोतब *pāt lagāḥb* or *jotab*. In East Tirhut it is पाण्ड घुमाग्रब *pāṭ ghumāḥb*, and in Gaya पीरी में जोतब *pīri meñ jotab*. In Shahabad निकासल *nikāsal*, in Patna डघराग्रब

* Compare the proverb कोढ़ि बरद के फेफड़ि बहूत *korhi barad keñ phephari bahūt*,— it is the lazy bullock that snorts and shies.

daghrāēb, in Gaya दहराएब *dahrāēb*, in South Munger गोहराएब *gohrāēb*, and in South Bhagalpur छटियाएब *chhatiyaēb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is ननकिरवा *nankirwa*, नाटा *nāta*, or नटवा *natwa*. A dwarf bullock is गैना *gaina*.

1100. A bullock whose horns project in front is घोंचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also घोंपा *ghompa* in East Tirhut. In Shahabad it is घोंचवा *ghonchwa*, in Gaya घोंघर *ghonghar*, in Patna also घोंगरा *ghongra*, and in South Munger घोंघरा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगंपताली *saragpatāli* (literally pointing to heaven and hell) or सरङ्गंपताली *sarangpatāli*. He is also called डेब *deb* in Champāran and West Tirhut, कंससुरी *kansāsuri* in South-West Shahabad, पताल सिङ्घी *patāl singhi* to the south-east.

1102. A bullock whose horns join in the centre is गौसिङ्घी *gausinghi* in South-West Tirhut, and सिंग्जुटा *singjutta* or सिंग्जूटल *singjūtāl* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मेन *main*.

1104. A bullock whose horns are curled like a ram's is भँडूवा *bheñrwa*, भँडू *bheñr*, or भँडूवा *mendhwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चतरा *chatra* when they are small and flat. When they are large, he is called फठाह *phathah* or फटहा *phatha*. In North-East Tirhut he is फरकभाड़ा *pharakjhāra*.

1106. A bullock with stunted horns is मुठरा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthāl* or मुठल *muthāl*, and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुँडूवा *munrera* in Sāran, मुण्डा *bhunda* in Champāran, भँडू *bhūnra* or भँडूवा *bhūnwa* in Shahabad, मँडू *mūnra* in North-East Tirhut, and मुण्डा *munda* in Gaya and the rest of Tirhut, मुडूला *murla* in South-East Tirhut, Patna, and South Munger, and मुड़ा *mūra* in South Bhagalpur. Other names are दुँडिया *duñriya* in South-West Shahabad and ठूठा *thātha* in South-East Bihar.

1108. A bullock with only one horn is *एकसिङ्गा eksingha* or *सिङ्गदुहा singhtutta*.

1109. When a bullock has a broken tail he is called *बाँड़ bānr* or *बाँड़ा bānra* north of the Ganges and to the south-west, also *नाड़ा nārha* in East Tirhut and the south-east. In Gaya and Champāran he is *बन्दा banda*, and in Patna *लन्दा landha* or *बन्दा bandha*. In South Munger he is *लान्दा lānrha*. The opposite to this is *पोन्चवाला ponchhwāla*.

1110. A bullock with its ears covered with long hair is *काबर kābar* to the east and *जबहरा jhabhra* to the west. One with crooked eye-brows is *भौंछाँ डेर bhauñāñ ter* or *भौंछाँ डेर bhauñāñ der*, also in South Munger *भाँवाँ डेरा bhāñwāñ dera*.

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as *जटवा jataha* or *बसहा basaha*. Other local names are *जटवावा jathāwa* in Shahabad and *जटो jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A *चरवा chherua* or *बधिया badhiya* is a castrated animal, as distinguished from the *साँड़ sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the *तिरखल tirsul* or trident and the *चक्र chakkar* or discs.

1113. The following rules for selecting cattle are current throughout Bihār :—

बैल बेसाहे चललह कन्त । बैल बेसहिह दू दू दन्त ॥
काह कसौटी साँओर बान । ई काहि किनिह मति बान ॥
जब देखिह रूपधौर । टाका चारि दीह उपरौड़ ॥
जब देखिह मैना । तब एहि पार सँ करिह बेना ॥
जब देखिह बैरिया गोल । उठ बैठ कै करिह मोल ॥
जब देखिह करियावा कन्त । कैला गोला देखिह जलु दन्त ॥

Bail besāhai chalalah kant, bail besahiha dū dū dant,
Kāchh kasauti sāñōr bān, ī chhāri kinīha mati ān.
Jab dekhiha rūpadhaur, tāka chāri diha uparaur,
Jab dekhiha maina, tab ehi pār san kariha baina.
Jab dekhiha bairiya gol, uth baith kai kariha mol,
Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a red head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks:—

सरग पताली भौँझाँ डेर ।
 अप्पन खाय, परोसिया हेर ॥
Sarag patāli bhauñāñ ter,
Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye-brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is गौ *gau* or गाथ *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौठ गाथ *pahiloṭh* or *pahilaunth gāy*. Sometimes these words are spelt with ठ *t* instead of with थ *th*. A cow or buffalo within six months after calving is चैन *dhen* generally. In North-East Tirhut it is चैन *dheṇ* or चेनु *dhenū*, in Patna and the south-east चेनु *dhenū*, and it is also डेनु *dhenū* in Patna. After this she is बकैन *baken*, or (in Shahabad and the south-east) बकेना *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purāhiya* north of the Ganges. A cow that breeds when five years old is पचाड़ *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi*, in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

1115. To be covered by a bull is बरन्धियाग्र *bardhiyāēb* or परियाग्र *pariyāēb*, and also south of the Ganges बरदाग्र *bardāēb*. Another general term is पाल खाग्र *pāl khāēb*. To copulate (of animals) is बाहब *bāhab*, also in North-East Tirhut ओहाग्र *ohāēb*. In regard to buffaloes, भसाग्र *bhainsāēb* may also be used, and of a goat बगनाग्र *bhagāēb* to the west.

1116. A cow in calf is बरदाएल *bardāël* or गभिनि *gābhini*. In South Bhagalpur she is फरन्ही *pharñi*. The act of calving is बियान *biyān* or बियाना *biyāna*. South of the Ganges भोल देब *jhol deb* is to give birth to a number of young, e.g. in South-West Shahabad a man was heard saying हमार छेरी दू भोल बच्चा दिहलस हँस *hamār chheri du jhol bachcha dihlas ha*,—my goat has dropped kids on two occasions.

1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri*.* One which gives milk for one and a half years is डेवढ़ *dewarh*, or in North-East Tirhut बरन्हु *barkhu*. A cow or buffalo that has gone five months in calf, or that has given milk for five months, is सहरोस *sahros* north of the Ganges, and also पुरहिवा *purāhiya* in North-East Tirhut. One that gives little milk is चोँही *chonhi* or चोँढ़ *chonrh*, also चोरनी *chorni*, and in Tirhut धोँह *dhonchh*. In Shahabad it is नठहर *nathāhar*, and in South Bhagalpur चोँढ़ *chaunr*. A cow that kicks at the time of milking is रन्ककट *karkat*, or in Tirhut लथराह *lathrah*.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेहू *leru*. A male calf is बाछा *bāchha*, बछ्वा *bachhwa*, or बछ्हु *bachhu*, and a female calf बाछी *bāchhi* or बछिया *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant*, and elsewhere दोदन्त *dodant* or दोदन्ता *dodanta*. In West Tirhut it is दोख बैल *dokh bail*. When it has not yet got its true teeth it is called उदन्त *udant*, or to the east अदन्त *adant*. ओसर *osar*, or to the west कलोर *kalor*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटाइन *phetāin*, and in South Bhagalpur अँकरिया *ankariya*. In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word तौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul*, one year full-grown; दू तौल *du taul*, two years full-grown; and so on, the counting commencing from

* Cf. the proverb जाही तँ किछ पाहिए सहिए कइब बेन; लात खात चुचकार तँ सहत दुधारि बेन *jāhi teñ kichhu pāiai, sahiai karui bain; lāt khāt chuchukār teñ sahat dudhāri dhen*,—from whomsoever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called *बदाँत chhadānt*. It is also called *बकड़ chhakkar*, *बकड़ा chhakra* (male), or *बकड़ी chhakri* (female). Such calves are not appreciated, as in the proverb *सुदल बरगदा बकड़ी muiḥ barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is *सतदर satdar* or *सथधर satdhar* to the west, and *सत्तर sattar* elsewhere south of the Ganges, except South Bhagalpur, where it is *सतत्तर satattar*. In West Tirhut it is *सतदन्ता satdanta*. A calf with eight teeth is *पूरा pūra*, i.e. full-grown, or *अधैल adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called *तोरिया toriya*, or in South-East Tirhut *घसन्तुरिया ghasnturiya*. In South Bhagalpur it is called *तोरियान toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is *सेल्ह selh* or *सेल्ही selhi*; and to do this is *दाँवल dānwal* in the north-west and *सेल्हल selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called *लगवान lagāwan* north of the Ganges. In South West Shahabad it is called *खलितड़ी khalitārī*, in the rest of the district *मौर maur*, in Patna *करची karchī*, and in Gaya *करन्ती मूरी kartī mūri*. The kind of food given to cows when they calve is *पखेव pakheo* to the west and in Patna; also *पखेवा pakheva* in South Munger. In North-West Tirhut it is *चोहाट chohāt* or *चुहाड़ chuhār*, and in North-East Tirhut *चोहैर chohair*. In South-East Tirhut it is *महेला mahela*, and generally *मसाला masāla*. In Gaya it is *पुसटे pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is *भैंसा bhainsa*, also *महिषा mahisa* in East Tirhut. A female buffalo is *भैंस bhains* or *भैंसी bhainsī*; also *महि bharī* north of the Ganges, and *महिष mahis* or *महिषी mahisī* in East Tirhut. A buffalo calf is *पड़रू parru* or *कड़रू karu*. A male buffalo calf is *पाड़ा pāra* or *काड़ा kāra*, and a female one *पाड़ी pāri* or *काड़ी kāri*. A well-known proverb is *खेत महिषी चर, पड़रूहिं मार khet mahisī char, parruhīn mār*,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real

culprits get off. In Patna and the south-west लोचर *lochār* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, i.e. three years old, is पस *pas*.

CHAPTER VII.—GOATS.

1121. A goat is डेर *chher* or बकर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकरा *bakra*, खससी *khassi*, or खँससी *khañssi*. Other terms are हागर *chhāgar* or बोकड़ा *bokra* (North-East Tirhut), बोनू *botu* (Patna) or बोटो *boto* (South-East Bihar), बीयड़ *biyar* (South-West Shahabad), and बिबहन *biahān* (rest of that district). A she-goat is बकरी *bakri* or डेरी *chheri*, also हगरी *chhagri* to the east. A castrated goat is specially खससी *khassi* or खँससी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is डेरवा *chherua*.

1122. A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेमना *memna*, and a female पाठी *pāthi*, पडिया *pathiya*, or मेमनी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खससी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेंड़ *bheñr*. A ram is भेंड़ा *bheñra* or (in South Bhagalpur) भेंड़ी *bheñro*, and a ewe भेंड़ी *bheñri*. A lamb is भेंड़िक *bheñrik* *bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेमना *memna* is also used in South-East Tirhut.

1124. A flock of sheep or goats is झुण्ड *jhund* or झुंड *jhūnr*; also जेड़ *jer* in East Tirhut, डेर *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लैहार *leñhar*, and of about one hundred बाग *bāg*. गहेंड़ *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरहो *kharuho*, and in South Munger सहेर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सुगर *sugar* or सूअर *sūar*, also डोका *dhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौम *bad kaum*, or in North Tirhut and Patna बद खोम *bad khom* (i.e., 'low caste'). Other similar names are हराम *harām* in Gaya, and बद मोहरी *bad mohri*. A young pig is पाऊर *pāhur* to the east, also (male) डहन्ना *dahra* north of the Ganges and in Gaya, टहन्ना *tahra* in Shahabad, खौना *chhauna* in Patna and the west, and खावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or खाई *chhāi* north of the Ganges, and कुम्भी *kumbhi* in Gaya. A full-grown boar is पट्टा *pattha* or पटन्ना *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खोभारि *khobhāri*. In South-West Shahabad it is also खोबार *khobār*, in South-East Bihār it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horse is घोड़ा or घोरा *ghora*, and a mare घोड़ी or घोरी *ghori*. A common term for both is घोड़ or घोर *ghor*. South of the Ganges and in Saran another word for a horse or mare is चरन्वा *charwa*. A pony is टट्टू *tattu*, and a pony mare टट्टुआनी *tatuāni*, and also in Patna and Gaya मद्दियान *madiyān*. A foal is बहेड़ा *bachhera*, and a filly बहेड़ी *bachheri*.

1127. To own a horse is a great piece of display according to Bihār ideas, as in the proverb डेढ़ गोठ घोड़ी, नौ गोठ फौज *derh got ghorī, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (i.e. two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदगा *gadga*, a she-ass is गदही *gadhi*, and an ass's foal गदगा के बच्चा *gadga ke bachcha*, or (in East Bihār and Shahabad) खौनी *chhauni*. An ass-driver is गदहेड़ी *gadheñri*. A mule is खच्चू *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is हाथी *hāthī*, a male elephant is हत्था *hattha*, and a she-elephant हथिनी *hathini*, हथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोही *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्टा *pattha*.

1130. Elephants are tied up with a front foot-chain, which is बेड़ी *beri* or पैकर *paikar*, and also in South-East Tirhut चहुआ *chhanua*. Its hind legs are chained with chains called डगी *daggi* or नङ्गर *nangar*, and also with a wooden hobble, called कठबन्धन *kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is ऊँट *unt*, also among Musalmāns शतुर *shutur*. Its young is called बोना *bota* in North-East Tirhut. Its nose-ring is नकेल *nakel*. कठरा *kathra* or काठी *kāthi* is its wooden saddle, also called पलान *palān* in North-East Tirhut; and गदेला *gadela* or गद्दी *gaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally हेरा जाग्र *hera jāēb*; also in Sāran भूला जारल *bhūla jāil*. Other terms are अनेर *aner* (or अनेरगा *anerga*) जाग्र *jāēb* in North-East Tirhut, बहकल *bahkal* or भौरियाग्रल *bhonriyāēl* in Shahabad, and बहट जाग्र *bahat jāēb* in Patna and Gaya. बथान *bathān*, and also in North-East Tirhut गोआस *goās*, is a cattle enclosure. Other words are घेरा *ghera*, डाठ *dhāth*, and डाठा *dhātha*. लम्बल *lambhal*, लामन *lāmbhab*, or लाम्बल *lāmbhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is चरक *charak* or चरका *charka*, with a variant चरको *charko* in South Bhagalpur. In Gaya it is रुपधौ *rupādhaū*, and elsewhere also रूपधर *rūpdhar* or रूपधौर *rūpdhaur*. Another word is चमुरा *chamura* in North-West Tirhut.

1134. *Grey of various shades*.—धवर *dhavar*, धौर *dhaur*, or in Shahabad धावर *dhāwar*, is a light grey. सोकन *sokan* is a dark grey, कैल *kail* or कैला *kaila* is a yellowish grey or cream-colour, and सिलेबा *sileba* or सिलेबे *silebe*, reddish grey. सॉवर *sāmwar* or सौरा *saunra* is a black grey. कसौटी *kasauti* and काह *kāchh* are shades of grey.

1135. *Red*.—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुरगोलो *dhurgolo* is another shade of red in South Bhagalpur. मङ्गोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is मङ्गूर *mahuar*, and in South Munger मङ्गुला *mahulakha*.

1136. *Yellow*.—This is पीयर *piar* or पियरा *piara*. गऊमन *gahuman* or गऊमन *gohuman* is wheat-coloured.

1137. *Black*.—This is कारी *kāri*, करिया *kariya*, करियवा *kariyawa*, or (South Bhagalpur) करवा *karua*.

1138. A spotted cow is काँस *kāns*, a brindle one बगन्धवा *bagchhalla* (tiger-skinned), लाल बगन्धवा *lāl bagchhalla* being a red brindle and सुफेद बगन्धवा *suphed bagchhalla* a white brindle. कर्कन्धा *karkandha* is one black on the shoulders. In Shahabad this is called करिकन्धा *karikandha*. गुल्दार् *guldār* is a spotted cow, and पाँच कलियान *pāñch kaliyān* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khāl*, or चरसा *charsa*. गौखा *gaukha* is raw cow's leather. It is also called गोईटा *gota* north of the Ganges. भैंसौटा *bhainsauta* or (in South Bhagalpur) भैंसौठा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलन्डी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फाँकी *phāñki*. The hides of cattle which have died a natural death are मुरदारी *murdāri* or मुरदार *murdār*, and those of killed cattle हलाली *halālī*. साबर *sābar* is tanned deer skin. A depôt for hides is चरसा के गोदाम *charsa ke godām*. In South Munger चरसा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champāran, मनहर *manhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhāna* in 21 South-West Tirhut.

1141. Another name in Shahabad is गुरदवान *gurdawān*, and in Patna खूंट *khūnt*. Flaying and cleaning is कमीना *kamīna* or कमाना *kamāna*. A butcher is कसाई *kasāī*, but a goat-butcher is बकरकसाब *bakar kasāb*, and a चिक *chik** or चौक *chik* kills both goats and sheep. The large knife used by them is बोगदा *bogda*, and also north of the Ganges दबिया *dabiya*. The block is टेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड़ *khōr*, and in South Bhagalpur it is परकट्टो *parkattho*. The string used for hanging up the animal to be flayed is लोकाना *lokāna*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसैया खूंट *jāh kasaiya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is पयुरी (or पायुर) करब *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पयुराप्रब *paghurāṇb* or पयुरी करब *paghuri karab*. Local names are पाज करब *pāj karab* in Tirhut, कोरी करब *kori karab* or कौरी करब *kauri karab* in Patna and Gaya, and गलठै करब *galṭhai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुटिया *kutiya*. In South Bhagalpur it is कुटर्री *kutri*, and in Patna कट्टा *katta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतहा *gautha* in Patna. A general word for fodder is चारा *chāra*, or in North-East Tirhut चरौ *charī*. गजगौटौ *gajgauti* or (in Gaya) गजगौटा

* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

बिप्र टहलुआ, चौक धन, ओ बेटिन के बाद ।

प्रह से धन न घटे, दो करौ बदन से राख ॥

Bipra tahalua, chāik dhan, o betin ke bārḥ.

Eku se dhan na gate, to kari baran serār.

—If you cannot get rid of your wealth by having a Brāhman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गेंड़ *genr*) given to cattle as fodder are called अगेड़ *ageñr*. &c., as described in § 1012. चाँही *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानी पानी करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देब *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूसा *bhūsa* (in Patna and Gaya) and भुसा *bhussa*. The net full of chaff is जाला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाड़ *kapāḍ*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोचार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोर घारो *gorthāro* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikaniya* or अलपजिया *alpajiya* in South-East Tirhut and गवतचोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नकसोंध *naksondh*, in South Munger चिकनकौर *chikankaur*, and in South Bhagalpur चिकनजिबो *chikanjibho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परगती *parti*. Special names are, however, रक्खत *rakkāt* north of the Ganges and रक्खत *rakkhāt* (South Munger). Other names are चिरागाह *chirāgāh* in Saran, Patna, and South Munger, चराँट *charānt* or बाध *bādh* in Gaya, and अरार *arār* Shahabad. A cattle-yard is बथान *bathān* or बथानी *bathāni*. The field in which cows are fed is in South-West Shahabad चराह *charāḥ*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाध *bādh*, in Patna बहारसी *bahārsi*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छुट्ठा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्जा *ujja* in South Munger, and उजरा *ujra* in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरान *gherān* or घेरानी *gherāni* to the north-west. In Tirhut it is बारी *bāri* or बेड़ *berh*. South of the Ganges it is घोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and छापा *chhāpa* in South Munger. In Champaran हिराँत *hirānt* is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

1149. These are of two kinds:—

- (1) Those paid to the owner of the land.
- (2) Those paid to the herdsman.

1150. A cowherd is called ग्वाँर *gwār*, गोखार *goār*, अहीर *ahir*, चरन्वाह *charwāh* or चरन्वाहा *charwāha*, and गोरखिया *gorkhiya*. A tender of cows is in North-East Tirhut गैवाह *gaiwāh*. A shepherd is गैरैरी *gareñri* or भैरिहार *bheñrihar*. South of the Ganges the latter also takes the form भैरिहार *bheñrihār* or भैरिहारा *bheñrihāra*. A local name is भैरुधुरै *bheñrūdhurai* in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खरचरी *kharchari* or खरचराई *kharcharāi* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरन्दिदा *barñdiya*. In Tirhut, Patna, and the east are noted कास चराई *kās charāi*, देना *dena*, भैसौधा *bhainsondha*, and बरन्दाना *barñdāna*. In the south-east the word is दैना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle.

1152. (2) Those paid to the herdsman are चरन्वाही *charwāhi* or चराई *charāi*. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गौसार् *gausār* or गौसाला *gausāla*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दरन्खोल *darkhol* in South-West Shahabad, and दोगाह *dogāh* in Patna and Gaya. सार *sār* is also used to the west. बरग्वरा *barghara*, or in Gaya बहर्ग्वरा *baharghara*, is a cattle-shed. In

Champanan a breeding-shed for cattle is called चारी *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लैह *lenrh* in North-West Tirhut, बैहार *baithār* in East Tirhut. To collect cattle is बथनियाग्रल *bathniyāēl*. In North-West Tirhut it is लैहियाग्रल *leñrhiyāēl*. A cattle enclosure is पाभा *pāḥa* in the north-west and पलानी *palāni* in Tirhut. In Shahabad it is अरार *arār*. A local name in North-East Tirhut is दडा *dhattha*, which becomes दाठ *dhāth* in West Tirhut. A general word is बथान *bathān*. In Patna अरान *arān*, and in Gaya अरा *ara*, is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौखार *mauār*. The song sung by cowherds while herding is called बिरहा *birha*, or (in South Munger) महाराद *mahrāḍ*. Another similar song, but sung to a different air, is चाँचर *chānchar*. लोरकाद *lorkāḍ* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोड़ियारो *lorijāro*. The man who dances is called नदुआ *natua* or नेदुआ *netua*.

1155. In Gaya चेल्हवा *chelhwa*, in West Tirhut चल्हा *chalha*, and in Saran चाल्हा *chālha*, is a knife used by milkmen. The brand for branding cattle is साटी *sāti*.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरहा *pherha* north of the Ganges, and in South Bhagalpur फेरबाक *pherbaik*. In South-West Shahabad they are हरिहा *hariha*, in Patna लैहगुवाला *lenhriwāla*, in South Munger गैहगुवाला *genhriwāla*, and elsewhere हारवाला *hārwaḷa*.

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. Milk is दूध *dūdh*. Cow's milk is गब *gabya* or गोरस *goras*. To milk an animal is दूहव *dūhāv* or लगान *lagāēb*. A cow that gives milk is लगनर *laghar* or लगवान *lagwān*, as opposed to नादा *nātha* or अनादा *anātha*, which is one that does not; one that milks plentifully is दुधारि *dudhāri*.*

* Cf. § 1117. Another proverb is दुधारि गाय के दू कावो भला *dudhāri gāy ke dū kāvo bhala*,—even two kicks from a good milker are to be valued.

1158. When the milk of a cow or buffalo runs dry, the word used is बिखुखन *bisukhab*. Local words are ठाँठ होठन *thāñth hoëb* (South-East Tirhut), बिसखान *biskhab* in Patna and South-East Tirhut, चुहटाव *chuhtāv* in Shahabad, and ठमरा *thamra* in the south-west of that district. The milk of a cow for six months after calving is घेन (or south of the Ganges डेन) के दूध *dhen ke dūdh*. After that it is बकेन के दूध *baken ke dūdh*.

1159. The unsophisticated Bihar villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb गाय गौआरें सिझाप, ठेऊनें पानि दुहाव, *gāy goāreñ milāp, thehuneñ pāni duhāv*—the cow and the milkman are confederates, for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. Clarified butter is घू *ghyu*. Sometimes the Hindi word घी *ghi* is used. The word is sometimes spelt घौव *ghiw*. Local names are नेउन *neun* in West Tirhut, चिकन्ना *chikna* in Gaya, नैनु *nainu* or लैन *lain* in Shahabad, and नेनू *nenu* in the east. Fresh clarified butter is अहीर के घू *ahīr ke ghyu*, or in South Bhagalpur गिरस्तू घू *girastu ghyu*; and that stored for a time in leather vessels कुप्पी के घू *kuppi ke ghyu* or गेल्हा के घू *gelha ke ghyu*. South of the Ganges it is also called दखिनाहा घू *dakhināha ghyu*.

1161. The sediment which settles in making clarified butter is मथियार *mathiyar*, माठ *māth*, or माठा *mātha* north of the Ganges. South of it it is लेनू *lainu* in South-West Shahabad, मठगर *mathgar* in the rest of that district, मठाहा *mathāha* in Gaya, and मठाही *mathāhi* in Patna. The refuse left in boiling it down is दाही *dāhi*; also महिया *mahiya* in North-West Tirhut, and घोर *ghor* in Tirhut generally. Other names are फाड़न *phāran* and महरान *mahrān* in Shahabad, and कोरौनी *korauni*, used in the same place and in South Munger; खँखोड़ी *khankhori* in the rest of Shahabad, and खुरचनी *khurchani* in Patna.

1162. Tyre or curdled milk is दही or दहि *dahi*. It should be noted that this word is feminine, though grammarians say it is

masculine.* Another name current in West Tirhut is सखुरै *sajui*. The old curds put in to curdle milk are जोरन *joran*. Tyre is a luxury, hence the proverb घर दही, बहरो दही *ghar dahi, bahro dahi*,—only he who eats tyre at home gets it abroad.

1163. *Curdled milk* is जसाव दही *jamāo dahi* or सजाव दही *sajāo dahi*. Other names are साँची *sānchi* to the east, सजवा *sajwa* in North-East Tirhut, मिथुर *mithur* in South-East Tirhut, and जमुई *jamui* in Gaya. The cream of this is called छाही *chhālhi*, a local variant being चाही *chālhi* in Patna. In South-West Shahabad it is सारी *sārhi*. When this is taken off, the remainder is called कट्टर दही *katui dahi* or छलकट्टर *chhalkatui*. In Shahabad it is also called चिनुइ *chhinui*, and another name north of the Ganges is चिनुही *chhinuhi*. Another variety of curds, from which the whey has been expressed or boiled, is called चेना *chhena*. It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk*, is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa*, and in Gaya ढाकर *dhākar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुवा *kāmdhenua* or धेनुवागर *dhenuāgar* north of the Ganges, also खासर *khāsar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेनहाप्रल *phenhāēl* or पेन्हाप्रल *penhāēl*.

1165. *Cream* is मलाई *malāi* or बलाई *balāi*, and skim-milk पसावन *pasāwan* or (in East Tirhut) चनुवा दूध *chhanua dūdh*.

1166. *Butter* before clarification is नेउन *neūn* north of the Ganges, and also नेन *nen* in North-East Tirhut. South of the Ganges it is लेनू *lainu* to the west, चिकना *chikna* and मक्खन *makkhan* in Patna and Gaya, and नेनू *nenu* there and in the south-east. Butter-milk is मट्ठा *mattha*, माठा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also छाँह *chhānchh*. A well-known proverb about butter-milk is दूधक जरे मट्ठा फूँकि पीवे *dūdhak jareṇ mattha phūki pibe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it, i.e., a burnt child dreads the fire.

1167. खोसा *khoṣa* is milk boiled down till it is thick.

* E.g., in Manbodh's Haribans, VII, 48, एकसो दहि नहिँ लेल साधनाहि, *ekao dahi nahin tel adhalāhi*,—they did not take a single bad curd.

CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called *डरका dharka* or *काँड़ी kānri*.

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. *Farcy*.—This is *अगिया agiya* or *अगिनबाय aginbāy*.

1171. *Diseases of the stomach*.—*जोंकी jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is *जोकन्टी jokti*. *पेटचली petchali*, or (in Tirhut) *पेटौक petauk*, is diarrhoea; *पोकन pokan*, or in North Tirhut *छौड़ी chhūri*, is purging. *पिल्ली pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. *Foot and mouth disease*.—This is *खोरहा khorha* in the north-west and in West Tirhut, *अहवाह ahwāh* also in Champaran and North-West Tirhut, *खंगहा khangāha* in East Tirhut, *खोंगहा khongha* in West Tirhut, *भजहा bhajha* in South East Tirhut, *आभा ābha* in Tirhut generally, and (optionally) *खुरहा khurha* in Patna and Gaya.

1173. *Diseases of the throat and mouth*.—*आँती बड़ anti barhab*, or *आँती चढ़ जाग्र anti charh jāḡh*, is swelling of the uvula. *कण्ठर kanthār* (Gaya and the north-west), *भिरुकी bhirukhi* (Tirhut), *कण्ठा रोग kantha rog* (Gaya and Tirhut), *डरका dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. *ढाँसी dhānsi* (north of the Ganges) is cough. *बेंगा bengā* is inflammation of the vessels of the tongue followed by dysentery. *थुकहा thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. *सुखभानी sukhbhāmi* (north-west and Gaya), *छौड़ी chhūri* (Tirhut), *दैंतनर dantnar* (South-East Tirhut), *हनुआ hanua* (South-East Tirhut and Patna), *सुकरवाँत sukarwānt* (Patna, Gaya, and Shahabad), *दन्त लहर dant lahar* (South Bhagalpur), are described as diseases of the tongue. *जिब्बी jibbi* (West Bihar) or *जिब्सहा jibhsatta* is lamprus. *सड़ी bhundi* (Patna) is described as a throat disease. *कण्ठा सारु kantha sārū* (South-East Bihar), or in Gaya *नादी कन्वा nādi kanwa*, is a disease in which sores form in the throat; so also in the same tract is *सोना*

होला sona hola. चोर सटन्का *chor malka* (South-East Bihar) is a disease of the mouth which prevents the animal eating. मुँहपसिजा *muñhpasija* is diarrhoea with watering at the mouth. In Gaya घरघरन्वा *ghargharwa* is a disease accompanied by rattling in the throat. घोंघफुलन्वा *ghonghphulwa* in Gaya, and घेघुवा *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. Diseases of the feet.—Foot-rot is भनकन्वाह *ghanakwāh* (North-West Bihar and Shahabad) and भनक *ghanak* in Tirhut. In Patna it is भनकन्वाता *ghanakbāta*, and in South-West Shahabad भनका *ghanaka*. बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भर जाग्रब *bhar jāēb*, सरक जाग्रब *sarak jāēb*, or उखर जाग्रब *ukhar jāēb*, or in South-East Tirhut खज्जा *khanja*. चरैया *charaiya* in the south-east is too large hoofs. खाँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल *khāngal*.

1175. Rinderpest.—This is चेचक *chechak* everywhere. Other names are गोटी के निकसारी *goti ke niksāri* and महन्माया *mahmāya*, both generally, and बरन्का बेसारी *barka bemāri* in Champaran, गोसाऊन *gosāūn* in North-East Tirhut, अन्तर कटन्वा *antar katiwa* and जगन्दमा *jagdamma* in Gaya.

1176. Windy colic.—This is फुलन्वात *phulbāt*, पेटफुल्लकी *pet phulli* in Tirhut and Shahabad. In Patna it is बिन्वा *bindha*. A similar disease, accompanied by difficulty of breathing, is फुलन्वाघा *phulbagha* in Gaya and Shahabad.

1177. Staggers.—These are मिरगी *mirgi* generally; other names are घुरन्नी *ghurni* (Patna and the south-east), घुमरी *ghumri* in South-West Shahabad, and हतेयरन्वा *hateyarwa* in the rest of that district. Perhaps टुन्की *tunki* in the South East, which is described as a sudden death of cattle, is a variety of staggers.

1178. Worm (or filaria) in the eye.—This is चँदनी *chāndni* in Gaya, and माड़ा *māra* or माड़ा फुल्लकी *māra phulli* in Shahabad.

1179. Tumours.—These are जहरन्वाह *jaharbād*, with a variant जहरन्वात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरकी *pirki*.

1180. Fevers.—अरैया *arhaiya* or अरैया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरखोर *jarkhor*.

1181. *Pneumonia* (?).—A disease attended with panting is called हॉफ *hāmph* in the north-west and in West Tirhut. In South-East Tirhut it is हफ्नी *haphni*, and in North-East Tirhut बत *bāt*.

1182. कौड़पका *konrpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle-fodder. Their botanical names have not been in the majority of cases identified:—

अँकटा *ankta*,—see अँकरी *ankri*.

अँकरी or अँकड़ी *ankri* (west), भेखरी *bhekhri* (north-west and Gaya), भिलोर *bhilor* (north-west), अँकटा *ankta* (Patna, Gaya, and south-east); also अटका *atka* (South Bhagalpur), *viciu sativa*.

अटका *atka*,—see अँकरी *ankri*.

अँठुली *anthuli* (Gaya), आँठिल *ānthil* (South-West Shahabad and Gaya).

अनजान *anjān*, (Patna, Gaya, and Shahabad).

अमता *amta* (West Tirhut).

अमरोरा *amrora* (East Tirhut, Gaya, and Champaran.)

अरेया *araiya* (generally).

आँठिल *ānthil*,—see अँठुली *anthuli*.

उनटा चिरचिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

औंकर *aunkar* (Shahabad and Gaya).

कजला *kajla* (Champaran and North-East Tirhut) or कजरी *kajri* (Shahabad).

कतरा *katra* (Sāran and Tirhut).

कनवा *kanva*, कन्ना *kanna*,—see केना *kena*.

करमी *karmi*,—see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करेम *karem* (South-West Shahabad), करन्नी *karmi* or करन्नी लत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकुरौंघा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कनवा *kanwa* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोदिला *korhila* (Champāran and North Tirhut).

कौआरा *kauāra* (East Tirhut).

खगड़ा *khagra* (Shahabad).

खुखसा *khukhsa* (general).

खोभी *khobhi*, (South-East Tirhut, Gaya, and Champāran).

गढ़न्नी *garni* (north-west).

गँडहर *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyār* (west), गँडेर *ganrer* (Gaya), गँडर *gānrrar* (Patna), गड़ार *garār* (south-east), गड़हवा *garharua* or गँडेरौ *gunreri* (north).

गड़हवा *garharua*, गड़ार *garār*, गड़ियार *gariyar*, गँडेर *ganrer*, गँडेरौ *ganreri*,—see गँडहर *ganrhar*.

गदपँडोआ *gadpanroa*, गदपिड़ोड़ा *gadpirora*, गदपुरना *gadpurna*,—see गधपुरना *gadhpurna*.

गधपुरना *gadhpurna* (West Tirhut and Champāran), गदपुरना *gadpurna* (Shahabad), गदपँडोआ *gadpanroa* (Patna and Gaya), गदपिड़ोड़ा *gapirora* (South Munger), पुरनमो *purmoo* (South Bhagalpur) (*Boerhaavia procumbens*).

गँडर *gānrrar*,—see गँडहर *ganrhar*.

गुंजेरा *gunjera* (South-West Shahabad).

गोधना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिआ *tinpatiya*.

चरी *chari*,—see चोरँट *chorānt*.

चारा *chāra*, branches of trees, especially of the *pipar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकनी *chikni* (South-West Shahabad and Gaya).

चिचोर *chichhor*,—see चिचोरौ *chichori*.

चिचोरी *chichori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचन्होर *chichhor* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंडई *lenraï* (north-west).

चिनवा *chinwa* (East Tirhut).

चेंच *chench* (west), गरुँछी *garaunchhi* (Champāran and Patna), सरौँची *saraunchi* (Gaya and South Bhagalpur), सरन्हची *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोरँट *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोरँया *chorānta* (Patna), जुङ्गुङ्गो *jurguro* (South Bhagalpur), and जुगन्डा *jugra* (South Munger).

जकेराइ *jakerāi*,—see जौकेराइ *jaukerāi*.

जिनवाँ *jinwān* (west) or भीरो *jhiro* (East Tirhut).

जूर *jūr* (South-West Shahabad).

जुगन्डा *jugra*, जुङ्गुङ्गो *jurguro*,—see चोरँट *chorānt*.

जोव *job* (Tirhut, Gaya, and west generally).

जौ केराइ *jau kerāi* (generally); जकेराइ *jakerāi* (south-east)
See § 959.

झरुआ *jharua*,—see झार *jhār*.

झार *jhār* (Tirhut and Gaya), झरुआ *jharua* (Saran and Patna), a kind of brushwood growing on wells, &c.

भीरो *jhiro*,—see जिनवाँ *jinwān*.

ठडिया *tharhiya* (Shahabad and East Tirhut).

ढाँगर *dāngar* (Patna and Champāran), a species of Indian corn which bears no cobs.

ढाभी *dābhi* (north of Ganges, Gaya, and Shahabad).

ढेरुआ *derhua* (South Tirhut).

तितग्ली *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetār* (East Tirhut).

तितोइ *titoi* (Gaya and South Munger).

तिनपतिया *tinpatiya* (south and west) and चकोड़ा *chakora* (Gaya south-east).

तेतार *tetār*, तेतारी *tetāri*,—see तितग्ली *titli*.

दुधिया *dudhiya*, a kind of wort. It is very poisonous.

दूब *dūb* or दूम *dūbh*, also south of the Ganges दुब्बी *dubbhi* (*cynodon dactylon*).

धकन्ना *dhakra* (Tirhut and Champāran).

धिमोइ *dhimoï* (Gaya and west), धिमोइ *chhimoï* (South Munger).

नरन्चा *narcha* (Gaya).

नरज्जोंक *narjonk*,—see लरन्ही *larhi*.

नरुआ *narua*,—see पोआर *poār*.

नरै *narai*, नार *nār*, नैवारी *newāri*,—see लार *lār*.

पतल्लार *patlār* (Champāran).

पपन्ना *papra*,—see पिपन्ना *pipra*.

पसौंता *pasaunta*,—see बसौंता *basaunta*.

पिपन्ना *pipra* (South-East Tirhut, Patna, Gaya, and South Munger), पपन्ना *papra* (South-West Shahabad), and पुपन्ना *pupra* (Champāran and South Bhagalpur).

पुपन्ना *pupra*,—see पिपन्ना *pipra*.

पुग्गन्वो *purnwo*,—see गधपुरन्ना *gadhpurna*.

पोआर *poār* (south), पोरा *pōra* (West Tirhut), नरुआ *narua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरन्का *pharka* (South-East Tirhut)

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), ग्राम तुलसी *shām tulsi* (West Tirhut) or बन तुलसी *ban tulsi* (East Tirhut).

फेफन्ना *phēphna* (East and South Tirhut).

बन तुलसी *ban tulsi*,—see फुलेना *phulena*.

बन पोस्ता *ban posta* (Champāran and Gaya), wild poppy.

बन केराइ *ban kerāi* (Patna, Gaya, and West).

बसौंता *basaunta* (north of the Ganges), बसन्वन्ना *baswanta* (Shahabad), or (North-East Tirhut) पसौंता *pasaunta*, which grows in Indian corn.

बिसाही *bisārhi* (East Tirhut).

बेदियाँ *berhiyān*,—see बेरी *beri*.

बेलान्न *belwan*, बेलोन्हा *belonha*, बेलौधन *belaudhan*,—see बेलौंघा *belauṁdha*.

बेलौंघा *belauṁdha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौधन *belaudhan*, in Shahabad बेलान्न *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

बेरी *beri* (Gaya), बेहियाँ *berhiyān* (Patna).

भिलोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेखरी *bhekhri*,—see अँकरी *ankri*.

मोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डाँठ *makaī ke dānt* (Gaya), Indian corn stalks.

मकरा *makra*, a grain (north of Ganges, South-West Shahabad, and South Munger) which grows in Indian corn. See § 993.

मण्डू के नारा *mandu ke nāra*,—see मण्डुआटी *maruāti*.

मसी *masi* (Sāran).

मुटमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मण्डुआटी *maruāti* (Gaya and South-West Shahabad), मण्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहज्जन *sahjan*, &c., (*hyperanthera moringa*), see ससैन *saiyan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, मोखनार, सालजादी, ई चोरा सँ साहबगंज की आबादी,

Munga, machhehar, mokhtār, māljadī, ī chāro sēñ Sāhabganj kī ābādī.

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sāhabganj (i.e., outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रटनी *ratni* (East Tirhut).

राटन *rātan*,—see राही *rāhi*.

राही *rāhi* (north of Ganges).

राही *rāhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātan* (South Bhagalpur).

लपटा *lapta* (Gaya and west).

लरजोंका *larjonka*,—see लरही *larhi*.

लरही *larhi* (Patna), नरजोंक *narjonk* (South Munger), लरजोंका *larjonka* (South Bhagalpur).

लार *lār* or नार *nār*, also नरै *narai* (South-West Shahabad), and नैवारी *newāri* (Patna and Gaya), untrampled straw.

लड़ई *lenrai* (Gaya and west) or (North Tirhut) कोदिला *korhila*, found in rice-fields. The same as चिचोरी *chichori*.

शाम तुलसी *shām tulsi*,—see फुलेना *phulena*.

साँई *sāñiñ* (Gaya and Shahabad) or सानी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साँई *sāñiñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champāran and Tirhut).

सुखरा *suara*,—see सुरन्वरिया *surbariya*.

सुरन्वरिया *surbariya* (Patna and Gaya), सुरन्वार *surbār* (Gaya and Shahabad), सुखरा *suara* (Gaya and Shahabad), सुरन्वारी *surwāri* (north), found in millet.

सुरन्वार *surbār*, सुरन्वारी *surwāri*,—see सुरन्वरिया *surbariya*.

सेही *serhi* (South-West Shahabad).

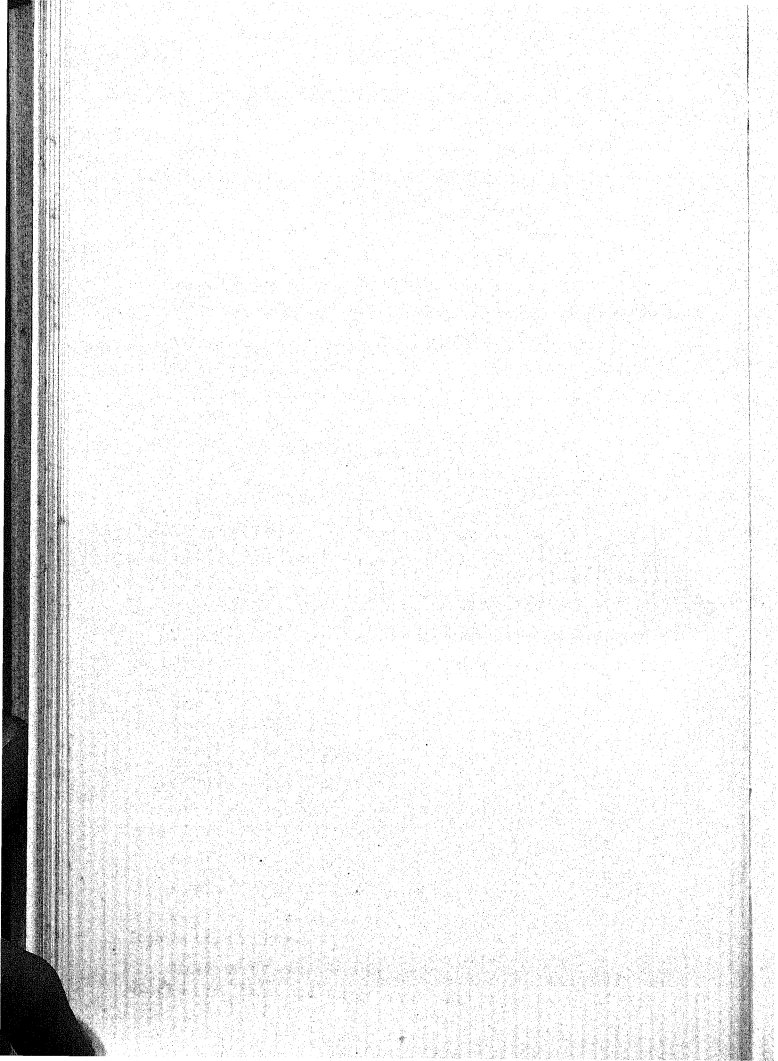
हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hara*, हाड़ा *hāra*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथबै *hathbai* (East Tirhut).

हरौनी *harauti* (South-East Tirhut).

हाड़ा *hāra*,—see हड्डा *hadda*.



DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In East Tirhut a कमरिया *kamariya* (i.e., he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिजा *bahiya* and चरवाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोज़हा *rojha*; elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also चरवाह *harwāh* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हाकिम हुकमी *hākīm hukmī*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pārīvāla* sometimes works for his master and sometimes for himself. In Tirhut खवाच *khawās* means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चोरक सङ्ग चोर, पहलक सङ्ग खवाच, *chorak sang chor, paharuk sang khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजूरी *majūri*, or to the east अजूरा *ajūra*. When paid in kind it is बन *ban* or बनि *bani*, also बोन *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजीना *rojīna*. In Champāran it is रोजबन्दी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिना *mahinna* when it is a fixed sum, and महिनवारी *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालीना *sālīna*. In the north-west it is also सलीना *salīna*, and in

North-East Tirhut बरखी *barkhi*. In Sāran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna*.

1186. Advances of pay to labourers are फाजिल *phājil* or अगवन्त *agwan* in the north-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agauri*, and in South-East Tirhut also अगावर *agāūr*. In Shahabad they are अगवन्त *agwan*, in Patna अगार *agār*, in South Munger अगौरी *agauri*, and in South Bhagalpur अगन्तौर *agraur*. In Gaya they are कमियौटी *kamiyauti*. हरनर *harwar* in the west, and हरौरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harwāhi*, in Patna कमिषई *kamiai*, and in Gaya कमियौटी *kamiyauti*.

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगावी *tagāwī* or करन्जा *karja*. The following special names are also used:—

1188. *Advances to buy food*.—These are खैहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyautā*, and when in cash करन्जा *karja*. In Patna and Gaya they are खरिहन *kharihan*.

1189. *Advances to buy seed*.—These are बिअहन *biahān* in East Tirhut, and बीहन *bihan* in Patna and Gaya. In Shahabad they are बीया बेंगा *biya bengā* or बीया बाल *biya bāl*.

1190. *Advances for purchase of cattle and sinking wells*.—These are तगावी *tagāwī* or करन्जा *karja* south of the Ganges. In East Tirhut अधलावा *adhhlāwa*, and in West Tirhut अधलप्पा *adhhlappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back the amount of the advance and half of the profit derived from the cattle.

1191. *Advances for marriage expenses*.—These are करन्जैन *karjain* in Patna.

1192. In Champāran दहिहकी *dahihakki* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are छुटतो *chhutti* (used also in Patna and Gaya) and खातिर *khātir*. In West

Tirhut and Champāran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called *विशन्नी khilhi*. So also in South-East Tirhut it is *चासा चास āsa chās*, and in Shahabad *खील मारी khil māri*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as *पवनी pawani*, *पौनी pauni*, or *पौनिचा pauniya*. In East Tirhut they are *पवनी पसारी pawani pasāri*.

1194. The carpenter (*बड़न्ही barhi*) and blacksmith (*लोहार lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as *बिरित birit* in South Munger, and as *बिवाह दानी biyāh dāni* in South Bhagalpur. Elsewhere it is simply *इनाम inām* or *बकसिस baksis*. His remuneration for the repairs of instruments is *कठा katha* in Sāran, *जौरा jaura* in Champāran, and *पाल pāl* in Tirhut. In Shahabad it is *कमार kamāi*, and so also in East Tirhut. In South-East Tirhut it is also *भँवर bhāmvar*, and in South Munger it is *कमैनी kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, *बोझा bojha* in Sāran, Patna, Gaya, and the south-east, *अँटिया antiya* or *पँजा pānja* in Champāran, and *पँजौर panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called *अजुर anjur* in Shahabad and *अँजुरी anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is *पचरावन pachrāvan* or *भँवर bhāmvar* in Shahabad, *कोल्हकर kolhkar* in Patna, *कोल्हकर kolhkar* in South Munger, and *कोल्हपचरानी kolhpachrāni* in South Bhagalpur. In Sāran he gets two rupees for each mill, and his remuneration is called *खान khān*. For repairing other implements he gets in Sāran *साली sāli*, and a similar cess in Champāran and Tirhut is known as *खरिहानी kharihāni*. In South Bhagalpur *भौरी bhaunri* is the general term used for his perquisites. In North-West Tirhut *खान khān*, and in North East Tirhut *खन khan* or *कमार kamāi* (which means wages for any work done), are the wages for making a new mill. The grain actually given is *दाली dāli*, and amounts to from 10 to 30 *ser*s. The fee for repair is *बिगन्ही bighati*, and is 4 annas per bigha for *लोहार*

morhan or first cuttings, and 2 annas per bigha for खूँटी *khūnti* or second cuttings of the cane.

1195. *The weaver's perquisite.*—This is in North-West Tirhut बानी *bāni*, and elsewhere बाबा *bāba*.

1196. *The shoe-maker's (चमार *chamār*) perquisite.*—This is भौवर *bhāmvar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champaran and Tirhut, also कामाई *kamāi* and पँजौरा *panjaura* in North-East Tirhut. In the South-East it is पाँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मँगनी *mangni*. बियौचा *biyaua* to the west and दत्त *dat* to the east is the fee given to his wife for service as a midwife.

1197. *The sweeper's (मिहन्तर *mihtar*) perquisite.*—This also is खरिहानी *kharihāni* or कामाई *kamāi* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hārī*, and his wife is हाड़िन *hārīn*. The fee paid her for her services is दत्त *dat* or दत्त भोजनी *dat bhojni*.

1198. *The perquisites of the village accountant (पटवारी *patwāri*)* are many and various. In Patna and Gaya if the tenant's lands are नगन्दी *nagdi* he gets in Patna $2\frac{1}{2}$ *sers* per bigha, and in Gaya $12\frac{1}{2}$ *sers* per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called हुजताना *hujtāna*. If the land is भावल्ली *bhāoli*, he gets in the same district, in addition to the above, नौचा *noṅcha* (also in Shahabad नोचिया *nochiya*) or "pluckings," which amount to $\frac{1}{3}$ th of a *ser* per maund. A similar fee is called बलकट *balkat* in Saran. In Shahabad a village accountant gets in the case of नगन्दी *nagdi* lands a perquisite of $\frac{1}{2}$ an anna in the rupee, called टकही *takahi*. In the case of भावल्ली *bhāoli* rents he gets $\frac{1}{2}$ a *ser* or a *ser* per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or सेरही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकतियावन *pharkatiyāvan*. In Tirhut this item is called फरकाना *pharkāna* or फरिकाना *pharikāna*. In South Munger lands are principally नगन्दी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगन्दी *nagdi* tenures he gets a माँगन *māngan* of 5 *sers* per bigha. When the land is भावल्ली *bhāoli* he gets $2\frac{1}{2}$

sers per maund, and his pay is called दहिअक माँगन *dahiak māṅan*. He also gets a फरकाना *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a नेग *neg* of $3\frac{1}{2}$ sers per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रसिदाना *rasidāna* or रसिदावन *rasidāwan*, also कबजाना *kabjāna* in East Tirhut. होली खेलाइ *holi khelāi* or फगुआही *phaguāhi*, दोआत पुजाइ *doāt pujāi*, and दुरंगा पुजाइ *durga pujāi*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman.*—See § 914.

1200. *The village watchman* (गोद्वैत *gorait*, कोतवाल *kotwāl*, or (when a Government servant) चौकीदार *chaukidār*) is sometimes paid by a grant of rent-free land (जागीर *jāgīr*), and hence he is called in South Munger जागीरदार *jāgīrdār*. When otherwise paid, his remuneration is called generally south of the Ganges चौकीदारी *chaukidāri*. In the north-west it is खरिहानी *kharihāni*, in North-East Tirhut गोद्वैतक मूठ *goraitak mūth*, and in South-East Tirhut गोद्वैती *goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called फसिलाना *phasilāna*, and in Gaya also नौचा *noncha*.

1201. *The perquisites of the landlord.*—In addition to his rent, the following customary cesses may be noted :—गोआम *goām* in Patna, Gaya, and South Munger, बन्धवैया *banhwaiya* in South-West Shahabad, and गोहार *gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. डकुमत *hukumat* or फरमाइस *pharmāis* are occasional demands of service or produce for special purposes. This in South Munger is called मदत *madat*, and in South Bhagalpur हकमैती *hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad दुहाव *duhāv*. Cesses paid on special occasions are generally called सलामी *salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called बियाहदानी *biyāhdāni*, सादियात *sādiyāt*, सदिआत *sādiyāt*, or सदिआना *sādiyāna*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brāhmans, Kayasths, Rajputs, and Musalmāns. In South-West Shahabad it is मँडवच *maṇṭvach*. In Tirhut and the east धिंगान *dhiṅgān* is a fee paid

on the marriage of a daughter for the second time, and *भोजनी bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is *हरी hari* to the north and the west generally. To the east it is *हरिहर harihar*, *हरिहरा harihara*, and *हरिहरी harihari*. Local names are *संगावा sangāva* in North-East Tirhut, *हराई harāi* in Shahabad and South-West Tirhut, and *हराही harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are *सलामी salāmi* or (in Shahabad) *नज्राना najrāna*. His fee when a house is built or sold is *चौठ chauth* generally north of the Ganges, and also in East Tirhut *जरचौठ jar chauth*. In towns in Patna and South Munger it is *चौथैया chauthaiya*, and elsewhere simply *सलामी salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called *मोतरफा motarpha* or *मोतरहरफा motharpha* generally, *कोठियारी kothiyāri* in Champaran and Tirhut generally, and *बसुरही basurhi* in East Tirhut. South of the Ganges they are *दुन्नौ duanni*, or (to the east) *अबुआब abuāb*. In Patna and Gaya the former name represents a cess of the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. *पूर pūr* is a fee of one rupee per loom paid by weavers. In South Munger *चरसा charsa* is a cess paid by tanners. In North-East Tirhut *केयाली keyāli* or *कियाली kiyāli* (also *बरदाना bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called *कौड़ी kauri* in the north-west, and *मलिकार चुटकी malikār chutki* in South-East Tirhut. In Shahabad it is *बयाई bayāi*. In Gaya it is *किराया kirāya*, and the corn paid is *मँगनी māngni*. In the south-east *तहबजारी tahabjāri* or *तबजारी tabjāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupees of Akbar, which are converted into current coin by adding exchange rates,

called बट्टा माल *batta māl* and बट्टा कम्पनी *batta kampani*. The *batta māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidabadī coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{5}$ of which equalled $\frac{1}{5}$ of the Murshidabadī rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *sicca* rupees *plus* the *batta māl*. Each of these rates of exchange is generally less than one anna per rupee.

1203. *Dues given for religious purposes.*—The first fruits given to Brahmans are बिस्वुन पिरित *bisun pirit*, and also (north of the Ganges) बिस्वुन अन्स *bisun ans*. To the west they are अंगनूँ *anganūn* or अंगनूँआ *anganūnān*. On the other hand first fruits set apart for house-gods (भूमि गनेस *bhūmi ganes*) or penates are अगनूँ *agaun*, or (in Shahabad) अगबर *agbar*, and (in Champāran) रसुखरु *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brahmans, and is called बिस्वुन पिरित *bisun pirit*; the second is given to the मुखर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगनूँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (दिहवार *dihwār*). This is given to the village milkman (गोशार *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहरैया *bahraiya*, and generally बेहरि *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship, and दहिअक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवैया *savaiya* of $1\frac{1}{4}$, seers per maund. The grain set aside for beggars (फकीर *phakir*) are known as भिछा *bhichehha* or भौख *bhikh* amongst Hindus, and रसुली *rasūli* or फकिराना *phakirāna* amongst Musalmāns. The सिब अन्स *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsi*).

1204. *Miscellaneous.*—पुरौता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *seers* per plough are taken each by the washerman (धोबी *dhobi*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरवन *kharvan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बढ़ची *barhi*), the barber (नौचा *naua*), and the washerman; and the केरा *kera* is a smaller bundle of crop given to each of the same four.

Again पूरी *pūri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरी *pāl paseri*.

1205. In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra*. In South Munger this is परौंधा *paraundha*, and in South Bhagalpur परौधो *parodho*. Similarly अठवारा *athwāra* (i.e. paid every eighth day) in Saran, पार *pār* in North Tirhut, भँज *bhānj* in West Tirhut, and पारा *pāra* or दुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराह *charāi* in Shahabad. सलामी *salāmi* or कमरखोलाह *kamar-kholāi* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām*.

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

- (1) Proprietary tenures.
- (2) Tenures intermediate between proprietary and cultivating ones.
- (3) Cultivating tenures.

CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures.*—These are known everywhere as *जिम्दिदारी jimidāri*. A very large landlord is, however, called a *तालुकादार tālukādār*, and his tenure *तालुकादारी tālukādāri*. This is the popular distinction in Bihār between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *parganas* on which to subsist, it is called a *राज rāj*. In a *जिम्दिदारी jimidāri* (or *तालुकादारी tālukādāri*) tenure the whole land is held and managed in common. The property itself is called *जिम्दिदारी jimidāri*, or *मिलकियत milkiyat* if it is small, and *तालुका tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally *मालगुजारी mālgujāri* or *मलगुजारी malgujāri*, also *लाट lāt* and *रोल rol* in Tirhut and to the east, and *खजाना khajāna* in North-East Tirhut. In Patna

and Gaya it is also known as कलटरी *kalatri*. The other expenses are known as गाँव खर्च *gañ kharch* generally, also गाँव के खर्च *gañw ge kharch* or गाँवियाँ खर्च *gawaiyāñ kharch* in Tirhut. In South-West Tirhut they are also सालीना खर्च *sālina kharch*. In Gaya (and East Tirhut optionally) they are देही खर्च *dehi kharch*, in Patna प्रखराजात *ekhrājāt*, and in South Munger गरन्ही खर्चा *garhi kharcha*. In South Bhagalpur they are बन्धखर्चा *banh-kharcha*, which properly means embankment expenses.

1208. A landlord is ज़िम्दार *jimīdār* or मालिक *mālīk*; also sometimes सरकार *sarkār*. Local names are गाँव के ठाकुर *gañw ke thākur* in South-West Shahabad, and गाँवियाँ *gawaiyāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hissedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called लमरन्दार *lamardār* in Sāran and मोखतार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरदार *lambardār*. He is also known generally as तहसिलदार *tahsildār*, कारपरदाज *kārpardāj*, or मोखतियार *mokhtiyār*. In North-East Tirhut he is also known as टिपदार *tipdār*. The inferior proprietors are known as खुरदिहा मालिक *khurdīha mālīk* north of Ganges, while south of the Ganges they are खुरदिहा मालिक *khurdiya mālīk*. In Patna they are known as जुजुनी हिस्सेदार *jujui hissedār*.

1209. (2) *Free grants*.—These are known generally as बिरित *birit*, and the holder as बिरितिहा *biritiha* or बिरितन्दार *biritdār*. These are general terms, and amongst them may be mentioned the following:—

- (a) *Granted for religious purposes*.—These are known generally as सङ्कल्प *sankalp*, and are of different varieties, such as बरन्मोतर *barmotar*, for the worship of Brahma; बिष्णु प्रीत *bishun prīt* or बिष्णु अरपन *bishun arpan*, for the worship of Vishnu; सिबोतर *sibotar*, for the worship of Siva; किशन अरपन *kishan arpan*, for the worship of Krishna, and so on.
- (b) *जागीर jāgīr*, लाखन्राज *lākhraj* (rentfree), माफी *māphi*, मिनहै *minhai* (at reduced rent), or खिल्लत *khillat*. These are properly grants for warlike services. They are also (especially जागीर *jāgīr*) applied to the free grants of land for services made to the potter (कुम्हार *kumhār*), watchman (गोरेत *gorait*), and other village servants.

- (c) A grant given to the family of a man killed in the Raja's service in open fight. This is *मरग्वट marwat* in the west, and *मरौटी marauti* to the east.
- (d) A *बिरित birit* may be either acquired by purchase, when it is known as *खरिदगी kharidgi*, or it may be given by favour, when it is called *इनाम inām* or *इनामात ināmāt*. Local names in such a case are *खैरात khairāt* in Shahabad, and *खुसबकत khushbakat* in South Bhagalpur.
- (e) *खोरिष khorish* or *मोकरी mokri* (north of the Ganges), also *पालक palak* (Saran), other local names being *खोराकी khorāki* or *परवसन्ती parvashti* (South-East Tirhut) and *खानदान khāndān* (North-East Tirhut). This is an assignment by a *rāja* to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the case of a *rāj* which cannot be divided.

CHAPTER III.—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as *ठीकेदारी thikedāri*, in which the holder (*ठीकेदार thikedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (*जर समन jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called *खुशकी ठीका khushki thika*, and in the latter *पतौतन patautan* in Shahabad, *पटौबाँ patauñān* in the North-West and Tirhut, and generally *सधौबा पटौबा sadhau patana*. A mortgage lease is *इजारा ijāra* or *जर पेशगी ठीका jar peshgi thika*. See § 1487.

1211. Among other intermediate tenures may be noticed the *पतनी patni* tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called *दरपतनी darpatni*, and these last are sometimes again allotted into smaller portions, called *सौपतनी sipatni*. The holder of *patni* lands is called a *पतनीदार patnidār*.

1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is *मोकररी mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as *सिकमी sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champaran *सिकमी sikmi* tenures are described as dependent proprietary taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning *सिकमी sikmi* rents in Gaya, see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is *हिस्सा hissa* and also (in Tirhut and the west) *बखरा bakhra*. The subdivision of a village held by a proprietary body is known as *पट्टी patti* or *तख्ता takhta*, also *थोक thok* north of the Ganges and *फाट phāt* in Gaya. A shareholder is *हिस्सदार hissedār* or *सरिकन्दार sarikdār*; also *बखरन्दार bakhardār* to the west, *पटिदार patidār* in Tirhut. The proprietor of a half share is called *अधिया adhiya* north of the Ganges, and *आधेआध ādheadh* in South-West Shahabad. The inferior shareholders are called *खुरदिहा khurdiha*, &c., as described in Chapter II. *पट्टी patti* is also used to mean the principal share in a village, which may contain several *सिकमी sikmi* or subordinate shares. The shares of a brotherhood are *भैबाँट bhaibānt* generally, or in Patna and South Munger *भैया बाँट bhैया bānt*. In the west they are also *भैवध bhaiwadh*. A father's share is *बपन्स bapans*, also *बपन्स baphans* in Sāran, *बपौटी bapauti* in North-East Tirhut, and *जद्दी jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is *जेथन्स jethans*, also *जेथन्स jethans* in Sāran, and in North-East Tirhut *जेठौती (not जेठौटी) jethauti*. The Government revenue is *मालगुजारी mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as *अधखर adhkhār* or *अधकर adhkar* north of the Ganges, also as *अधनिया athaniya* or *अधनी athanni* generally. In South Bhagalpur it is *अधकड़ कित अधkar kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad *भेर bher*. Elsewhere a periphrasis is used, such as *हिस्सा पटिदारी hissa patidāri*.

A proprietor by purchase is खरिदार *kharidār*, and also (north of the Ganges) बैदार *baidār*.

CHAPTER V.—CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रैयत *raiyaṭ*, परजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedār*. A tenant with rights of occupancy is मौखसी *maurūsi* (literally, hereditary) or कदीमी *kadimi* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जददी *jaddi* (ancestral) in Shahabad. A tenant at fixed rates is इस्तमरारी *istamrāri*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौखसी *gair maurūsi*, also as पाही *pāhi* (literally, 'foreign' or 'non resident') in Patna and Gaya, and खरिदगी *kharidgi* (literally, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपारजित *hāl uparjīt* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges, there is a class of tenants called गुदशतादार *gudashtādār* or गुदसादार *gudastādār*. They are generally Rajpūts and Brāhmins whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदशता *gudashta* or गुदसा *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गौरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rents and receives in return some petty privileges and immunities. He is known generally as महन्तों *mahton*, and in

* This point of fixed rents is denied by some landlords.

Patna and Gaya as *महन्तोचाड़ा mahtoāra*. In Saran he is also known as *टिपन्दार tipdār*, in North-East Tirhut as *मोकदम mokadam*, and in South Bhagalpur *मँडर mañrar*. Generally, however, the head tenant is called *जेट्त्रैयन jethraiyaṭ*, and he usually performs the above duties. The high-caste cultivators are known as *असुराफ asrāph*, local names being *सुरफा surpha* in Patna, *सुरफान surphān* in Gaya, and *बड़ अदमी bar admi* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called *बबुटोला babutola*. The remission of rent for such high-class tenants is *माफ़ी māphi* generally north of the Ganges, also *छुटनी chhuti* or *कमसरे kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is *रेबापत reāet*, in the rest of Shahabad *मरावती marauati*, in Patna *कमी kami*, *इनाम inām*, or *इलाम ilām*, and in South Bhagalpur *माफ māph*. The low-caste tenants are known as *राड़ जाति rār jāti*, *नीच nich*, or *छोट लोग chhot log*. They are also known as *रजील rajil* in South-West Shahabad, *कमीना kamīna* in the rest of that district, *राड़ भोड़ rār bhor* in South Bhagalpur, *सोलकन्ह solkanh* in Tirhut, and *रैयान raiyān* in Gaya. A proverb about them is—

काप्रथ किछु खेलेँ देलँ, बरहमन खियौलँ ।

धान पान पनिचौलँ, औ राड़ जाति लतिचौलँ ॥

Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.

Dhān pān paniyauleñ, au rār jāti latiyauleñ.

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is *अपरबन्ध अपरबन्ध* *chhparband*, also *दिही dihi* in North-East Tirhut, *देही dehi* in Patna and Gaya, and *बारी बस्त bāri bast* in the south-east. A non-resident cultivator is *पाही कास्त pāhi kāst* or *पाही pāhi* (foreign), a word frequently confounded with *पाई pāi* (literally, a foot; hence used to mean an under-tenant). The word *पाई pāi* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as *पैहार paihār*. The *दोहड़ dohat* or *दोहड़ा dohta* cultivator differs from the *पाही pāhi* cultivator in that he keeps up two establishments and cultivates in two different villages, while the *पाही pāhi* cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as सिकमी *sikmi* or कुरथौली *kurthauli*, also as पेढावाला *petāwāla* in the north-west and कोलियैती *asāmi* in East Tirhut. It is said that to the south-east in the case of a कुरथौली *kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is लगान *lagān*. North of the Ganges and in South-East Bihar it is also पोता *pota*, with an optional variant पोट *pot* in South-East Tirhut; another name current north of the Ganges is मलगुजारी *malgujāri*. Rent rates are दर *dar*, सरे *sare*, or सरह *sarah*; also दरबन्दी *darbandi* or सरहबन्दी *sarahbandi*. चुकौसा *chukausa* north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as माल *māl*, and that paid in kind as ऐन *ain*. When rents are paid in cash, the tenure is known as नगदी *nagdi*, and also in East Tirhut as खाप *khāp*. When paid in kind, it is known as मनखप *mankhap* or भावल्ली *bhāoli*. In मनखप *mankhap* or मनकीका *manthika*, ऊखा *hunda* or मनखडा *manhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champaran. In Patna it is called मनी बन्दोबस्त *mani bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bigha* is taken as rent is known as चौराहा *chaurāha*. These tenures are principally adopted by landlords when letting their जिरान *jirāt* or home-farm lands. In भावल्ली *bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called बटाई *batāi*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the हस्तबूदी *hashtbūdi*, derived from the Persian *hasht*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per *bigha*, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

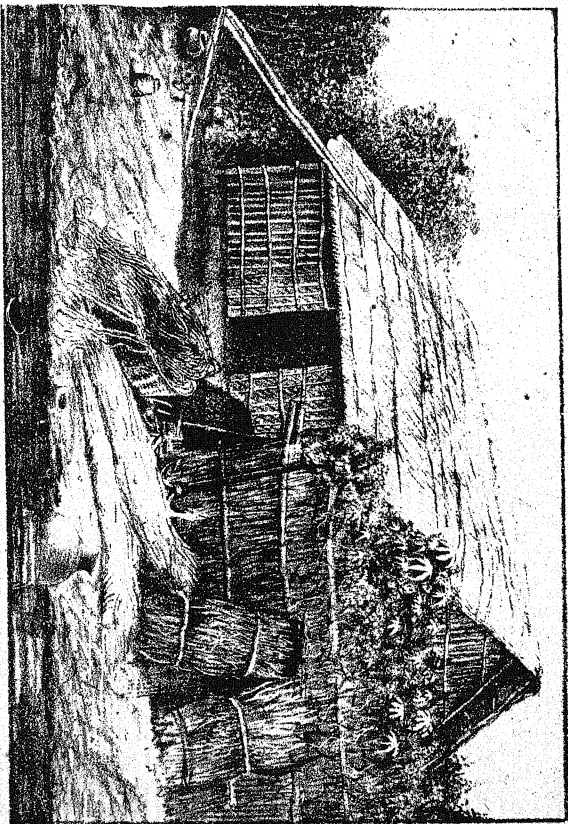
1223. **हाल हासिली** *hāl hāsili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. A very similar tenure is known as **बलकट** *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as **जैदादी** *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the **भादगली** *bhāoli* system, as has been described in sections 902 and following. In the lands held on the **नागदी** *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—**सिकमी** *sikmi* or **शिकमी** *shikmi*, and **चिकठ** *chikath* or **चकठ** *chakath*.

1226. A **शिकमी** *shikmi* tenure is described by Bābu Bhūp Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (**सरफ़ान** *surphān*) or low caste (**रैयान** *raiyaṇ*), the former having a lower rate to pay than the latter. The lands generally under this tenure are the **दिहान** *dihāns* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Bābu Bhūp Sen Singh, Government Pleader of that district.



The house of a well-to-do cultivator on the banks of the Ganges in Patna.



more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brahman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brahman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field, he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The चिकठ *chikath* or चकठ *chakath* tenure is, according to Bābū Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābū Bhūp Sen Singh when a summer or जेठवा *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling $2\frac{1}{2}$ Bengal *bighas*.

1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठनी परनी *uthni parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटती *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरकी *garki*.

1231. Special crops, such as tobacco or poppy, on which special money rents are always assessed, are known as जबन्दी *jabdi* or जपन्ती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बनकर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन बिच्छोली *ban chhioli*. जलकर *jalkar* is the produce derived from lakes, streams, &c.; and फलकर *phalkar* is the produce of fruit. सिकार माही *sikar māhi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलुके *motalke*, or (in North-East Tirhut) तालुका *taluka*.

DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A house is मकान *makān* or घर *ghar*. Local variants of the latter are गिरिही *girihi* in Gaya and Saran, घौर *ghaur* in South-East Tirhut, घरा *ghara* in South Munger, and गिही *grihi*, घर *ghara*, or घोरो *gharo* in South Bhagalpūr. A name current in Shahabad is बखरी *bakhri*. An enclosure containing several houses is north of the Ganges हवेली *haveli* or हवेली *haveli*, and south of it हाना *hāta*. South of the Ganges and in Saran हवेली *haveli* or हवेली *haveli* generally means the female apartments. A palace is धौराहार *dhaurahar* or धरहार *dharhar*, as in the proverb सूती खड़ तर, सपनाइ धरहार *sūti khar tar sapnāi dharhar*,—he sleeps on grass and dreams of palaces. A hut is झोपड़ा *jhompṛa* or झोपड़ी *jhompri*, झोप *khomp*, झोपड़ा *khompṛa*, झोपड़ी *khompri*, or पलानी *palāni*. कुटी *kūti* or कुट्टी *kutti* is the hut of a religious mendicant (फकीर *phakir*). Other names used north of the Ganges are मठ *math* generally, and मथिया *mathiya* to the west, अस्थल *asthal* to the north-east, and जगह *jagah* or अकराहा *akhraha* to the south-east. मरै *marai*, मँडरै *mañrai*, or मररै *marai*, is a grass hut, and मँडो *māno*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोहिया *gohiya*. South of the Ganges it is in Patna and Gaya मडुका *maruka* or झड़ा *kārha*, in Shahabad टाढी *tāṭi* or बरगौड़ा *barhaughar*, and in South Bhagalpur ढाको *dhāko* or मोरका *morka*. सिरकी *sirki* is a hut or tent made of reeds, as in the proverb सिरकी प्रक देखि तानि, ताहि बेर नै चाप्रक पानि, सिरकी खटाबैक रहल ना बेरा, आगू नाथ नः पाइ पगन्हा *sirki ek delanhi tāni, tāhi ber mañ ael pāni, sirki uthābaik rahal na bera, āgū nāth na pāchhu pagha*,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is डोह *dhōh* or खंडहर *khañhar*. A hut in the forest is north of the Ganges पाझा *pājha*,

and south of it चर घर *chanchar ghar* in Gaya, चाँचवाला घर *chānch-wāla ghar* in South Bhagalpur, टटघर *tatghar* in South Munger, and मढ़ही *marhhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tatoughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोचरा *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihār tract. A masonry house is पक्का *pakka* or पोखना *pokhta*. When built of stone it is called in Shahabad चाँदनी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka*. In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kachcha*; it is also to the west खाम *khām*, and to the east भीत घर *bhit ghar*.

1236. When a house has three openings, it is तिनदरा *tindara* or सेदरा *sedra*; with twelve openings, it is बरदरी *bardari* or बरहन्दरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालन्दार *jāldār* or जालीदार *jāldār*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratan*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपचम *naupancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khihcat* a house used as a private chapel by Musalmāns.

CHAPTER II.—PARTS OF A HOUSE.

1237. *The courtyard.*—This is आँगन *āngan*, आँगने *angnai*, or (principally in Patna and Gaya) आँगना *angna*; also in South Munger आँगना *angna*. In South-East Tirhut it is also called डेरा *dera*. The space in front of a house is अगुआर *aguār* or अगुआरा *aguāra*; also अगुआस *aguās* in Shahabad, अगुनी *agutti* in Patna and Sāran, and अगुआनी *aguāni* in Patna and the south-east. The space behind it is पिछुआर *pichhuār* or (generally in the oblique cases) पिछुआरा *pichhuāra*, or to the west पछुआर *pachhuār* or (generally in the oblique cases) पछुआरा *pachhuāra*. It is also पिछत *pichhāt* to the west, पिछुनी *pichhuti* in Patna and Sāran, and पिछुआनी *pichhuāni* in Patna and the south-east.

1238. *The vestibule or outer entrance room.*—This is दुआर *duār* or दोआर *doār* generally. It is also दूरा *dūra* north of the Ganges,

and दुहारी *duhāri* or दुहारिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehri*.

1239. *The inner entrance room.*—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगाह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगाह *dogāh* means a cattle-shed. In North-West Bihār दुमुँहँ *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. *The upper story.*—This is कोठा *kotha*, or in the south-west पटखुँहँ *patahuñhān*.

1241. *The under-ground story.*—This is तखाना *takhāna* or तखाना *takhkhāna*. Other optional names are भूजबगरा *bhuñjabara* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. *The veranda.* This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya, and ओसरो *osro* in South Bhagalpur. It is also called साप्रदान *sāḍhān*, and in Shahabad डाबा *dhāba*.

1243. *The sitting-platform.*—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पिन्दा *pinda* in Patna and the south-east, and ओटा *ota* in Patna, Gaya, and Saran.

1244. *The roof.*—The roof or ceiling is छत *chhat*. It is also छत *chhāt* south of the Ganges, छत्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनी *chhāuni*, छौनी *chauni*, छाह *chhāh*, छाहनी *chhānhi*, or छान्हिया *chhanhiya* in North-West and South Bihār. It is also generally छपर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or छाउनीहार *chhāunihār* north of the Ganges, and his work is छाउनी *chhāuni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर हरिया *ghar chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tirhut it is एकचारी *ekchārī*, and to the south-west एकधारा *ekdhāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोधारा *dochāra* in Champāran and to the east. In Patna

it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोहपरा *dochhapra*. In Shahabad another name current is दोचरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chau-pār*. When there are more than one thatch in a roof, each thatch is called फरका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगुत के ढाट *agūt ke thāt*, and the rear one पछुत के ढाट *pachhūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परन्हती *parchhatti* or उपरन्हती *uparchhatti* north of the Ganges, and south of it परन्हती *parchhatti* (with a soft t). Other local names are खौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पनन्हती *panchhatti* in Patna.

1246. To rethatch a roof is ओतब *otab* or नौठ करब *nauthat karab*. The yearly repairs to a tiled roof are फेरौंटी *pheraunti* in the south-west, and elsewhere खपरा फेरब *khapra pherab*. The grass put on a roof to make it water-tight is फटकन *phatkan* in Saran, छावन *chhāvan* in Champaran, and खौनी *chhauni* or तररा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is हरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चूचना मारब *chūana mārāb* in South-West Shahabad, दोरचा *doiya* in the rest of that district, टिपकारी *tipkāri* in Gaya, and टपका मारब *tapka mārāb* in Patna.

1247. *The fireplace.*—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlh* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकोल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिमनार *chimnār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *charuka* is the similar platform smoothed for a Hindu to eat from. थौना *tharua* to the west is a raised platform on either side of the fireplace for receiving pots for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहर *thahar*, or in East Tirhut ठाँव *thānw*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरसी *borsi* is the moveable fireplace used by jewellers and by villagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or कौड़ *kaur* in the west.* The iron or earthen moveable fireplace is अँगैठी *angaiṭhi*. A similar one used by jewellers is अँगैठा *angaiṭha*. An earthen pot for holding fire is in Gaya मटपर *matpar*, and in Shahabad मँटहर *mentahar* or पौड़ा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called आँही *ānchi* or अँहिया *anchhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुल्हिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँहिया चूल्हा *charanchiya chulha*, or in South-West Shahabad as a चरैला चूल्हा *charaila chulha*. The partitions between the holes are पुता *puta*, पुता *putta*, or पुत्ती *putti*. Also पुत्ती *puti* in South-East Tirhut, and पुतिया *putiya* in South Munger. The cooking-house is amongst Musalmāns बबरन्ची खाना *babarchi khāna*; amongst Hindus it is रसोदया घर *rasoīya ghar*; also भनसा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुल्हानी *chulhāni* or चुल्हानी *chuhāni*. The other portion is known as मँज घर *mānj ghar* in Sāran and South-West Tirhut, as मँह घर *mānh ghar* in Shahabad, and as खोन्ही *khonhi* in North-East Tirhut.

1249. The door.—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duāri*, दरवाजा *darwāja*, दरवाजा *darwājja* or (in Patna, Gaya, and the south-east) दरौजा *darauja*. A door is केवाड़ी *keṁwāri*, or in East Tirhut केवाड़ *kewār*, केवाँड़ी *keṁwāṭri*, केवाँड़ *keṁwāṭr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरौजा *samukh darouja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरैची *darainchi* in Patna and Gaya. भवारी *bhawāri* to the west and in West Tirhut, भमरा *bhamra* in East Tirhut, and to the west दरौची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भौरा *bhoṛa*. In Patna and Gaya it is ताबदान *tābdān*. मुका *mukka* or मोंका *monka*, and in Champāran अँवारी *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

* Compare the proverb घर जरेहि, घूर बुताव *ghar jaraihi ghūr butāw*,—when his house is on fire he puts out the *ghūr*, i.e. in many difficulties he grapples with the least.

पल्ला *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बेंनी *beni* or बेनियाँ *beniyan*. In South Bhagalpur this latter is बेना *benā*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपन्तीटा *upranta* or (in Tirhut) हान *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *latkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sāh* or दसौही *dasaurhi*, and such a double door-frame is said to be दोहरा *dohra* or साहवाला *sāhualā* or दसौही चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna) चूल *chūl*). In South-West Shahabad it is चूड़ *chūr*. A similar kind of hinge is in Gaya झनकौट *jhankaut*. The wooden bar used for fastening the door is किल्ली *killi*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is दण्डा *danda*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door-bolt is छिटकनी *chhitkani* or छिटकिनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेंड़ *benr* or बेंड़ा *benra*. South of the Ganges the डेंकी *dhenki*, or in Shahabad डेंका *dhenka*, and in the south-west of that district टेकुरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door frame. घरका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla*, and the key कुञ्जी *kunji*, चाबी *chābhi*, or होरीना *chhorauna*. The bolt of the lock is डरका *hurka* or (in Shahabad) झार *jhār*. In South Bhagalpur डरका *hurka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tāti* or टट्टी *tatti* or (to the west) ठटर *thatar*, is used for a door, the spar that supports it inside is बेंड़ *benr* or बेंड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihar it is बेड़ाठी *beñrāthi* or बड़खड़ *arkhar*, and in South-West Shahabad बेवरा *beñwara*. The straw buffers tied along the two door posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. The wall.—A wall is दिवार *diwār* or भीत *bhit*. Sometimes the Hindi forms दीवाल *diwāl* or देवाल *deuāl* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāva*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran आलन *ālan*. The lumps of damp mud used in building a wall are लौंदा *londa* or धौंधा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gondi*; also चेपी *chepi* in Champāran, चक्की *chakki* in East Tirhut, and लौंदी *londi* in South-East Tirhut. In South Tirhut another name is लोइया *loiya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रदा *radda* or रादा *rāda*, and also optionally पौंड *pinr* in Sāran. In Sāran रदा *radda* is the piece of the stage which, being the width of the wall, is finished before commencing the next piece. The top of a wall is भीता *bhīta* north of the Ganges, and भीत *bhīt* south of it; also मँथ *mānth* in South-West Tirhut, and मथनी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भरँठ *bharānth*, भरेठ *bhareth*, भरेठ *bharaiṭh*, or भरनठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटन्देहर *patdehar*, of which a local variant in Sāran is पटन्देहर *patdehar*. To the east it is also झनकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरन्दानक *gardānak*, or in Champāran उपनँटा *upraunta*, and the others are called भरेठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is डुरौँध *duraundh* or डुरौँधा *duraundha*, or in East Tirhut झन *chhāt*. The gable-end wall of a house is पाखा *pākha*, or in Shahabad पाख *pākḥ*. In North-East Tirhut, however, it is चनमार *chanmār*, and in Gaya and South-East Bihār कनेटा *kaneta*.

1252. *The eaves.*—These are ओलनी *olti* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरियानी *oriyāni*. In Gaya and the south-east they are अगरी *agri*, and there and in the south-east ओहारी *ohāri*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहबत *mohabbat*; also as पसौँड़ *pasaunwar* in North-West Tirhut, पसराँड़ *pansrauṛ* in Champāran, and पनिआगर *paniāgar* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेरखा *terua* generally, and तरख *tarak* in North-East Tirhut. In Shahabad they are also called मरखा *marua*. The slope of the roof is तारन *tāran* to the west and गरख *garakh* to the east; also गरखगर *garakhgar* in North-East Tirhut and तरखगर *tarangan* in Champāran. The raised ground under the eaves is in Gaya असदी *asthi*.

1253. *The cupboard.*—This is ताखा *tākha* or ताख *tākh*. A wall-bracket for lamps is दिखरख *diarakh* or दखरखा *diarkha*; also देखर *dekhar* or देखरा *dekhra* in South-West Shahabad, धोरखा *dhorkha* in Patna and Gaya, and धरखा *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरकदान *chirakdān*. In North-East Tirhut खरिकौता *kharikautā* is a hole in the wall for keeping tooth-picks. In South-West Bihār and Gaya this is सड़की *bhurki* or खरकोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. *The men's and women's quarters, &c.*—The men's quarters are मरदाना *mardāna*, and also मरदानी *mardāni*. Other terms used are दलान *dalān*, दरवाजा *darwaja*, or दरौजा *darauja*, दुआर *duār*, and (south-east) बैंगन्हा *bangla*. The women's quarters are अन्दरात *andarāt*, जनाना किता *janāna kita*, or हबेली *habeli*. To the east they are also called डेरा *dera*, and (in North-East Tirhut) अँगना *angna*. The part between the two is डेउही *deurhi* or (south-west) देउही *deurhi*. This word is often used to signify a whole house, especially that of some great person, i.e., equivalent to 'palace.' The outer room is also बहर घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are अमला *amla* or साँगड़ *sāngah*, or to the south-east साँगठ *sānga*.

1256. *The posts and beams.*—The wooden pillars supporting the roof are खम्भा *khambha*, खम्भी *khambhi*, खम्बिया *khambhiya*, or खन्धिया *khamhiya*. Another name current to the west and in South Tirhut is थून्ही *thānhi* or थून्ही *thānhiñ*. In North-East Tirhut another name is उचर *uchar*. In South Bhagalpur we find खम्हाँ *khamhāñ*, and in South Munger खाम्भी *khāmhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरन *dharan*, the pillar is called मलिकथम्भ *malikthamh* or मलिकथम्भ *malikthambh* or (in Shahabad) also कौरी *kauri*, and the props are called पङ्की *pankhi* or in Champaran सिपवा *sipwa*. When this is found too expensive, two struts run up from opposite walls, and cross

each other just under the ridge-pole, which rests on their upper angle. The struts are called भित्त-भेड़ा *bhitbhera*, घोड़मुखँ *ghormukhān*, or कैची *kainchi* to the west. Other names for similar supports are हटका *hatka* and गोड़िया *goriya* in Shahabad, कौशल *kauśal* in Patna, Gaya, and South-East Tirhut, कड़रै *kahurī* in South-West Shahabad, घोड़मुख *ghorsaha* or घोड़ी *ghorī* in Champāran and North-West Tirhut, कैच *kainch* in the east generally, and गैच *gainch* in South Bhagalpur. The टेरखा *terua* (or in South-East Tirhut कलन्दरा *kalandara*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The ridge-pole is बड़ैर *barenr* or बड़ैरी *bareñrī*, also लरन्ही *larhi* in Champāran and the south-west, and नरन्ही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross is filled in with grass, and the whole is tied up tightly. This filling in is called मँगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तड़क *tarak*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबन्धा *kamarballa*, also पाड़ *pār* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरखा *terua*, माळा *māla*, मख्खा *maḥka*, मडुखा or मरखा *marua*, or मंडुखा *mañrua*, which support a long beam or bamboo, called सरन्दर *sardar*, on which the thatch rests.

1258. The round rafters of a thatched house are बाला *balla*, also बाळा *bāla* in Shahabad. Thick squared rafters are known as बड़ौ *kari*. The rafters of whole bamboos are कोरा *kora* or कोरी *koro*. The thickest of split bamboo are बाना *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बातो *bāti* and बत्ती *battī*, also in North-East Tirhut झोंजान *jhonjan*. निगखा *nigasta* is a thick rafter used in South-West Shahabad; बरगा *barga* are the thinner rafters used in supporting a flat *pokka* roof. बल्ली *ballī* are rafters smaller than a बाला *balla*.

1259. The round poles built up inside mud walls are लेवा खाम्ही *lewa khāmhi* north of the Ganges. In Shahabad they are गोल *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lār*, and in South Bhagalpur नार *nār*. The support of a broken wall is अस्थम *astham* or चाँड़ी *chāñrī* north of the Ganges; also चाँड़ा *chāñra*, उचका *uohka*, or थमुखा *thamua* in South-East Tirhut. In Shahabad this is थून्ही *thūñhi*, in Patna and Gaya थुम्ही *thumbhi*, in South Bhagalpur

बलुआ *thamhua* or चाँडा *chānda*, and to the south-east ओठगनी *othgani* or ओठगन *othgan*.

1260. गोल *gol* or गोला *gola* are round beams, and चौकोर *chaukor* or चौपट *chaupahal* squared beams. The latter are also called चौघार *chaudhār* in Shahabad. A crooked beam is said to be कूबड़ *kūbar* in Shahabad.

1261. In South West Shahabad चँड़ा *cheñra*, in South Bhagalpur चैला *chela*, and elsewhere south of the Ganges चैला *chaila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खपड़ा *khapra* generally. Flat tiles are चपुआ *chapua*, or in Champaran पथुआ *pathua*, and in South Munger सुपतिया *supatiya*. Another name is पटरी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोंटी *tonti* or (Shahabad) टोंटियारी *tontiyāri* south of the Ganges. In the north-west औँधा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुंगरा *mungra*, and in Sāran मंगरा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are सरकन *markan* to the north-west, and झिटकी *jhituki*, झुटका *jhutka*, or झुटकी *jhutki* to the north-east. South of the Ganges they are ठिकरी *thikri* or ठिकट्टी *jhikti*. In Shahabad they are झिकड़ी *jhikri* or सिकड़ी *sikri*. Tiles are baked in a kiln, called आना *āna* or (South-West Shahabad) आँवाँ *ānwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरैरा *tarera*, or (in South Bhagalpur) पटौतन *patotan*. In the north-west it is फटकन *phatkan*, and in Tirhut चरन *chharan*.

1263. *The bricks.*—These are ईटा *inta* generally, local variants being ईंट *int* or ईटा *ita* south of the Ganges, and ऐंटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन में आन बागल मैं ईटा *man meñ ān, baḡal meñ inta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or काँच *kānch*, which are sun-dried. Another classification is into अंगरेजी *angreji* or बड़का *barka*, which are large table-moulded bricks. These are also called गढ़िया *gadahiya* in Patna and South Bhagalpur, and टाली *tālī* in South Munger. Common country bricks are देहाती *dehātī*, or in South-East Tirhut भुलोट *bhūlot* or पनगिझा

panginja. सौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahauri* to the west, पजार *pajai* in South-West Tirhut, लखौरी *lukhauri* in East Tirhut, खज्जा *khajja* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बँकौ *bankau*, बकवा *bakwa*, or बँकवा *bankwa*. In South-East Tirhut these are known as चाकैटा *chākaita* or कोठिया ईटा *kothiya inta*. सुरजमुखी *surujmukhi*, or in Champaran गेंदुआवा *geṇṛuāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवई *thauai* is the name of the bricklayer caste. Bricks are burnt in a kiln, called पजावा *pajāwa*, पिजावा *pijāwa*, पिज्जा *pijja*, भट्टा *bhattha*, or भाठी *bhāthi*. An over-burnt brick is जहाँवाँ *jhāñwāñ* north of the Ganges, and जामा *jhāma* south of it. Local names are जाम *jhām* in East Tirhut and जामो *jhāmo* in South Bhagalpur. Half-fired bricks are पीयर *piyar* or पिशरा *piyara*, other local names being सुहुरिया *bhusuriya* or सेवरवाचा *seवरācha* in Champaran, सेवर *sewar* in Shahabad, पीला *pīla* in Gaya, अवाजू *awāju* in Patna, and कचकोह *kachkoh* in South Bhagalpur. Other names are भटरङ्गा *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusranga* in South-East Tirhut. The outer bricks of a kila which become half black or are partially fired are called हाल के ईटा *chhāl ke inta*, and in South Bhagalpur also हालन्टी *chhālṭi*.

1265. *Stone*.—Stone is पथर *patthar* or पथल *patthal*. Slabs of stone are पटिया *patiya* or सिल्ली *silli*. When large they are also called चौरा *chira* in Shahabad, and अचार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tūtan* in the rest of that district, कचरी *kachri* in Gaya, and धोका *dhoka* in Patna.

1266. *Lime and mortar*.—The calcareous nodular limestone used for lime-making and road-metal is known generally as कंकड़ *kankar*, local names being अँकड़ *ānkar*, इकड़ी *ikri*, or ईकड़ी *inkri* (also in South-East Tirhut) to the west, गङ्गाट *gangat* in Patna and Gaya, and गोंगट *gingat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattān* or चटान *chatān*, also as लैम *lām* in South-West Shahabad. The small pieces for road-making are अँकड़ी *ankri* or अँकड़ *ānkar* in Shahabad, कंकड़ी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora* or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. **खर्रा** *chharra*, or in the south-east **बालिस** *bālis*, is coarse limestone gravel.

1267. Lime is **चूना** *chūn*, **चूना** *chūna*, or **चुन्ना** *chunna*. It is of two varieties, viz. **गिट्टी** *gitti*—that made from limestone, and **कली** *kali*—that made from shells. In the south-east that made from gravel is also called **कली** *kali*. The mussel shell used for making lime is **सोपी** *sipi* north of the Ganges, and **सितुचा** *situa* or **सितुहा** *situha* south of it. A local name is **सित्तू** *sittu* in South Bhagalpur. **घोंघा** *ghongha*, **ऐठा** *aitha*, or **ऐंठा** *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is **मसाला** *masāla*, or in Patna **दबोड़** *daboī*. Plaster is **लेदाल** *ledāl* or **नीपे** *nipe*. Moistened clay used as mortar is **गिलावा** *gilāwa*, or in South Munger **गिलेवा** *gilewa*. In Patna, Gaya, and the south-east it is also called **गारा** *gāra*. The pounded bricks used as a substitute for sand is **सुरखी** *surkhi*. When a wall is whitewashed it is said to be **पोचारा वाला** *pochāra wāla*, **चुनेटल** *chunetal*, **चुनवटल** *chunwattal*, or **चूना फरल** *chūna pheral*.

DIVISION XI.

FOOD.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोइ *rasoi*; also भानस *bhānas* in East Tirhut. The *morning meal* is नाश्ता *nāšta*. Other names are पनपियाव *panpiyāo*, पनपियार *panpiyāi*, जलपान *jalpān*, जलखई *jalkhai*, and जलखावा *jalkhāwa*. Other local names are जलघेराव *jalgherāw* (Champāran), पनपियार *panpiyār* (Gaya), and दाना *dāna* or दाना दूनी *dāna dūni* in Shahabad. पनपियार *panpiyāi* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalewa*, कलेज *kaleu*, or (in Tirhut) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाद्य *khāy* in Patna, खेया *khāiya* in Gaya, खारक *khāk* in South Munger, and कलौया *kalāua* in South Bhagalpur.

1270. An *evening meal* is सँझीया *sanjhāua* in South-West Shahabad. बेचाऊ *beāhu*, or in Champāran बेरन्टिया *berhātiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kavar*, or कौर *kaur*. In South-West Shahabad it is also नैवाला *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called उलूस *ulus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders :—

अकरी *akri*, एकरी *ekri*, or एंकरी *enkri*,—uncleaned rice.

अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आँवट *āṇwat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गूरी *gūri*.

अदौरी *adauri* or (Shahabad) अदवरी *advari*,—little round balls made of pulse.

अनाज *anāj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāwat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkaunch*,—see रिकौंच *rikaunch*.

अरन्दावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमँठी के रोटी *amānthi ke roti*,—see आँठी के रोटी *ānthi ke roti*.

आँटा *ānta* or आटा *āta*, पिसान *pisān*, कनिक *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकन्हा *chikṣa*,—flour or meal.

आँठी के रोटी *ānthi ke roti*, also किसन्ही के रोटी *kisli ke roti* (Champāran), अमँठी के रोटी *amānthi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango stones.

आमिल *āmil* (North-East Tirhut), खटाई *khatāi* (Sāran), and खट्टा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दड़िमी *darimi* and खोइया *khoīya*. The first is made from small immature mangos (टिकुला *tikula* or टिकुड़ा *tikorha*), and the second from large mangos.

आँवट *āṇwat*,—see अखरा *akhra*.

ओगन्ना *ogra*,—see मँड़ *mānr*.

ओरन्हा *orha*,—see होरन्हा *horha*.

इमरितौ *imriti*,—see जिविबी *jilebi*.

इंगूर *ingūr* or इंगुरी *inguri* (north),—barley from which the husk has been removed by pounding.

उझिला *ujhila*,—cooked mustard-seed.

ऊमी *ūmi*,—green *marua* (*eleusine coracana*) roasted as food (see § 990).

उलवा दाल *ulwa dāl*, उलावल *ulāwal*,—see दाल *dāl*.

एकरी *ekri*, ऐकरी *enkri*,—see अकरी *akri*.

कचननिया *kachwaniya* (Sāran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसार *kasār* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or पनुआँ *panuāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पीठी *piṭhi* south of the Ganges.

कहुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see आँटा *ānta*.

कसार *kasār*,—see कचननिया *kachwaniya*.

काँची *kāñchi*,—see हलुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आँठी के रोटी *āñhi ke roti*.

कुन्ती *kunti*,—see लार *lāi*.

काँचरौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

खजन्ना *khajla* (north),—a sweetmeat made from wheat-flour.

खजूर *khajūr*, also (south of the Ganges) खुरमा *khurma* or (South Bhagalpur) जिलिया *jhiliya*,—a sweetmeat in the form of a date.

खटार *khatāi*,—see आमिल *āmil*.

खँदौरा *khanraura*,—see खुद्दी *khuddi*.

खबौनी *khabauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse; also called कबूली *kabali* or भूनख *bhūnāl khichri* when spices are added. This last is called चोंकी *chhaunki* (i.e. seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad),—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khirawara*.

खीर *khīr*, also खीरि *khīri* in North-East Tirhut and बखीर *bakhīr* south of the Ganges,—rice boiled in milk with sugar.

See also जाडर *jāūr* and तसमई *tasmāi*.

खुरी *khuddi*, also (South-West Shahabad) खंजौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter. Cf. खजूर *khajūr*.

खुशका *khushka*,—see भात *bhāt*.

खुसकी *khuski*,—see परगन *parthan*.

खोभिया *khobhiya*,—see लाइ *lāi*.

खोद्या *khōiya*,—see आमिल *amil*.

गटा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *hauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see डभन्का *dabhka*.

गुम्मा *gumma*,—see आँठी के रोटी *ān̄thi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf. अकरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *gulḍāna* (north-west), also इलाइची दाना *ilāichi dāna* (Sāran and South-West Tirhut), and मुकुन्दी दाना *mukundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulāb jāmun*,—a long sweetmeat made of dry curds (हेना *chhena*).

गुली *gulli*,—see लोद्या *lōiya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोसा *gojha* (north and south-west), also गोभिया *gojhiya*,—a kind of sweet cake. See also फरा *phara*.

घटरा *ghatra*, घडोरा *ghatora*,—see पूषा *pūa*.

घट्ठा *ghattha*,—see लपसी *lapsi*.

घटिहन *ghatihan*, घठिहन *ghathihan*,—a general term for cheap grain, such as barley, pease, &c., also (Sāran) any kind of grain which when ground absorbs much water and is not easily digested

घडोरा *ghatora*,—see पूषा *pūa*.

घसुआ *ghasua* or घसुर रोटी *ghasur roti*, also पोछुआ *pochhua* (Tirhut)

and सोहारी *sohāri* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाढो *ghātho*,—see लपसी *lapsi*.

घाठि *ghāthi*,—see बैसन *besan*.

घाँढो *ghāntho*,—see लपसी *lapsi*.

घिघौड़ा *ghiyaura*, घीवर *ghiwar*, घुगुरी *ghuguri*,—see घेवर *ghewar*.

घुघनी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad), घिघौड़ा *ghiyaura* (Patna and Shahabad), घीवर *ghiwar* (Gaya and south-east),—a sweetmeat made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्ठा *mattha*.

घोरन्जावर *ghorjāūr*, घोरन्जारी *ghorjāri*,—see मट्ठान्जावर *mathjāūr*.

चक्का *chakka*,—see बज्जा *bajka*.

चटनी *chatni*,—"chutnee."

चबैना *chabena*, चबैनी *chabeni*, चरबन *charban*, or भूँजा *bhūnja*, also भुजना *bhujna* (Shahabad) and मूँही *mūhi* (South Bhagalpur), भूजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकसा *chiksa*,—see चाँटा *ānta*.

चिकस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरही *pharhi* (East Tirhut and Shahabad), फरही *pharhi* (Patna and Gaya),—unripe barley parched ; but in South Bhagalpur, फरही *pharhi* is parched rice.

चुन्नी *chunni*,—see चुन *chūn*.

चूड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चुन *chūn* (north-west), चुन्नी *chunni* (Patna, Gaya, and South Munger), and राई *rai* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरन्ता *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोंचा *chontha* (Saran),—a dish of pulse.

चौरी *chauri*,—see चिउरी *chiuri*.

चौरठा *chauretha*, चौरठ *chaurath*,—rice soaked in water and then dried and pounded.

छनका *chhanka*, छेवकन *chheukan*, छेवकना *chhewankna*, छौकल *chhaunkal*, छौका *chhaunka*,—see बघार *baghār*.

छेना बाड़ा *chhena bāra*,—round flat sweetmeats made of dry curds (छेना *chhena*); a Bangālī dainty adopted in Bihār.

छौकी *chhaunki*,—see खिचड़ी *khichri*.

जवाखार *jawākhār* (south) or पाचक *pāchak* (South Bhagalpur),—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जाउर *jāūr*,—rice boiled in milk with salt. When boiled with sugar it is खौर *khīr*, *q.v.*

जाबर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरिती *imriti* or इमिरिती *imirti*.

जांजा *jāñja* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

जिलिया *jhiliya*,—see खजूर *khajūr*.

जिल्ली *jhilli*,—see लट्टा *latta*.

जोर *jhor*,—see परेह *pareh*.

टूका *tūka* (north) or (East Tirhut) टुकरी *tukri*,—the fourth part of a round cake.

टिकरी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikriya*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

थुरी *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) थुरी *thuri*, (South-West Shahabad) ठोरी *thori*, (Patna) मुररी *murri*, and (South Bhagalpur) मूरी *mūri*,—grain which has not burst while being parched.

ढेकुआ *thekua*, ठकुआ *thakua*, a kind of cake pressed in a mould called अगरीटा *agarauta*

थोरी *thori*,—see ठूरी *thūri*.

डभन्का *dabhka* (north-west), गलन्बल *galbal* (South Tirhut), डभन्कल *ḍabhkal*,—parched unripe grain, or ripe grain soaked in water and parched.

डुप्पा *duppha*,—see मऊचर *mahuar*.

तक्कर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening, hence the proverb तरल खाय, पुनु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तसमई *tasmai*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khīr* in that the latter may or may not have water added.

ताज खानी *tāj khāni*,—see तास खानी *tās khāni*.

तास खानी *tās khāni* (north), also (South-East Tirhut) ताज खानी *tāj khāni*,—a round sweetmeat made of rice-flour, sugar, and clarified butter.

तिलन्कतरी *tilkatari*,—see लार *lāi*.

तिलन्कुट *tilkut*,—a sweetmeat made of sesamum and molasses, much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of urid or mung mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसियाचर *tisiyāūr*,—linseed and rice cooked together.

दड़िमी *darimi*,—see आमिल *āmil*.

दन्जाचर *danjāūr* (Sāran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together.

दनौरी *danauri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दररा *darra* (north),—coarse meal; but दररा *darra* south of the Ganges is pounded maize boiled with water and sugar.

- दलपिठ्ठी *dalpitthi*, दलपिठ्ठीरौ *dalpithauri*,—see दाल पीठी *dāl pīthi*.
 दलसग्गा *dalsagga* or (South-West Shahabad) सगपहिता *sagpakita*,—
 pulse boiled with vegetables.
 दलही पुरी *dalhi pūri*,—see बरही *berhi*.
 दाल *dāl*,—split pease or pulse. When these are parched they are
 called उलावाल दाल *ulāwal dāl* or उलवा दाल *ulwa dāl*.
 दाल पीठी *dāl pīthi*, दलपिठ्ठी *dalpitthi*, or (Shahabad) दलपिठ्ठीरौ *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with
 pulse inside and boiled in water; (2) balls of wheat or barley-
 flour cooked along with pulse. पीठा *pītha* means balls of meal
 boiled in water.
 धुआँर *dhuñāir*,—see फोरन *phoran*.
 धोखल दाल *dhoal dāl*, धोखाँच *dhoānch*,—see धोई *dhoī*.
 धोई *dhoī* (north and Shahabad), also धोखाँच *dhoānch* (South-West
 Shahabad), elsewhere धोखल दाल *dhoal dāl*,—soaked pulse.
 धोंग *dhong* (Shahabad),—a thick cake.
 पकमान *pakmān* or पकवान *pakwān*,—sweetmeats.
 पतौरा *pataura*,—the tops of the plant called गुग्गा *gumma*
 (*pharnaceum mollugo*) roasted in a castor-oil leaf.
 पनुआँ *panuān*,—see कचरस *kachras*.
 पपरा *papra*,—see पापर *pāpar*.
 परकिया *parakiya*,—see समोसा *samosa*.
 परगन *parthan*, also Gaya पलेथन *palethan*, and खुसकी *khushi*,—the
 dry flour rubbed on the dough as it is being made into cakes.
 परमल *parmal* (Shahabad),—parched maize or grain. See also
 होरचा *horcha*.
 पराठा *parātha*,—see फराठा *pharātha*.
 परेह *pareh*, रसा *rassa*, रासा *rāsa*, or भोर *jhor*, sauce, such as of
 vegetables, &c., eaten with dry food.
 पलेथन *palethan*,—see परगन *parthan*.
 पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—
 syrup made by melting sugar in water and boiling it down.
 पाचक *pāchak*,—see जवाहार *jawākhār*.
 पापर *pāpar* or पपरा *papra*,—a crisp cake of pulse flour.
 पिठार *pithār* (North-East Tirlut),—rice pounded in water,

पिठा *pittha* or पीठा *pītha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिठ्ठी *pitthi*.

पिठ्ठी *pitthi*,—see पिठा *pittha*.

पिचान *pisān*,—see चाँटा *ānta*.

पीच *pīch*,—see माँड़ *mānr*.

पीठा *pītha*,—see पिठा *pittha*.

पीठी *pīthi*,—see कचौड़ी *kachauri*.

पूसा *pūa*, also (East Tirhut) पू *pū*, and घटोरा *ghatora* (Patna and Gaya), and घट्टरा *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूसा *māl pūa*.

पूरी *pūri*, also (north) लुचुई *luchui*, and (Tirhut) सोहारी *sohāri* or सुहारी *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, झू पचे नहिँ, पूरी ला मारि *ghyu pache nahin̄ pūri la māri*,—a fight for muffins, when even clarified butter won't digest.

पेठा *peṭha* (north), also भुआपाग *bhuāpāg* (South-East Tirhut),—candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loiya*.

फरन्ही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोखा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharāṭha* (north and south-east), पराठा *parāṭha* (elsewhere),—bread made like pie-crust.

फरही *pharhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बेरही *berhi*.

फुटहरा *phutahra*,—see लिट्टी *litti*.

फुटथा *phutha* or (South-West Shahabad) फुटहरा *phutahra*,—parched gram and pease.

फुटहररी *phutchri*,—see लिट्टी *litti*.

फुलौरा *phulaura*,—large balls of urid-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बत्तास फेनी *batās pheni*.

फोकन्ना *phokna*,—see फरुही *pharuhi*.

फोरन *phoran*, also (Shahabad) धुआँर *dhuñāñr*,—seasoning used with food.

बखीर *bakhīr* (South-West Shahabad), रसियाव *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खीर *khīr*.

बगिया *bagiya*, बगेया *bageya*,—see पिट्ठा *pittha*.

बघार *baghār* (north-west), छेवकन *chheukan* (Tirhut), छेवकना *chhewankna* (Patna), छैकल *chhaunkal* (South Munger), बनका *chhanka* or छैका *chhaunka* (South Bhagalpur),—the act of seasoning food

बचका *bachka*,—see बजका *bayka*.

बजका *bayka* or (Patna) बचका *bachka*, (north चक्का *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बत्तास फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बत्तासा *batāsa*,—a spongy sweetmeat made of sugar.

बफौरी *baphauri*,—pulse-flour cooked by steam.

बरजौर *barjaur*,—see बरगइन *berhin*.

बरफ़ी *barphi*,—a white sweetmeat made of wheat, flour, milk, and sugar.

बरा *bara* or बारा *bāra*,—cakes of urid pulse fried in clarified butter or oil. See also बजका *bayka*.

बरी *bari*,—balls of urid, mūng, or gram-flour fried in clarified butter or oil.

बलुसाही *balusāhi* or बाजू साही *bāju sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहुरी *bahuri*,—see होरहा *horha*.

बारा *bāra*,—see बजका *bajka* and बरा *bara*.

बाजू साही *bāju sāhi*,—see बलुसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कूसी *bāsi kūsī*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-*besan*, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरन्ही *berhi*.

बेरन्हीन *berhin* or बरन्जौर *barjaur* (Shahabad),—pulse cakes.

बेरन्ही *berhi*, दलन्ही पुरी *dalhi puri* (north), फुटन्पुरी *phutpuri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरन्हीया *berhiya*,—pulse-flour cooked inside a wheat cake.

बिसन *besan* or घाँठि *ghāṭhi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भभन्नी *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुशका *khushka* (amongst Musal-māns),—plain boiled rice.

भुआपाग *bhuāpāg*,—see पेठा *petha*.

भुजन्ना *bhujna*, भूजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.

भूनल खिचन्ही *bhūnal khichri*,—see खिचन्ही *khichri*.

मगदा *maēda* or मैदा *maida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मटरौ *matri* (north), मुठरौ *muthri* (South-West Shahabad),—a sweetmeat made of wheat-flour.

मठा *mattha* or माठा *mātha*, also मण्ठा *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and मक्की *maki* (South Tirhut),—butter-milk.

मठजाउर *mathjāūr*, also (east) घोरजाउर *ghorjāūr* and (South Bhagalpur) घोरजारौ *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठरी *mathri*,—see मठरी *matri*.

मङ्सटका *marsatka* (Gaya),—rice-gruel with the rice.

मण्ठा *mantha*,—see मठा *mattha*.

महान भोग *mahan bhog*,—see हलुआ *halua*.

महिवाउर *mahiyāūr* (north) and महेर *maher* (South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुआर *mahuar* or (South Bhagalpur) डुप्पा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see महिवाउर *mahiyāūr*.

माठा *mātha*,—see मठा *mattha*.

माँड़ *mānr* (amongst Hindus) and पीच *pich* or ओगरा *ogra* (amongst Musalmāns),—rice-gruel.

माल पूआ *māl pūā*,—wheat-flour, sugar, and milk mixed and cooked in clarified butter only, thus differing from पूआ *pūa*,
q.v.

मीठी पूरी *mīthi pūri*,—sweet cakes.

मुररी *murri*,—see ठूरी *thūri*.

मुदी *mūrhi*,—see ठूरी *thūri*, चबेना *chabena*, and लार *lai*.

मेरखुन *merkhun*,—see खुदी *khuddi*.

मैदा *maida*,—see मण्दा *maēda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियाँ *buniyān* shaped like pearls.

मोदक *modak*,—see कचवनिया *kachwaniya*.

रई *rai*,—see चून *chūn*.

रस गोला *ras gola*,—round balls of dry curds (छेना *chhena*) in syrup; a Bangālī dainty adopted in Bihar.

रसिया *rasiya*, रसियाव *rasiyāo*,—see बखीर *bakhr*.

रसा *rassa*, रासा *rasā*,—see परेच *pareh*.

रान *rān*,—see पाग *pāg*.

राब *rāb*,—boiled sugar-cane juice.

रिकाँच *rikaunch* or रेंदा *saindha* (north), also अरकाँच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरई *arui* (*Arum colocassia*).

लकठो *laktho*,—see सेव *seo*.

लहा *latta* or लाटा *lāta*, also (South Bhagalpur) भिजी *jhilli*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लडू *laddu* or लडुआ *larua*,—a sweetmeat made up of sugar and cream.

लपन्गी *lapsi*,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ *ghāth*, (South-East Tirhut) चट्ट *ghattha*, (South Munger) घाठा *ghātha*, and (South Bhagalpur) घाठो *ghātho* or चाँठो *ghāntho*.

लाइ *lāi*, also (Tirhut) मूही *mūrhi*, कुन्ती *kunti* (Patna and the south-west), and तिलकतनरी *tilkatari* (South Bhagalpur) and खोमिया *khobhiya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा *lāta*,—see लहा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टी *litti*, भभनरी *bhabhri*, मकुनी *makuni*, or फुटेहनरी *phutehri* or (south) फुटहन्ना *phutahra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुहुरी *luchūi*,—see पूरी *pūri*.

लोइया *loiya* or (South Bhagalpur) गुल्लौ *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा *pera*.

सकरपाखा *sakarpāla* or (Gaya) मिरजई *mirjai*,—a sweetmeat of wheat-flour.

सगपचिता *sagpahita*,—see दलसया *dalsagga*.

सतुआ *satua*, सतुर *satui*,—see सत्तू *sattu*.

सत्तू *sattu* or सत्तुआ *satua*, also (Shahabad) सत्तुई *satui*, and (north, generally amongst mendicants) सितलबुकनी *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिया *parakiya*,—balls of flour, with fruit, &c., inside, cooked in clarified butter.

सरग्वन *sarbat* (south-east),—sugar-cane juice mixed with milk ; also generally *eau sucré*.

सानि *sāni*,—see बोर *bor*.

साँस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सौधा *sidha*,—provisions, food, as in the proverb सिधा सन्देह, गयः गयः करसि *sidha sandeh, gabya gabya karathi*,—it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk,

सिरा *sira*,—see पाग *pāg*.

सिरया *sirua*,—soup.

सुरका चूरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सूजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकठो *laktho*,—a kind of coarse macaroni, differing from सेंवई *semwai* in not being regularly coiled.

सेंवई *semwai*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सेँदा *saindha*,—see रिकौँच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

सलुआ *halua*, also (Shahabad) काँची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महान भोग *mahan bhog*.

हादुस *hābus*,—green barley roasted as food.

होरन्हा *horha* (west), ओरन्हा *orha* (east generally), also होलन्हा *holha* (Patna and Gaya), बहुरी *bahuri* or परमल *parmal* (Shahabad),—unripe grain, roasted in the ear or pod.

होलन्हा *holha*,—see होरन्हा *horha*.

DIVISION XII.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus विवाह *biyāh*, local optional names being शुभङ्गली *shumangalī* (properly the marriage service described in § 1328) in North-West Tirhut and Champaran, and विवाह दानी *biyāh dāni* in East Tirhut. विवाह *bibāh* is common in North-East Tirhut, and बिहा *biha* in South Bhagalpur. Amongst Musalmāns it is सादी *sādi* or शादी *shādi*, निकाह *nikāh* being the less regular form. The marriage contract is अकद *akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) बर *bar* (properly bridegroom), भतार *bhatār*, पौषा *piya* or पौ *pī* (only used in poetry), पती *patī* or सामी *sāmi*. Local forms are जँवाय *jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut सँई *sāñēi* amongst the lower classes and स्वामी *swāmi* or सवामी *savāmi* amongst the higher classes. भतार *bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word शौहर *shauhar*. The following words are used by Hindus and Musalmāns indifferently: दुल्हा *dulha* (properly bridegroom), पुरुष *purukh*, मरद *marad*, खसम *khasam*, अदमी *admi* or अदिमी *adimi** (also used in South Munger to mean wife), and खाविन्द *khāwind*. South of the Ganges occur अमदी *amdi* and मरदावा *mardāwa*. A wife calls her husband मरद *marad*, or in the localities mentioned above जँवाय *jañwāy* or मरदावा *mardāwa*. In South Bhagalpur she calls him सँई *sāñēi*.

1275. A *wife* is मेहरारू *mehrarū*, इस्तिरी *istiri*, माङ्ग *māṅg* or मौगी *maugi*, बहू *bahū* or बह *bah*, (also, in Champaran, बौह *bauh*) (which means literally daughter-in-law), जन्नी *jannī*, बेकत *bekat* (also used to mean husband), जानना *janāna*, जोरू *jorū*, and कबिला *kabila*, the last two

* Often spelt by purists आदमी *ādami*.

being principally used by Musalmāns. *जौजी jauji* (a corruption of *zauja*) is used only by Musalmāns and Kayasths. When talking to a respectable man about his wife, the word *सवारी sawāri* or *घर के लोग ghar ke log* or a periphrasis is used. Thus they say in Shahabad *अपने के सवारी ऐली हऽ apne ke sawāri aili ha?* 'has your wife come?'; *रवाँ घर के लोग कहाँ बाड़ें rawāñ ghar ke log kahwāñ bārēñ?* 'where is your wife?'; or *रवाँ हवेली में कब ऐली हऽ rawāñ habeli mēñ kab aili ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'

1276. When there are two wives, each is *साउत saūt* or *सौतिन sautin* to the other, a South Ganges variety being *सोतिन sotin*, and in South Munger *सैतिन saitin*. The first wife is *बियाही biyāhi*. In Patna and Gaya *बिही bihi*, and in Shahabad *मेहर्री mehari* and *कबिला kabila*, are also used in the same sense. When there are two wives, the elder is called *जेटरी jethri*, *जेटकी jethki*, or *बड़की barki*, and the younger *लहुरी lahuri* or *छोटकी chhotki*.

1277. A woman whose husband is alive is north of the Ganges *प्रहवाती ehvāti*, and south of the Ganges she is *अहिवाती ahiwāti* or *अहियाती ahiyāti*. A local variety is *ऐहब aihab* in South-East Tirhut. *सोहागिन sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is *सधवा sadhwa*. When a married woman is living in her father's house she is a *नैहरैतिन nairaitin*, or in South Bhagalpur *सवासिन sawāsin*, and when she is living with her husband's family she is *ससुरैतिन sasuraitin*.

1278. A widower is *रन्दा randa* or *रौंड़ा rāñra*. If he marries a second time he is *दोहाड़ doah* or (in East Tirhut) *दुतिबर dutibar* or *दुबियाहा duibiyāha*, and in South Bhagalpur *दोबिहा dobiha*. If he marries a third time he is *तेहाड़ teah* or (in East Tirhut) *त्रितिबर tritibar*, and South Bhagalpur *तेबिहा tebiha*. In such case he is also called *दोहाड़ doah*.

1279. A widow is *बैवा bwa* or *रौंड़ rāñr*. Another term is *बिधवा bidhwa*. In South-East Tirhut *बैधब baidhab* is also used. The second marriage of a Hindu widow is *सगार sagāi*. Optional names are *सगहम sagaham*, *सम्बन्ध sambandh* or *समथ samath*, used chiefly north of the Ganges. To the south-east *चुमावन chumāvan* or *चुमौना chumāna* is also used in this sense. Such a woman is called to the west *अर्द्धी ardhi*, and the second husband is *सगहवा sagāhwa* or *संगहवा sānghwa*. In Western Shahabad he is *संगुत sānghut*, and to the west generally

अरधुआ *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पङ्गलागवा *pachhlagwa* or कठबेटा *kathbeta*, or in South Bhagalpur लहबेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sāni* or निकाह *nikāh*.

1280. A *kept-woman*, who lives with a man without marriage, is रखेलिन *rakhelin*, रखेली *rakheḷī*, or रखनी *rakhni*. Other names are रण्डी *randi*, उरहरी *urharhi* or उहरी *urhari*, and धेमनी *dhemni*. सुरैतिन *suraitin* is used in South-West Shahabad.

1281. The *bridegroom* is दुलहा *dulha*, बर *bar*, नौसे *nause* or नौसे *naushe*. Also, south of the Ganges, गभरू *gabhrū*. In East Tirhut the forms बिखिया *bikhiya* and बिखेवा *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुलहिन *dulhin* or कनेछाँ *kanechāñ*, also in South Bhagalpur कन्याइन *kanyāin*. The bridegroom's people call her लरिकी *lariki*, लरकनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर *mohar* *den* north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations or *vice versa* is amongst Hindus बरगुरू *bartūi* or बरदेखी *bardekhi*, or in Shahabad बरेखि *barekhi*. In South Munger it is sometimes पनबट्टी *panbatti*. In Patna it is occasionally बभन पुछी *babhan puchhki*. Amongst Musalmāns the name for a proposal is निसबत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुआ *agua*. In North and East Tirhut he is also घटक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौआ ब्राह्मन *naua brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khāj*, in South-Tirhut बरगुहारी *bartuhāri* or सुधाबधा करब *sudhābadha karab*, while in North-East Tirhut it is कथा करब *katha karab*. South of the Ganges it is बरगुहार *bartuhār*. Most of these words, however, include the

preliminary negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's, or *vice versa*, the food given him to eat is called *बरतूही के भान* *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is *भथखे* *bhathkhai*.

1287. The *betrothal* consists in paying the *तिलक* *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This *तिलक* *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called *फलदान* *phaldān*, *हँका* *chhenka*, or *बर हँका* *bar chhenka*. In Sāran and Champāran it is also called *बरचा* *barachchha*, in South-East Tirhut *पनचही* *pancharhi*, and in South Bhagalpur *पनटोही* *pantohi*.

1288. The man who carries the *हँका* *chhenka* is the *हँकचरु* *chenkāhru* north of the Ganges. South of the Ganges he is *हँकचरी* *chhenkāhri*, or in South Munger *मचनौ* *mahton*.

1289. The *period of marriage ceremonies* dates from the presenting of the *तिलक* *tilak*, and is called *लगन* *lagan*, or in East Tirhut *सुथ* *sudh*.

1290. The *marriage procession* is *बरियात* *bariyāt*. Sometimes the Hindi form *बारत* *barāt* is used. When it remains at the house of the bride a day after the wedding, the halt is called *बरजाद* *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called *कहुई* *karhui*, *कहुआ* *karhua*, or *डोल कहुई* *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is *गवना* *gavna*. *गवन* *gavan*, or *गौना* *gauna*. In East Tirhut it is also *दुरागमन* *durāgaman*, and south of the Ganges *दुरागमन* *durāgaun*. Another name is *रोक्सती* *roksati*, *रोक्सदी* *roksaddi*, *रोसकती* *roskati*, or *रोसकदी* *roskaddi* (روکندی). Yet another is *बिदागी* *bidāgi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut *दुरागमनघन* *durāgnaghan*. Immediately

before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेचार *neār*, and the persons who carry them नेचारन्धर *neardharua*. The persons who actually fetch the bride are लौताहर *lautāhar*, नेवन्तहर *neotahar*, लेताहर *letāhar*, or लिचावन *liāwan*, or in South Bhagalpur लेयारी *leyāri*.

1293. The newly-arrived bride is called गौनहन्नी *gaunahri*. In East Tirhut she is also called बह्वासिन *bahuāsīn*. The male members of her party are लोकनाहा *loknāha*, and the females लोकनी *loknī* or लोकनिया *lokaniya*.

1294. After consummation of marriage, the first and second visits of the bride to her parents' house are called रोकसती *roksatī*, &c., as above. The second visit of the bride to her husband's house is दोंगा *dunga*, and her third visit is तेंगा *tenga*. Her subsequent visits to her husband's or her parents' house are called रोकसती *roksatī*, बिदागी *bidāgi*, बिदागरी *bidāgri*, अवन गवन *awan gawan*, बहुरा *ahura bahura*, अहोर बहोर *ahor bahor*, औरा औरा *auru laura*, or आदल गैल *ail gail*.

1295. A married girl in her father's house is called by her people दाई *daī*, धी *dhi*, बबुई *babuī*, or सुवासिन *sūāsīn*. When a wife is in her father's house, and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called पेटवनिथा *pethwaniya*.

1296. Their father-in-law's houses are called by bride and bridegroom respectively ससुरार *sasurār*. The educated also use the Hindi word ससुराल *sasural*. In East Tirhut it is called सासुर *sāsūr*, and in Shahabad sometimes ससुरा *sasura*.*

1297. The wife's parents' house is called by her in Patna and South Munger नहिरा *nahira* or मैका *maika*, and in South Bhagalpur नेहन्ना *nehra*. Elsewhere she calls it नैहर *naihar*.

1298. The husband's or wife's maternal grandmother's house is called by him or her नानीहाल *nānihāl*, ननिहाल *nanihāl*, ननिहार *nanihār*, ननिहर *nanihar*, or ननिऔरा *naniaura*. Other names are ममहर *mamhar*, and (in East Tirhut) माविक *mātrik*.

1299. The husband's or wife's paternal grandmother's house is his or her दादीहाल *dādihāl*, ददिहाल *dadihāl*, ददिहार *dadihār*, ददिहर

* A man in his father-in-law's house is always made much of, and fed well ; hence in thieves' jargon a jail is called (let us hope sarcastically) ससुरार *sasurār*.

dadihar, or ददिऔरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *paitrik*, while in South Bhagalpur they say बपहर *baphar*.

1300. Their maternal uncle's houses are his or her ममहर *mamhar* or ममुहर *mamuhar*. So also the paternal uncle's house is ससुरार *sasurâr*.

1301. The paternal grandfather's house is (north of the Ganges) अजिऔरा *ajiaura*.

1302. The father of the bride and the father of the bridegroom call each other समन्धी *samdhi*. Their wives call each other समन्धिन *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to do goala in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few handfuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *dhanbatti*. This paddy is reserved to be parched in the *chālha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāvan* or चुमौना *chumauna* ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमाग्रब *chumāēb*.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमंगरा *pachmangra*; if eight days, अठमंगरा *athmangra*.

1306. The ceremony called मटकोड़ना *mathkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with लाल माटी *lāl māṭī*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it, and carry it home on the head of one of them. They make a

fireplace, *चूल्हा chūlha*, of this mud in the centre of the court-yard or *बाँगन āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the courtyard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fireplace. This shed is called *मढ़वा marhwa*, *मँडुवा manrua*, or *माँड़ी mānro*, also in South Munger *मड़ही marhi*, and in South Bhagalpur *मखण mandap*. The same day a potter brings an earthen pot, called *कलसा kalsa*, with a four-wicked lamp, called *चौमुख chaumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called *कोहबर kohbar*. According to some the pot is placed at once in the *मढ़वा marhwa*.

1308. A plough-shaft (*हरिस haris*), a plough-yoke (*पाखो pālo*), and some bamboo twigs (*करची karchi*), are then buried in the ground in the centre of the *मढ़वा marhwa*. Then five men bring out from the *कोहबर kohbar* the *कलसा kalsa*, and place it under the *मढ़वा marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the *मढ़वा marhwa* with *घ्यू ghyu* (clarified butter), and on each the mother applies some vermilion (*सेनुर senur*). The name of this ceremony is *घुदारी ghyudhāri* or *दीदारी dhīdhāri*. In South Bhagalpur it is *घिदारी ghi dhāri*. At the same time worship is offered to the progenitors of the family, which is called *मन्त्रीपूजा mantri pūja*. Then five men take turmeric (*हरदी hardi*), oil (*तेल tel*), and *dub* grass (*दूबो dūbi*), which they scatter on the bride's forehead. This is called *हरदी चढ़ावन hardi charhāeb*. Then women anoint her body with oil and turmeric. This is called *उबन्तन ubtan*, &c.; see § 1342.

1309. Next day, before the arrival of the procession, the paddy saved from the *धनबट्टी dhanbatti* is parched in the fireplace under the *मढ़वा marhwa*. This is prepared for the ceremony of *लावा छिटार lāwa chhitāi* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called *इमन्ली घोंटार imli ghontāi*. In South Bhagalpur a similar ceremony is called *अमन्लो घोटन amlō ghotan*. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the centre fibre of one of the mango leaves hanging up in the *मढ़वा marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow

of her own right hand, into which the elder male pours a little water. The piece of fibre is called खरिका *kharika*, तिनका *ti ka—*, or डखी *danti*. This the mother holds over her daughter's head and gulps (घोंटव *ghontab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.*, pleased)? (चुड़ेखू *jurailu*)," to which she replies "I am cool (चुड़ेखी *juraili*)."

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the सढ़वा *marhwa*. These are, north of the Ganges, बन्धनेवार *bandnewār* or बनवार *banwār*. South of the Ganges they are बन्धनवार *bandanwār*, and in South Munger घेरा *ghera*. In South Bhagalpur mango branches are hung about the house, and are called पक्षो *pallo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the सटकोड़वा *mathkorwa* is performed. A चूल्हा *chālha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no सढ़वा *marhwa* is built. The ceremonies of चुमौना *chumauna* and हर्दी चढ़ाव *hardi charhāb* are performed on him, as is done to the bride.

1313. The paddy reserved from the धानबट्टी *dhanbatti* is parched in the चूल्हा *chālha*. This parched grain is taken with the wedding procession, and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (उबटन *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called नहछू *nahchhu* (see § 1326). The ceremony of इमली घोंटाइ *imli ghōṭāi* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called सिनेह के पानि *sineh ke pāni*. He is not allowed to bathe again until the चौथारी *chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नहछू *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. *The first scattering of rice.*—When the bridegroom arrives at the door of the bride's house, the women of her family receive him,

and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (कोपी *chhipi* or थारी *thāri*) and a small lamp (दीया *diya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुनरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिहावन *parichhāvan*, परिहन *parichhan*, परन्हावन *parchhāvan*, परन्हन *parchhan*, or परन्हौनी *parchhauni*. A similar ceremony is called in South Bhagalpur गल-वेदी *galsedi*.

1317. *The ceremony of the pestle.*—The girl's mother then rubs in the palm of her hand a curry pestle (लोड़ा *lorha*), which she applies to the cheeks of the bridegroom. This is called गाल सँकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmrup (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. *The marking of the bridegroom's forehead* with sandal paste before marriage is तिलक *tilak* or तिलक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलक-बन्धू *tilkahru*, and in the east तिलक-देव्या *tilakdeva* or तिलिकिया *tilikiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुआर पूजा *duār pūja*. In South Bhagalpur they are known as दुआर लगार *duār lagāi*. Those described above are those performed by goālas in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनन्वाँसा *janvānsa* or (in North-East Tirhut) बैठकी *baithki* or बासघर *bāsgar*, and in South Bhagalpur जनमाँसा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनन्वाँसा *janvānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some urid (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकुआ *bukua*. On his arrival at the जनन्वाँसा *janvānsa* he scatters this in the air, causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुकुआ *bukua urāi*. A similar ceremony is called, north of the Ganges, धुरन्धक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

1322. When all is ready the friends of the bridegroom leave the जनवंसा *janwānsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनेसा *kaneāi*, or in South Bhagalpur बिहौती *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the सहवा *marhwa*. This visit is called निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरञ्जन *nirchhan*, as the bridegroom's party see (निरेखन *nirekhab*, to see) the bride now for the first time.

1323. Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brahman. These bracelets are called कङ्कन *kangan* or कङ्कन *kankan*. The ceremony is called अठौंगर *athongar*, अठौंगर *athaungar*, or (in Patna) लठौंगर *luthaungar*.

1324. Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गूर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्दन *bandan*, गुरहत्थी *gurhatthi*, or गुरहत्थन *gurhatthan*, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौंसा *guraundha*.

1326. Then the bride's mother sits in the सहवा *marhwa* with the bride between her knees, holding her round the waist. The cere-

mony that follows is the *cutting of the nails*. This is called नहङ्गु *nahchhu*, नहङ्गुआ *nahchhua*, नहङ्गुआ नहावन *nahchhua nahāwan*, नहङ्कटिया *nahkatiya*, or (in Shahabad) नहङ्गुङ्गी *nahtungī*. In South Munger it is नहुनाप *nachhunāḥ*, and in South Bhagalpur लौङ्गुआ *lauchhua*. The bride's mother has previously sent (§ 1321) a barber (हजाम *hajām*) to the जनवाँसा *janwāṁsa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur*; the other is worn by the bride, and is called मौरी *mauri*, or (south of the Ganges) पटवासी *patwāsi*, or पटमौरी *patmauri*. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (हजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

1327. The bridegroom's party then returns to the जनवाँसा *janwāṁsa*, and the bride goes inside the house and exchanges her कनेआर *kaneār* for her wedding dress or पिचुरी *piūri* (see § 1348). The bridegroom is then sent for and is seated under the सढ़वा *marhwa*, and the father or elder male relation brings the bride and seats her beside the bridegroom under the सढ़वा *marhwa*, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

1328. Then the *marriage service* is read by the Brāhman. This is called शुमङ्गली *shumangali* or सुमङ्गली *sumangali*. The bridegroom sits under the सढ़वा *marhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेआँ दान *kaneāñ dān* or जाँवा (जाँव or जँघिया) बैसाप *jāngha* (*jāngh* or *janghiya*) *baisāb*.

1329. It is not necessary to describe particularly the procedure carried out by the officiating Brāhman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अच्छत *achchhat*) about, worshipping Gauri, and the like. At one period the Brāhman puts into the bride's father's hand a shell containing water, flower, *achchhat*, and metal, and makes him empty it round the base of the earthen pot कलसा *kalsa* on the top of which the lamp with four lights (called

चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेछाँ दान *kaneāñ dān*.

1330. From the time of the arrival of the बरियान *bariyāt* up to the completion of the कनेछाँ दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गेंठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेंठ जोड़ *genth jor* or गेटजोड़न *gethjoran*, and in South Bhagalpur as जन्म गेंठ *janam genth*. At the same time something of small value, such as a two-āna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brāhman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरौ पाखो (or पखो) *añchri pālo* (or *pālo*).

1332. The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, e.g. in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the सद्वा *marhwa*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा बिठार *lāwa chhitāi* or, in Shahabad, लावा मिरादब *lāwa mirāib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भौवर *bhāuvar*, भँवरी *bhañveri*, भौरी *bhauri*, or सत भौरी *sat bhaūri*. It is also called बेदि घुमाव *bedi ghumāeb*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhman. This is called आरत *arat*, आरती *arti*, अगती *agti*, or अगिचासी *agiyāsi*. In South Bhagalpur it is called होम *hom*.

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmins and Kāyasths, however, it is done by the bride's brother. The ceremony is called बरक बैसाब चडाप्रब *barak baisāēb uthāēb*.

1334. This is followed by the *application of vermilion*. In this the bridegroom takes a small cup containing vermilion in one hand, and applies vermilion to the parting of the bride's hair with a piece of hemp. This is called सेनुर दान *senur dān* or सिन्दुर दान *sindur dān*.

1335. *The stopping at the door*.—The couple then leave the courtyard and go into the house where the family deity is put. This house is called कोहबर *kohbar*, or in South Bhagalpur कोहबर *kohbara*. At the door they are stopped by the sister of the bride, who requires the bridegroom to repeat certain verses, called दुरौष *duraundh* or दुरौषा *duraundha*. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर चैकाई *duār chheñkāi* or दुआर चैकौनी *duār chheñkauni*.

1336. *The stealing of the shoes*.—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोराई *jūta chorāi*. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोर लगाई *jūta gor lagāi*.

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family*, offerings being made to him at the same time. This is called गोर लगाप्रब *gor lagāēb*. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाई *janwāisa*, and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाई *janwāisa*, and finishes it there, or sometimes leaves it unfinished. This is called खीर खियाव *khīr khiyāo* or बियाही भान *biyāhi bhāt*, or (in East Tirhut) महुअक *mahuak*.

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाई राख *marjāi rākha*. This may last

for two or three days or more. On the expiry of the period of *सरज्जाद marjād*, the bride's people see the bridegroom's party off. This is called *रोसकति करि देव roskati kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called *लोठली lotli*. It is managed as follows : The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the *जनवाँसा janvāṣa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the *जनवाँसा janvāṣa*. These return presents constitute the dowry, and are called the *दहेज dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (*चदर chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying "*राम राम rām rām*," to which the other replies in the same words. This ceremony is called *रामराम्मी ramrammī*, *मिलन milan*, *मिलनी milni*, or *समन्धी सिझावा samdhī milāwa*. The two fathers are now, by relation, *समन्धी samdhī* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called *समन्धो samdho*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called *बट्सारी batsāri*, and in South Bhagalpur *पाथक pāthak*. Then the procession, bridegroom and all, goes off.

1340. *The untying of the bracelets.*—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called *चौथारी* or *चौठारी chauthāri* or *चतुर्थी chaturthi*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, *उबटन ubtan*, &c. ; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. *Miscellaneous.*—The wedding breakfast is (north of the Ganges) *कलौ kalau* or *मज्झी majhni*. South of the Ganges, in Shahabad it is *पङ्क पङ्गत panghat*, and elsewhere *गोरोधा goraudha* or *गुरौधा guraudha*.

The feast at the houses of both parties the day before the marriage procession is *भतवान् bhatwān*, *भतवानौ bhatwāni*, or *भोज bhoj*. Before eating the guests wash their feet, and the ceremony is called *पर पखारी pair pakhāri*, *पेर पखरुआ pair pakharua*, *पाँव पखारी pāūv pakhāri*, *गोड़ धोइ gor dhōi*, or *गोड़धोआइ gordhoāi*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges *अवन्तन abtan*, and in East Tirhut *उगन्तन ugtan*, *कसार kasār*, or *कासा kāsa*. South of the Ganges we find *उवन्तन ubtan* or (in Patna) *ओवन्तन obtan* very generally used; also *आँवट āwāt* and *अपन्तन aptan* in Shahabad, *उकन्तन uktan* in South Munger, and *कासा kāsa*, *दसारा kasāra*, or *उटक्कन utkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere *जनस पत्तर janam patr* or *जनस पत्तरी janam patri*. Also, very generally, *टीपन tipan*. In West Shahabad they are also *कुण्डली kundli*. If they agree, the phrase *गनना बनव ganna banab*, or *जोग मिलाव jog milab*, or *रास बरग बैस गेल rās barag bais gel*, is used. To calculate the horoscope is *गिनव ginab*, or *जोग मिलावव jog milāēb*, or *दिन गुन्नी करव din gunni karab*, or *बसन पुच्छी babhan puchchhi*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the *लगन पत्री lagan patri*, or simply as the *चिट्ठी chitthi*. The *formal invitation* to the wedding is *नैवन्ता neñwta* or *नेवन्ता neota*, or (in East Tirhut) *नवत navat*.

1345. The *feast given to the brotherhood at the wedding* is known as *भइचारा bhaiāra*, *भइचारी bhaiāri*, *भइचारे bhaiāre*, *भइचारो bhaiāchāro* (Shahabad), *जेवन्नार jeonār*, or *भोज bhoj*.

1346. In North-East Tirhut, amongst certain castes, especially the *Bikana* (*बिकौआ*) Brāhmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called *कनेआँ दान kaneāñ dān*. In South Bhagalpur this is called *मेन main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called *बिकारी bikri*.

1347. The *presents* given are as follows:—*सनेस sanes*, *दाआ dāla*, or *दाआ दौरा dāl दौरa*, are the presents sent by the bridegroom before the arrival of the procession. *दहेज dahej*, as already explained, is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

and the other women give him presents, which are called *सलामी salāmi*. Other similar presents are in South Munger *पूरन pūran*, and in South Bhagalpur *चौक chaunk*. *निहावर nichhāwar*, *निहाउर nichhāūr*, or *नेवन्हावर neochhāwar*, are presents made to the barber and his wife. *गैदान gaidān* or *गौदान gaudān* is the present of a cow made by the girl's father to the family priest (*परोहित parohit*, or (in East Tirhut) *पुरोहित purohit* or *अचार्य achāry*). *गुरन्धली gurhatthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). *मोहदेखाइ mohdekhāi*, *मुदेखौनी mudekhauni*, or *मुदेखी mudekhi*, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The *पिचरी piāri*, *पौरी pīri*, or (in South Bhagalpur) *कनियेत्ती kaniāiti*, is the bride's yellow dress, and *कन्हावर kanhāwar* or *कंधावर kandhāwar* is a red loin-cloth laid upon the bridegroom's shoulder during the ceremony.

1349. *Bringing the bride home.*—This is *गौना gauna*, &c., vide § 1291. The procedure is as follows:—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called *गौना के नेचारा gauna ke neāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (*हरिष haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called *नाह च्छाह नह chhachhāi* or *नोच छिलाइ noh chhilāi*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called *कुन्डा kunda* or *महर mahar*.

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called *दौरा में गोर डारब दौरा में गोर दारब* or *घर पैसारी ghar paisāri*.

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called *गोर लगारब gor lagāeb*.

1352. As they go into the house, another ceremony, called *दुआर च्छेनकौ दुआर chhenkāi*, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

1353. *On certain ceremonies performed by Soti Brāhmans of East Tīrhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goāla's house in the district of Patna.

1354. The Soti Brāhmans of East Tīrhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पंजी *pāñji*, and they are kept up by hereditary genealogists called पंजियार *pañjiyār*. Once a year or oftener there are great meetings of these Brāhmans at Saurāth, near Madhubani, and other places, where the *pañjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār mālā* or असुजन पत्र *asujan patr*. The settlement of the conditions of marriage is called सिध्दान्त *sidhānt*.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *pañjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted:—

The bride and her family leave their house and going a little distance off erect a मढ़वा *marhwa* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the मढ़वा *marhwa*, he stops, and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिध्करौ *bidhkari*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the मढ़वा *marhwa*, and there the marriage is performed.

1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the **खौन srautra** to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (**धोती dhoti**). This is called **जन्म गँठि janam genthi**. This is not untied until the fourth day after marriage, which is by this sect called the **चतुर्थी chaturthi**.

1358. Another ceremony is the **दसौन dasaut**. In this a professional dancer (**नट्या natua**) comes up to the bridegroom and offers him sham sweetmeats (**लड्डू laddu**), in return for which he receives presents. After this the bride and bridegroom go into the **कोहबर kohbar** to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is **घसकट्टी ghaskatti**. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts:—

1361. Amongst Musalmāns there are two kinds of marriage ceremonies,—**शरई (شرعی) sharaī** and **उरफी (عرفی) urfi**, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. **शरई (شرعی) sharaī** marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (**महर مهر) mahar**) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. **उरफी (عرفی) urfi** marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (सहर (جره) *mahar*) is always fixed. In the cities it is fixed at one *lākh* of rupees, and in the villages at forty-one thousand rupees and one *dinār*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. *Arranging the preliminaries*, निश्चयन (نيسبت) *nisbat*.—The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशतता (مشاطة) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house, the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There, on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चाहर *mītha chāūr*). This relative reports concerning the boy to the girl's guardians.

1366. *Betrothal*.—This is मैंगनी (منگنی) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (बख्ता *chhalla*), a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. *The letter of promise* वादा का बख्ता (وعدہ کا بختہ) *wāda ka rukka*.—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people, on going away. The marriage must take place not more than two months after this correspondence.

1368. *The going into retirement of the bride and bridegroom* नाचूँ (مانچوں) *māyūn* or नाँजा (مانجھا) *mānjha*.—After the interchange of letters, the bride and bridegroom sit in *mānjha*.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबटन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. *The ceremony of the grindstone*—चक्की *chakki*—and the washing of the pulse—दाब धोई (دال شوی) *dāl shōi* or दाब धोई *dāl dhōi*.

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mūng* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरौ *bari* for the ceremony of कंदूरी (کندوری) *kandūri* (see § 1377).

1370. *The cutting of the clothes.*—This is called किता पारचा (قطع پارچه) *kiṭa pārcha*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जाना) बेचोत्तब (ساز بیوتن) *sāj* (or *jāma*) *beatāb*.

1372. *The vigil*—रतजग्गा *ratjagga*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it, and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رحم) *riham** and *sharbat* are offered to God. They are then distributed among the people.

1373. *The erection of the canopy*—सायाबन्दी (سایه بندی) *sāyā-bandī* or सँढ़वा *mañrhwa*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qadir Jilāni, (شیخ عبدالقادر جیلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलसा *kalsa*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिहल तन (چهل تن) *chihal tan* (forty persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly, they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. *The song of Balaimiyan.*—This is called पौर का नजा (پیر کا نجا) *pīr ka najā*, or बाले मीयान (بالی میاں) *bālai miyān*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyan*. At the same time an अँखिया *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people.

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ānkhi*: hence its name.

1377. *Offering to deceased elders.*—This is called कंदूरी (کندوری) *kandūri* or बीबी के सहनाक (بی بی کی سھناک) *bibi ke sahnak*, and takes place on the same night as the last ceremony. An earthen fireplace (चूल्हा *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mūng* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मीठी कंदूरी *mīthi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bibi Fātma* (فاطمہ), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (बाँगन *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bibi Fātma*, and eat the offerings. No woman who has been married twice, or who is unchaste, dare eat out of these sacred plates.

1378. *The anointing.*—तेल चढ़ाव *tel charhāṛ*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (चौकी *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (सोहागिनी *sohāyini*) tie up seven cakes (सुहाली *suhālī** and पीठा *pīṭha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called कंगना बाँधव *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

1379. *The marriage procession.*—This is *बरियात bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' *पोखरा खोदब pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (a) coloured drawers, (b) a kind of overcoat (*जामा* (جاما) *jāma*) dyed with the safflower, or made of *प्रकरङ्गा ekranga* or of brocade (*असावरी* (اساوری) *asāwari*), (c) a white turban covered with a red cloth, or a red turban, (d) a garland of flowers, and (e) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (*इमामनाड़ा* (اسام بازار)),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her *मंजहा māṅjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (*डोढ़ dōṛ*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a *चिरचिरा chirchirā* shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the *जलवा jalwa* (§ 1384).

1381. *The sending of presents.*—This is called *साचक (ساقق) sāchak*. Before the arrival of the marriage procession a *बरी bari* is sent

* An *imāmbāra* is, according to Bihār tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of:—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रौत के जोड़ा *rit ke jora*), is also called the शाहाना (شاهانه) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or एकरङ्गा *ekranga*. A second suit, also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.
- (2) The chaplet, सिहरा (سہرا) *sihra*, for the bride.
- (3) Some raw thread dyed with safflower. This is called नाड़ा *nāra* or कल्लावा (کلاوا) *kalāwa*, and varies in amount from one or two *chhatānks* to a maund.
- (4) Some otto of spices, सोहाग के चतर (سہاگ کا عطر) *sohāg ke atar*.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing छलछलैया *chhalchhabela*, नगर मोथा *nagar motha*, बाळ बड़ *bāl chhar*, the bark of the bay-tree (तज *taj*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits, viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts, and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called डल्लकनना *daljhakna*.

1982. In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red **जांघा** *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called **मकुन्ना** (مکوننا) *magna* or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of **निकाह** (نکاح) *nikāh* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1983. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little **अरवा** *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने में सोहागा, खर में तारा। ओ दुलहा का मन दुल्हिन से लागा ॥ *soṇe men sohāga, sū men tāga o dulha ka man, dulhin se lāga*, i.e., borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride." Then six married females (**सोहागिनि** *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the **अरवा** *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways: sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away: then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

1384. The जलवा *jalwa*.—The day after the arrival of the procession, milk, a dish called मलीदा (مالیدا) *malida* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The मलीदा *malida* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the सोहाग पूरा *sohāg pūra*, and when ground, apply the powder to the hair of the bride, which they also tie with the नाड़ा *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet सिहरा (सिहरा) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्री *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for, and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नाड़ा *nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (सारी *sārī*) over his head. Then the match-maker (मुशाला (مُشَالَا) *mushāla*) throws a string round his neck, and pulling it gently, refuses to

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलवा देव (جلوة دینا) *jalka deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (सेहर *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, i.e., the bridegroom's सरहज (سرهج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलब *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चद्दर *chaddar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid-servant.

1388. The bride and bridegroom are then made to stand in an outer room (दलान *dalān*), and in the hands of both a little rice is put, but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरब *ghar bharaḥ*. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. The *departure of the procession*.—This is *rukhsati* (رخسائی) and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk *khīr* (کھیر) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called *nabāt chūnab* (نبات چُوناب).

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of *ghar bharab* (گھر بھاراب) and *nabāt chūnab* (نبات چُوناب) are performed again in the bridegroom's house.

1391. The *ceremony of the fourth day*.—This is *chauthi* (चौथी) or *chauthāri* (चौथारी). It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread *nāra* (नाड़ा) with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of *jūā* (जूआ), or gambling. Seven spotted shells (चिट्ठी कौड़ी *chitti kauri*) and a necklace (चन्दन हार *chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay.*—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खाना *dasahra khāna*. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband, all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns मोतम्मना (موتمننا) *motmanna*. Amongst Hindus he is पालक *pālāk*, पोसपुत *posput*, or पोसपालक *pospālāk*. Local names are पोसबैटा *posbeta* or पोसबालक *posbālāk* in the south-east, and कर्ता पुत्र *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb*, गोद लेब *god leb*, or रास पर लेब *rās par leb*.

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनैलियाही *thanailiyāhi*. Inability to suckle on this account is थनैली *thanaili*. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधकटुआ *dudhkatua* or दुधकटुआ *dudhkatua*. In South Bhagalpur it is कलरा *kalra*.

1396. A seven-months' child is सतन्वाँस *satwāns* or सतन्वाँसा *satwānsa* generally; also सतन्वाँसु *satwānsu* south of the Ganges, सतन्मास *satmās* in North-East Tirhut, and सतन्मसुआ *satmasua* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठन्वाँस *athwāns* generally; also अठन्वाँसु *athwānsu* south of the Ganges, अठन्मास *athmās* in North-East Tirhut, and अठन्मसुआ *athmasua* in South Bhagalpur.

1397. An only child is *प्रकलौता eklauta*; also *प्रकल्ला ekhlula* in Shahabad and *प्रकौनियँ ekauniyān* in South Bhagalpur. A first-born child is *पहिलौठा pahilautha*. The youngest child, i.e., the last which a woman has, is called *पेटण्यौडुआ petponchhua* or *कोरण्यौडुआ korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a *तेतर tetar*, and she is even often named *तेतरी tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called *मराछ marāchh*, or *मरछवा marachhua*, or (in South Bhagalpur) *मरोछा marochha*, and (in North-East Tirhut) *मछरे machhāi*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is *बरसाइन barsāin*, or in South Bhagalpur *बरसैनो barsaino*. A woman with only one child is *प्रकौज ekaunj*, or to the east *काक बन्ना kāk bānha*, or *कौआ बाँझ kaua bānjh*. The latter name is said to be derived from the children's game of *काग दुरस kag durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says *काग kag*, or if an even one *दुरस durus*. Hence *काग kag* means an odd number, and specially 'one.' A barren woman is *बाँझ bānjh*, *बाँझ बहिला bānjh bahila*, or (in the south-west) *बाँझिन bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is *अलन्वाँती alhānti* or *परन्सौती parsauti*. The lying-in room is north of the Ganges *सोदरी soiri*, and to the east also *सोपर soer*. South of the Ganges it is *सौर saur*, *सौरी sauri*, or *जछा खाना jachha khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as *अगियासी agiyāsi*, and in South Bhagalpur as *पोड़ा pora*. Elsewhere it is *पसंगी pāsangī*, with a variant *पसंगी pāsangī* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as *सधोर sadhor*. In South Bhagalpur such presents are given after delivery, and are called *सधोरा sathora*. *अछन्वानि achhvāni* is caudle given to a lying-in woman to produce milk. It is also called *सोठौर sothaur* in the north-east and *सोठौरा sothaura* in Gaya and the south-west. Another name current in the north-east is

अधरस्सी *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गूड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मनचलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपड़ा *khapra*.

CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमादिनी *chamāṇi* or चमैनी *chamaini*, i.e. the native midwife, is sent for. She is also called दगनरिन or डगनरिन *dagrin*. On her arrival she puts a finger-mark (टीका *tika*) of vermilion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (सट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटधोआर *latdhoāi* and गोरधोआर *gordhoāi* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराछ *marāchh* (or मरछन्वा *marachhwa*), i.e. if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसंघी *pāsanghī*) is placed. The latter is called in South Bhagalpur पसनी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothī*), in order to take off the foetal excretion (जावर *jāwar* or जाँवर *jāmwar*). The midwife's fee for cutting the navel-string is नारकटाई *nārkatai* or नरकटाई *narkatai*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाप्र *larika lokāṇb*. At the same time another woman strikes a brass dish (थारी *thāri* बजाप्र *bajāṇb*), and the mother holds in her hand a handful (अँजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिभन्डी *lijhri* or नार पुरैन *nār purain*),* &c., is then thrown away in a vessel called खपराुर *khapraur* or (in Gaya) खपराुरी *khaprauri*, for which the midwife receives a fee called खपराुर फँकार *khapraur phenkāi*.

1402. Two or three days after the birth, when the परोहित *prohit* or family priest has fixed on a lucky day, the ceremony of नहावन

* The after-birth of an animal, as distinguished from that of a human being, is नर *jar* or नार *jhār*.

nahāwan is performed. This consists in नौन *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राई *rāi* (mustard, *sinapis racemosa*) and जैवंदन *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निहावर करब *nichhāwar karab* or चौंखब *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोइरी लिपाई *soiri lipāi* or (south of the Ganges) सौर लिपाई *saur lipāi*. The same day the washerman takes away the lying-in clothes (छुतन्का के कपड़ा *chhutka ke kapra*), and washes them. His fee for this is called छुतन्का *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहन्हुङ्गी *nohtungi* or नहन्हुङ्गी *nahtungi*, and his fee is known as नोहन्हुंगाई *nohtungāi*.

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेंदौ जोड़ाव *kheñrhi jorāeb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child had been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (हरन्दी गूर *hardi gūr*).

1405. On the twelfth day the ceremonies of दोनी भाँखब *doni jhānkab* and हथी *chhathi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनी *doni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कठहर *kathar*). In these cakes (पूरी *pūri*), rice milk (खीर *khīr*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The *बड़ी chhathi* or *बड़ी chhatthi* ceremony is also called in Tirhut *बड़ियार chhatthiyār* or *बड़ि chhatthi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called *बरन्ही barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (*कड़ा kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called *बिछा chilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called *बसन्दौरी basdauri*. The ceremony of first feeding the child with rice is called *अनप्रासन anprāsan*, also (south of the Ganges) *खिरखियाद khirkhiyāi* and *खिरचटार khirchatāi*. In Gaya it is *निमक चसी nimak chasi*, and in South Munger *चटावन chatāwan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (*नार nār*) is cut by a *चमैनौ chamaini*, and the child is then bathed *गोसल कराव* (غسل کرنا) *gosāl karāb*. Sweetmeats are then consecrated (*नियाज करव* (نیاز کرنا) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (*सितुहा situha*). This ceremony is called *दुधपिलाद dudhpilāi*. The people are then called to prayers by striking a brass pan (*थारी thāri*) with a stick, and this custom is called *बन सलवात* (بن سلاوات) *ban sahwāt*. In South Munger it is called *बाँग सलवात bāng sahwāt*.

1409. The lying-in room, in which the mother (*परन्सौती parsauti*) is, is always kept warm with an *अंगेठी angethi* or moveable stove, and is called *सौरी sauri*, &c.; see § 1398. Caudle (*अह्वानी ahvāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called *बरन्दी गूर hardi*.

gūr. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermillion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नखदृङ्गनी *nahtungi*, and the latter बाह तराशी (بال تراشي) *bāl tarāshi*.

1412. The fees of the midwife (चमेनी *chamaini*), of the washerman, and of the barber, are all known as परसौती के कसार *parsauti ke kamāi*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोपर खिपार *sōer lipāi*.

1414. On the fortieth day the consecration ceremony (निशान (نیزان) *niyāj*) is again performed, and the relations are fed.

1415. Circumcision is खतना *khatna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII. - DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देव *dāh deb*, चाग्नि देव *āgi deb*, दग्ध करव *dagadh karab*, or जारव *jārab*. In North-East Tirhut it is also संस्कार देव *sanskār deb*, and in the south-east जरापव *jarāpēb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रथी *ranthi* generally; also टिकडी *tikthi* in South-West Shahabad, टाटी *tāti* in the east generally, डाठ *dhāth* in North-East Tirhut, फड़की *pharki* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरम्पाद *charpāi* or खटिया *khatiya*). Four men, who are called मजिल ले जानिहार *majil le jānihār*, or in South Bhagalpur कनकठिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसरौव *nagra bisrāuv* and is done in order that the people who are to accompany the corpse (who are called मजिलिया *majiliha*) may collect.

1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मज्जिहिवा *majiliha* to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मान *asmasān*, or मुरघट्टी *murdhatti* north of the Ganges. In North-East Tirhut it is ससमान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघट्टी *marghatti* or मुरघट्टिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघट्टी *murghatti*. They then bathe the corpse (नहनाप्रब *nahwāëb* or अस्नान कराप्रब *asnān karāëb*). The heir or chief mourner (करन्ता *karta*) then has his head, beard, and moustaches shaved (भदर कराप्रब *bhadr karāëb*), and puts on a dress of mourning (उतरी *utri* or कफनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्चा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफनाप्रब *kaphnāëb*.

1419. A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खूँटा *khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करन्ता *karta*) anoints its mouth with a mixture of गुगुल *gugul* (gum of the *amyris agallocha*), barley, incense (धूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol leb*) from a डोम *Dom* (some, however, take fire from the house), and with it lights a long torch (लूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पचकरन्ता *pachkarma*), and sets fire to the pile (दगव करब *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पचकटिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पंचआगि *panchāgi* or पंचआगिन *panchagin*; in Patna they are पंचलकड़ी *panchlakri*; and in the south-east as पचकाठ *pachkāth* or पचकाठी *pachkāthi*. When the body is nearly all consumed, the fire is put out (पानि देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (मचकच ला *machhkachh la*). They then wash the place where the body

was burnt, and the chief mourner (करन्ता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करन्ता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire, and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कान काठी उतारव *kān kāthi utārāb*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nim* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मसान पूजा *asmasān pūjā*, or पंचपिण्डा *pañchpinda*.

1422. The day after the funeral the करन्ता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेराब *chita seraēb*. He then comes to the village *pipal* tree, where he finds the barber and the family priest (परोहित *prohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कंठिया *kantiya*) carried in a sling (सिकहर *sikhar*) of मूँज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (दकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट टाँगव *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *wrid* pulse, and himself eats off a potsherd (खपरी *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्ताल *pattāl*) apart on another platter. This is called रुआह काहव *ruāh kārahāb*, and the whole ceremony is called दुधमुँह *dudhmuñh* or दुधमुँही *dudhmuñhi*, and also दुधौ *dudhi* in South-East Tirhut.

1423. The same evening and every evening up to the tenth day (दसवाँ *daswān*) after the death, the करन्ता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the

This rite is called *दीया बानी* *diya bāti*, or (in East Tirhut) *सुख राति* *sukh rāti*, and in Patna *चिराग बानी* *chirāg batti*. Up to the tenth day the *कर्त्ता* *karta* every day after bathing throws into the river or the well a handful of sesamum (*तिल* *til*) mixed with rice and water. This is called *तिलचूर देब* *tilānjur deb*.

1424. On the third day after the death the rite of *तिराती* *tirāti* is performed, and in South-East Tirhut, on the fourth day, the *अथसंचन* *athsanchan*. On the seventh day is performed the *सतनहाप्रव* *satnahāēb*. In this the male members of the family touch oil and oil-cake (*खरी* *khari*), and then bathe. When they return, the females do the same, and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (*अकुरी* *akuri*) is given to each.

1425. On the tenth day is performed the rite of *दसकरम* *das karm*, also called *दसवाँ* *daswān*, and in Tirhut *दसगातर* *dasgātr*, and in North-West Tirhut *दसाही* *dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brāhman who performs such obsequies, and who is called *कण्ठाहा* *kantāha* or *महाबामन* *mahābābhan*, comes, and performs the ceremony of making obsequial offerings *पिण्डा पराप्रव* *pinda parāēb*. If the deceased is a male, this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (*पिण्डा* *pinda*) are again made.

1426. Brāhmans are then feasted. This is called *ब्रह्मभोज* *brambhøj*, *भोज* *bhoj*, or *कारज* *kāraj*. Amongst Brāhmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the *परोक्षित* *prohit* or family priest performs the *पिण्डा* *pinda* ceremony, and after it the *कर्त्ता* *karta* sits on a square marked on the ground (*चौका* *chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called *पगन्दी* *pagri banhāēb*. The relatives also put into his hand an offering of money, called *नवन्ना* *neota*. Brāhmans are then fed (*ब्राह्मन जेवनार* *brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as *रंङ्गसार* *rañr sār*, or (in Tirhut) *रंङ्गसार* *rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

1427. In the case of the death of a male, पिण्डा *pinda* ceremonies are performed six months and a year after death: the first is called चमारी *chhamāsi*, and the second बरखी *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपखी के पिण्डा *tinpakhi ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kiriya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwāh* or जलपरवाह *jalparwāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुतर *kusputr*, and the days as पञ्चक *panchak* or पचका *pachka*. In the south-east they are पञ्चक *panchchak*. The visit of the women to condole after a death is मुंह देखव *muñh dekhav*, पुखारी *puchhāri*, or पुखारो *puchhāro*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are Kabirhas (कबिरहा *kabirha*), Saiva mendicants (अतीथ *atith* or सन्यासी *sanyāsi*), Sib Nārains (सिब नारैनी *sib nārāini*), and Mushars (मुसहर *mushar*). To be buried is समाधि (or समाध) लेब *samādhi* (or *samādh*) *leb*, and to bury is मिट्टी देब *mitti deb* or समाध में बैसाव *samādh meñ baisāeb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthi*) and sectarian mark (तिहक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पल्लवी बैसव *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMĀNS.

1430. The corpse immediately after death is taken out into the verandah (साबान *sāebān*) or court-yard (आँगन *āngan*). It is stripped and a new waist-cloth (लूंगी *lūngi* or लुङ्गी *lungi*) is put on it. It is then washed (गोसल कराव *gosal karāeb*) (غسل کرنا). The man who washes has a kind of bag (called साफी (صافی) *sāfi*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वाजू कराव *vajū karāeb*) (وضو کرنا). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

साफ़ी (صافي) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shi'as* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बैर *baïr* tree (*sizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhūl* or कफनी (کفنی) *kaphni*. The corpse is then laid on a bed (चारपाई *chārpāi*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabrīstan*. The funeral itself is called जनाजा (جنازه) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (झलास *jhulās*) is laid, which is plastered over with mud. It is then filled up with dried earth, every member of the funeral procession assisting in doing so. This is called मिट्टी देव *mitti deb*. Before the party leave the grave-yard, alms (खैरान *khairāt*) are given to beggars. The man who digs the grave is a नोनियाँ *noniyān*, and his fee is known as कबर खोदाई (قبر خوردای) *kabr khodāi*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and $1\frac{1}{4}$ or $2\frac{1}{2}$ *sers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दरुद (درود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'an entitled *qul huwa-l-lāhu* is read. Each one then drinks *sharbat*, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (قل) *kul*, from the first word of the title above quoted. By the ignorant it is called पान फूल *pān phūl*. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called *समहृत samahūt*. A similar ceremony is the *हरमहूरत harmahūrat* north of the Ganges, also called *समहृत samahūt* in Tirhut, in which a handful (मूँठ *mūnth*) of grain is thrown into the field at the north-west (भण्डार *bhandār*) corner. In South Munger the plough is worshipped. The ceremony is called *हरमोतर harmotar*, and in it a vessel of water is poured over the plough in the name of the earth-goddess धरती माई *dharti māi*.

1434. In South-West Shahabad the मूँठ पूजा *mūth pūja* is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called दिहवार पूजा *dihvār pūja*. In South Bhagalpur the मूँठ पूजा *mūth pūja* consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (कूँडा *kūnda*), after which food of extra quality is prepared. This is called generally कुँड़-मुन्दन *kūṇṇ-mundan* or कुँड़-सूजन *kūṇṇ-sūjan*; also हरसोषन *harsodhan* in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called पहिरोप *pahirop* in Patna, and पहिरोपा *pahiropa* in the south-east. In East Tirhut it is खेत भोज *khet bhoj*, or खेत भोजनी *khet bhajni*. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (मोरी *morī*). This is called पंचाईठ *pañchāiṭh* in Shahabad, and पाँचौटी *pañchāntī* elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called गोही *gochhi*. In South Munger on this occasion a deity of the मुसहर *mushar* caste, named मुड़कटावा *Murkatwa*, is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (सेनुर *senur*) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent, but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows.

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा लेव *gawa leb* or गवा लगान *gawa lagāñ*.

1436. The feast at the conclusion of rice transplanting is औंजली *aunjli* in South Bhagalpur, बनसगर *banusra* or बनसार *banusār* in Gaya, and उहारी *uchhāri* or बनखवा *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना डेहरी *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पवन परिच्छा *paban parichehha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पंचख *panchukh* or पंचौख *panchaukh* north of the Ganges, and पचखंड *pachkhāñr* south of it.

CHAPTER XI.—HARVEST CEREMONIES.

1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नवान *newān* or नवानी *newāni*, or to the south-east as नेमान *nemān*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or दिहवार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *dāno pūja*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देव उठान *deb uthān* or देवठान *deothān*. This takes place on the 11th of the bright half of Kātik (i.e., early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हंसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पिठार *pithār* in South-West Shahabad, समहत *samahut* in the rest of that district, पेटावन *petāvan*.

in Patna and Gaya, and पचघन *pachghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजावर *rasjāūr*. The ceremony at the first boiling of the juice is मिठार *mīthāi* in the south-west, and सिरनी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koila Mata*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The ऊरस *ūras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मखदूम साह *Makhdūm Shāh*. It takes place on various dates in different places, *e.g.* in Patna City it takes place in the month of *Bakrā'id* (about December), and at other places in *Bārāh uafāt* (about March). मखदुमाना *makhdumāna* is a rite performed in his honour by landlords.

1442. The छठ बरत *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Kātik (early in November). The दवात पूजा *dawāt pūjā* is held by men of the Kayasth caste on the 12th of the light half of Kātik (*i.e.*, the day but one after the *diwālī*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhādoñ (August-September) occurs the तीज *tīj*, on which women fast a day and night in honour of the goddess पार्वती *Pārbati*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhādoñ occurs the अनंत *anant* or अनन *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

1444. The अखरतीज *akhartij* in Patna, अखरतिजिया *akhartijiya* in Gaya, and अखरतीज *akhartit* in South-West Shahabad, is the feast on the 3rd of the light half of Baisākh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछे तिरतिथा *achhui tirtiya*.

1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पञ्चमी *nāg panchami*, also known as लाग पञ्चमी *lāg panchmi* in North-East Tirhut, नकपौंचे *nakpānche* in Shahabad, नगपौंचे *nagpānche* in Patna and Gaya, and लगपौंचे *lagpānche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship सेसन्नाग *sesnāg* (the Serpent of Eternity) with milk and parched grain (लावा *lāwa*). On the गोबर पौंचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पौंचे *behra pānche* in South Bhagalpur.

1446. गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August-September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (भाड़ झूड़ *jhār jhūr*) in the court-yard, saying the words अप्पन करन्म भैयाक धरन्म भाड़ झूड़ बुसिबावे ह्री *appan karm bhaiyak dharm jhār jhūr ghusiāwe hī*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करन्मा धरन्मा *karma dharmma* in South Bhagalpur.

1447. The जिउतिथा *jiūtiya* to the west and the जितिथा *jitiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *hōlī* festival (full moon of Phāgun or middle of March) is distinguished by the custom called लुकारौ *lukāri* or लुकवारी *lukvāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmins with सत्तू *sattu* (ground parched barley), टिकोड़ा *tikorha* (immature mangos), and water, and to give alms. This feast is called the सतुआइन *satuāin* or सतुआनी *satuāni*. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bangali year. On the following day there is in Tirhut a curious festival, called the जूड़ सीतल *jūr sital*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitla Debī*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतलक सिपाही *jūr sitalak sipāhi* is used like मोहरम के सिपाही *moharram ke sipāhi* to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पंचादत *panchāit* to the north and west. In Patna and Gaya it is पंचौत *panchāit* or पंचेता *pancheta*, and in the south-east पंचेती *panchaitī*. The head arbitrator is called सरपंच *sarpanch*, also south of the Ganges सरदार *sardār* or महन्ती *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मैड़ *maḍr*. A caste assembly is चटार *chatāi* (*lit.* a mat), or पङ्गत *pangut* (*lit.* sitting in a row), and its head arbitrator परधान *pardhān* or मानजन *mānjan*. In Shahabad the man next to the chief is called the हड़दीदार *chharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *hasar karab*; also दारब *dārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिग्राम *saligrām*), a copy of the Sanskrit हरिवन्ध *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocymum sanctum*), the oath is said to be by तुलसी तौबा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का सिर पर हाँथ पे कै *beta ka sir par hānth dhai kañ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brahman's legs and swear by them (ब्राह्मन के गोर छू कै *Brahman ke gor chhu kañ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदाइन *madāin*. The oath taken on a cow is

known as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुरुड़ा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessesees. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सीख, सुत, हरिवन्ध ले, बीच गङ्गाक धार, एतेक लै बाभन, नँ ना करह इतिवार *sīl, sut, haribans lai, biech gangāk dhār, etek lai bābhan tañ na karah itibār*. If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is डका (or डका तमाकु) बन्द करव *hukka (or hukka tamāku) band karab*. It is also कुजात करव *kujāt karab* or पंचाईत सँ काट देव *pañchāit sañ kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chaudhri*, सरदार *sardār*, or मानजन *mānjan*. Amongst the Telis and Chamārs he is also called महन्तों *mahton*, मेहन्तर *mehtar*, or (in South-East Tirhut), मँडुड *mañḍur*.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओझा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, डैया *daiya* in Patna, भगत *bhagat* in Patna, Gaya, and the south-east, and also भगतिवा *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओझाई *ojhāi*, also भगन्ताई *bhagtaī* in South Bhagalpur. A witch is डारन *dāin*.

1454. An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad

सुलभ सगुन *sulabh sagun*. An evil omen is कुसगुन *kusagun*, also in the north-west बदशगुन *badshagun*, and in Patna and Gaya नच नचा *nahas*. In East Tirhut it is असगुन *asgun*. Other names are कुसार्त *kusārt* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

1455. There are a vast number of village gods (ग्राम देवता *grām deotā*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली अस्थान *kālī asthān*, also called देवी अस्थान *debi asthān* or देवी थान *debi thān*, which is a mound in honour of Kālī, the wife of Shiva (सिब *Sib*), is generally erected outside each village. In Tirhut under the village *pipal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सलहेस अस्थान *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a बरहम अस्थान *barham asthān*.

1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as सिब *Sib*, महादेव *Mahādeb*, बरहम *Burham* (*Brahma*), or कृष्ण *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमता भवानी *Amta Bhawāni* or अम्बिका भवानी *Ambika Bhawāni*, a form of Debi worshipped in Sāran.

कारु बीर *Kāru Bīr* or कारु दास *Kāru Dās* (south), also कलुआ बीर *Kalua Bīr* (Patna), worshipped by Doms and Dusādhhs.

कुल देवता *Kul Deotā*, the family god.

कैतुक गोसाँई *Kaituk Gosāñī*, worshipped in South Bhagalpur by Dusādhhs.

कोइला माता *Koila Mātā*, the goddess of a well spring, worshipped generally.

कोदर कटा *Kodar Kattu*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (मल्लाह *malāh*) caste. He is also often confused with a similar female deity गङ्गा माता *Ganga Māt*. Musalmān women fast on every Thursday in the month of Bhādoñ (August-September) and call the fast खाजे खिदर का रोजा *khāje khidar ka roja*.

खेती भवानी *Kheti Bhavāni* (Patna and south-west), worshipped by Koīris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुँजड़ा *kunjra*) worships राम ठाकुर *Rām Thākur*.

गोबन्नाद राउत *Gobnāi Rāūt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiga* or गोरैया *Gorea*, worshipped generally south of the Ganges, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटौ *Ghāton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatāwan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see दिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सल्लेस *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगन्माता *Jagamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलासेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरन्स *Jauhri Barm*, worshipped in Sāran.

झुन्की बीर *Jhunki Bīr*, worshipped in Gaya.

डमरडाक *Damardāk* (south), worshipped by Doms and Dusādhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

दिहवार *Dihwār* (generally), also (Sāran and South Tirhut)

चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

ढेलन्हा पीर *Dhelha Pīr* (north) or ढेलन्हा गोसाँई *Dhelwa Gosāiñ* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी *Devi*, the popular name of the goddess Durga.

धर्मन्नाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नाटक साहेब *Nāṅk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July-August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans, and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महन्थिन दाइ *Mahthin Dāi*, worshipped in the south-west.

पहास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँचो पीर *Pāncho Pīr*, the five saints named गाजी मौयाँ *Gāji Miyān*, हठीला *Hathīlā*, परिहार *Parihār*, सहजा माइ *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (डफाली *daphālī*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मौयाँ *Gāji Miyān*. They are paid in kind by the people at whose doors they stop and drum. A पंचपिरिया *panchpiriya* is a Hindu who worships Musalmān saints. In Shahabad these five saints are worshipped conjointly with three others, as mentioned in the following verse :—

अमना सती, पाँचो पीर, लंगड़ा तार, सोबरना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tīr*.

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tīr* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (सहाजन *mahājan*).

फूल दाक *Phul Dāk* (Gaya), worshipped by Doms and Dusādhs.

बख्तौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बँदौतनी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बँदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नी *Banni* (south-west), worshipped by Doms and Dusādhs.

बरद्वनिया *Bardcāniya*, worshipped in Patna.

बरहम देव *Barham Deo*, worshipped in Gaya.

बसावन कुंजर *Basāwan Kuñar*, worshipped in Gaya.

बहोड़ *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरन्म *Bidesi Barm*, worshipped in Sāran.

बिसहन्ना *Bisahra*, worshipped in North-East Tirhut.

भैरव *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bīr* (north and east),—see § 299.

मनन्सा राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुष देव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मल्लदानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महन्माया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābīr*, a form of Hanumān, the monkey-king who befriended Rām.

माता दाई *Māta Dāi* or सितन्नी *Sitli*, the goddess of small-pox.

मीर फजुला *Mīr Phajula*, a Musalmān saint worshipped in Sāran.

मेघू डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms.

मोती राम *Moti Rām*, brother of सल्लेस *Salhes* (q.v.), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघु *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east. See also खेती भवान्नी *Kheti Bhawāni*.

राम बीर *Rām Bīr* (Patna), or राम गोसाँई *Rām Gosāñī* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) राहु *Rahu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लौला डोम *Lila Dom*, worshipped by Doms in South Bhagalpur.

सनिचन्ना *Sanichra* (south-west), a god worshipped by vegetable-sellers (तुरन्हा *turha*).

सल्लखो *Salkho* (south-west), worshipped by Doms and Dusādhs.

सल्लेस *Salhes* or सल्लेस *Sales* (south and east), worshipped by Doms and Dusādhs. He was a great hero and the first watchman. He fought a battle with चुहड़ माल *Chuhar Māl* of Mokama, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

सहजादी मार *Sahjādi Māi*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरन्म *Harirām Barm*, worshipped in Sāran.

हरिहर नाथ *Harihar Nāth*, in Sāran, at Sonpūr.

1457. A spell or charm is गुन *gun* or मन्त्र *mantr*. टोटका *totka*, टोटमा *totma*, or टोना *tona*, are spells or charms generally with an evil object. In Shahabad they were टोटरम *totram*; in Patna and Gaya they are optionally उतारा पतारा *utāra patāra*, and in South Bhagalpur निंगन्हा होरी *ninghha chhori*. The जिघा दान *jiya dān*, जिब-दान *jib dān*, or बलिदान *balidān*, is an animal, &c., sacrificed to काली *Kālī* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग टोन *jog ton*, or in South Bhagalpur ओम् टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओदौल *orhaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आंसरिक् *āsrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihār. Those which are worshipped, and which hence have been included in the former list, are omitted.

आगि बैताल *Āgi Baitāl* or अगिया बैताल *Agīya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कौचिन *Kūchin* (south), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, i.e., toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.

चटुआ *Chatua* or चट्टा *Chahta* (north-west), चटना *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटका *Chor Matka*.

चुड़ेल *Churail*, also (in Shahabad) बहरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or जलनैया *Jahvaiya* (south), or (South Bhagalpur) मरचिड़िया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जिलनैया के छुल *jahvaiya ke chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, 'djinn.'

डूबा *Dūba*,—see बूड़ा *būra*.

धोकर कसना *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पनडूबी *Pandūbi*,—see बूड़ा *būra*.

बरन पिचास *Barm Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूड़ा *Būra*, डूबा *Dūba*, or पनडूबी *Pandūbi*, a water-demon, who drowns travellers.

बापेर *Baupher* (north), a kind of ghost or goblin.

भाङ्कुर *Bhakur* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसवा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुसदेवा *Manusadeba* (north), a kind of ghost or goblin.

मरचिडिया *Marchiriya*,—see जिहवा *jihwaiya*.

मॉनो *Mañon* (north), a ghost invoked to frighten children.

मिनिचार के तेल *mimiyaū ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp ; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखड़ा *Sukhra* (north), also सुखैनी *sukhaini* (North-East Tirhut), a vampire which sucks up children's blood.

हाऊ *Hāū* (Patna), or हूमा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उत्सर्ग *utsarg*, and also (in Tirhut) काननोत्सर्ग *kānansarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरहोत्सर्ग *birkhotsarg*, and also (in Tirhut) the बैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोत्सर्ग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोत्सर्ग *taragotsarg*, and on completion of a well कुपोत्सर्ग *kupotsarg*. The latter is called in South Bhagalpur कूप जाग *kūp jag* or कुयौ दान *kuiyān dān*. बाटोत्सर्ग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तीरथ *tīrath*, is much used in religious ceremonies, and is carried by men called कमरपन्थु *kamarpanthu*. They are also called कामोर्थु *kamoārthu* in South-West Tirhut and कामरथु *kamrathu*

DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. Trade is लेन देन *len den*, महाजन *mahājan*, कारबार *kārbār* or कारोबार *kārobār*, बेवन्दार *beohār*, बेवापार *beyāpār* or बेबोपार *beopār*, or वनिज *banij*. In Patna City it is also बेवन्दरगत *beohargat*. Exchange or barter is बदल्लई बदल्लई *adlai badlai*. A money-lender is महाजन *mahājan*, साह *sāh* or साहकार *sāhukār*, or बेवन्दरिया *behwariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *kārobārī* or धनी *dhani*. A banker is कोठीवाल *kothīwāl* or सराफ *sarāph*. A borrower is रिनिहा *riniha*, खड्डू *khadduk* or खड्डूका *khaduka*, or असामी *asāmi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनीयौटा *baniyauta* and धारनिक *dhārnīk*, and in South Bhagalpur खातब *khātab*. In Patna the words करज खौक *karj khauk* and करज खोर *karj khor* are also used.

1462. An account-book is बही *bahi*. A trader's account-books are called collectively बही खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *patta*.

1463. The following are the books usually kept by village money-lenders:—

- (a) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नाँव *nānw* or नाम *nām*.
- (b) The रोकड़ बही *rokar bahi*.—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference,

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nānv*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar bāki* or बाकी तहजीब *bāki tahbīl*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokar bahi* for each.

(c) The लेखा बही *lekha bahi*, the खाता *khāta*, or खाता बही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बही *rojnāmcha bahi*. It contains each creditor's or debtor's account separately, with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bahi* for each of their trades or speculations, others have only one general one.

(d) There is also the जमाखर्च *jamakharch*, which is an abstract of the day-book, and is hence also called a खतिवौजी *khatiyāuni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books, —the रोजनामचा *rojnāmcha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitthi*, or पुरज्जा *purjd* or पुरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations): "The page (of an account-book) is divided into two equal parts, called in Patna रैकाना *rekāna*: each of these is again divided into two बकन *rukan* or रुकन *rukṇ*. The (first or) right-hand रैकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रैकाना *rekāna* is called सीरा *sira*, and the remaining portion is called in Patna City

इरादा *irāda*, and elsewhere पेडा *peta* or (in North-East Tirhut) पेड *pet*. The सीरा *sira* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेडा *peta* and हाशो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājini* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबलक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasid* or दाखिला *dākhlā*, and in North-East Tirhut कबज *kabaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(a) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *khāsra dānābandi*.
2. खसरा बटाई *khāsra batāi*.
3. मोफरीद *mophrīd*.
4. लग्गित *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनिसवार *tirij jiniswār*.
6. सियाहा *siyāha*.
7. हिसाब बिकरी गज्जा *hisāb bikri galla*.

(b) Accounts of rents paid in cash—

8. खसरा *khāsra*.
9. मोफरीद *mophrīd*.
10. लग्गित *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पटेवारी *tirij patevārī*.
12. सियाहा *siyāha*.

(c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलहकी *molhaki*.
14. धड्डा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

15. जमाबन्दी *jamābandi*.

16. जमाखर्च *jamākharḥ*.

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11, and 14 are often not used.

1470. The following is a brief description of the above accounts :—

- (1) The खसरा दानाबन्दी *khasra dānābandi*. This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—
 - (a) The date.
 - (b) Name of tenant.
 - (c) Quantity of land (खराजी *arājī*).
 - (d) Length (तूल *tūl*) and breadth (खराज *araj*) of the plot.
 - (e) Name of the crop (जिनिष *jimis*) thereon.
 - (f) The quantity of grain estimated.

The तिरिज तारीखवार *tirij tārikhwār* is a daily abstract of No. 1, and shows (in the case of division by appraisement) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraisement (दानाबन्दी *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

- (2) When the division is by actual division on the threshing-floor (अगोर बटार *agor batāi*, see § 914), a खसरा बटार *khasra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share, cesses, &c.
- (3) The मोफरीद *mophrīd* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khasra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called *तिरिज मोफरीद* *tirij mophrid*.

- (4) The *लग्गित* *laggit* and *वासिल बाकी* *wasil baki* are written up from No. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (*हाकिमी हिस्सा* *hakimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlords whose accounts we are considering, is deducted. To the remainder the cesses and other dues (*अबवान* *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the *लग्गित* *laggit*. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the *वासिल बाकी* *wasil baki*. An abstract of the *लग्गित* *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the *तिरिज लग्गित* *tirij laggit*. The abstract of the *वासिल बाकी* *wasil baki* is the *दड्डा* *dhaddha* (No. 14).
- (5) The *तिरिज जिनिस्वार* *tirij jiniswār* is compiled from the *लग्गित* *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The *सियाहा* *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the *अवारजा* *awārja* or *वारजा* *wārja*, shows the total receipts and disbursements, date by date.
- (7) The *हिस्ब बिकरी गल्ला* *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

(8) खसरा *khasra* is the paper in which the area (i.e., दूरी *tūl* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (पट्टा *patta*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called तिरिज खसरा *tirij khasra*. This खसरा *khasra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular खसरा *khasra* or measurement papers of a village.

(9) मोफरीद *mophrid*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called तिरिज मोफरीद *tirij mophrid*, shows the area of land held and total rent payable by each raiyat.

(10) लगित *laggit* and वासिल बाकी *wasil baki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (दाना गज्जा *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लगित *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the वासिल बाकी *wasil baki*. An abstract of the लगित *laggit*, called the तिरिज लगित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wasil baki* is the डड्डा *dhaddha*.

- (11) The तिरिज पटेवारी *tirij patewari* is the paper in which the name of each पहा *patta* or separate class of land in the village is entered, showing the total area, rate, and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.
- (12) The सिवाहा *siyaha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवारजा *awarja* or वारजा *warja*, shows the total expenditure day by day.
1472. The following accounts are applicable to both kinds of rent.
- (13) The मोलहकी *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सिवाहा *siyaha*. An abstract of this, called तिरिज मोलहकी *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सिवाहा *siyaha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवारजा *awarja* is the abstract of the disbursement side.
- (14) The डड्डा *dhaddha* is also called the तिरिज वासिल बाकी *tirij wasil baki* or जमा वासिल बाकी *jama wasil baki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the वासिल बाकी *wasil baki* (Nos. 6 and 10). The latter shows the accounts of each tenant separately,

whereas the *दफ़ा dhaddha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindārs to represent the collections as they pleased to the Muhammadan Government.

- (15) The *जमाबन्दी jamābandī* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the *जमाखर्च jamākharḥ* (No. 16).
- (16) The *जमाखर्च jamākharḥ* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the *जमाबन्दी jamābandī* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. *Discount and commission* are generally *सलामी salāmi*. *बहा* *batta* is also used south of the Ganges. In Patna they are also called *फिरमा phiranta*. *बहन्ती barhti* is a *premium*. *सकराई sakarāi* is a *commission* of 3 or 6 pies per cent charged by the acceptor on accepting a bill. *नकराई sakarāi* is a charge at 8 ānās per cent. on a drawer of a bill when his bill is not accepted. *जाबन्ता साह जोग jābta sāh jog* is a commission at one anna per cent. when the bill is accepted in favour of a banker. *हँडियाना hundiyanā* or *हँडियावन hundiyanāvan* is commission on a bill-of-exchange (*हण्डी hundi*). *Factorage*, or the commission (of one or two piece per rupee) taken by a servant on goods bought for his master is *दस्तूरी dastūri*, or, more commonly, *फल phal*. *दलाली dalālī* is *brokerage*.

1475. *Interest* is *सूद sūd*. Interest in kind, paid on seed-grain, is *आधी āghī* to the west and in South-East Tirhut. In South-West Shahabad it is *अगवान agvān*, and in Patna *चाड़ा chhāra* or *कहौर karhuur*. North of the Ganges generally it is also called *सवाई डेही sawāī derhī*, in allusion to the rate at which the principal is lent. In the south-east it is *बियाज biyāj*. Elsewhere *बियाज biyāj* or *बेयाज beāj* is interest on money, which in the south-east is *सूद sūd*. *असल asal* or *मूल mūr* is the capital lent out at interest; but in Shahabad it is also *मूल mūl*, and in the south-east *सूदी रुपैया sūdī rupaiya*. *मोनाफा monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are *बहोतरी barhotri* or *नाफा nāpha* in Shahabad, *नाफा nāpha* or *इन्तिफा intīpha* to the west, *इन्तनाफा intāpha* in the south-east, and *बचित bachit* in Patna, Gaya, and South Bhagalpur.

1476. *पैचा paincha* or *हथफेर hathpher* is a loan when the exact thing is to be returned. A local variant is *पैच painch* in South-West Shahabad. It is also called *उधार udhār*, which properly means a purchase on credit. *करजा karja* is a money loan. This is also called south of the Ganges *करज karj*, *करजवान karjwām*, and *पैचा paincha*. *दसगर्दौ dasgardān* or (amongst the educated) *दस्तगर्दौ dastgardān* is a temporary loan without interest. *हथफेर hathpher* or (in Shahabad) *हथ उधार hanth udhār* is also used in this sense.

1477. A debtor is *खटुका khaduka* or *असामी asāmi*. Local names are *खटुक khadduk* in Gaya and the south-west, *मुजेरा mujera* in Patna, and *खतब khātāb* in South Bhagalpur. A defaulting debtor is *अनामार*

jamāmār, also *थनमार thanmār* in Champāran and South-East Tirhut, *मलमार malmār* in South-West Tirhut, and *थैलीमार thailimār* in South Bhagalpur. Other names are *खाऊ khāu* in Saran, *खौकार khaukār* in South-East Tirhut, and *ना देहन na dehan* in Patna. The educated say *ना देहन् na dehand*. Outstandings are *लहना lahna*. A bad debt is *गताल खाना gatāl khāta* in Patna and the north-west, and *गयाल खाना gayāl khāta* in Gaya and the south-west, of which *गैल खाना gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be *गपताल gaptāl*, in Tirhut they say *बूढ़ल भेलै būṛal bhelai*, and in South Bhagalpur *डूबो गेलै dūbo gelai*. When an animal or other property is pledged for a debt, it is called to the north-west and in West Tirhut *लावन lāvan* or *खावन लावन lāvan jhāwan*. Elsewhere it is *भरना bharna* or *गिरा giron*.

1478. To borrow money is *रुद पर रुपैया कादब* (or *कादि लेब*, or *कादि लाप्रब*) *sūd par rupaiya kārhab* (or *kārhi leb*, or *kārhi lāēb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is *दर dar*. The following are the rates of interest charged. Interest at one per cent. is *रुपै सैकड़ा rupai saikra*, at two per cent., *दू रुपै सैकड़ा du rupai saikra*, and so on:—

- (1) *डेहा derha*, *डेघोहा deorha*, or in the south-east *डेउहिवा deurhiya*. This is fifty per cent., e.g., a man borrows five maunds of grain at sowing time and repays $7\frac{1}{2}$ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
- (2) *सवार sawāi* or *सवेसा sawaiya* is twenty-five per cent. as above.
- (3) *बिकरी के भाव bikri ke bhāo* (north), or *भाव के भाव bhāo ke bhāo* (south), also *असल के असल asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
- (4) *लगानी lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called *अठरहनी athrahnī*.

- (5) पैसे दपैया *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे दपैया *derh paise rupaiya* is one and a half pice per rupee per month.
- (6) टकाही *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधधन्नी *adhanni*.
- (7) गँडही *gandhi* is money interest at four pice per rupee per month.
- (8) चरधन्नी *charanni* is four annas per rupee per annum.
- (9) पचधन्नी *pachanni* is five annas per rupee per annum.
- (10) छवधन्नी *chawanni* is six annas per rupee per annum.
- (11) क़िस्त *kist* or क़िस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बट्ठा *bohni batla* in Patna and Gaya, and बनहार *banhār* in South Bhagalpur. In Patna City it is गँडौठ *ganthaut* or गँठा *gānthā*. A pledge or deposit is गिरौ *giroṅ* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरनी *girwān*, in Shahabad गिराई *girāī*, in the south-west of that district गिरौ गँठ *giroṅ-gānth*, and in South Bhagalpur गिरनी *girmi*. पुरिया *puriya*, or in East Tirhut पुरजा *purja*, is a sealed or fastened-up deposit. जाकड़ *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A pawn or mortgage is रेहन *rehan*, बन्धिक *bandhik*, or मकफूल *makphul*. It is also गिराई *girāī* in Shahabad, and गिरनी *girmi* in South Bhagalpur. मकफूल *makphul* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A mortgagor is राहिन *rāhin*, and a mortgagee is मुरतकिन *murtakin*, but these words are seldom used. The villagers prefer to use words like खदुका *khaduka*, खदुक *khadduk*, or

बसाजी *asāmi* for the former, and महाजन *mahajan* for the latter. In Patna a mortgagor is मुजेरा *mujera*, and in Shahabad a mortgagee is बेवहारिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौचा *patāua*, सटौचा पटौचा *sataua* *patāua*, or सधौचा पटौचा *sadhāua patāua*. सूद भरना *sūd bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बै बिल वफा (بيع بالرفا) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice* or *manifest* is बीजक *bijak*, and also to the east चिट्ठा *chittha* or फिरिख *phirist*. *Insurance* is बीमा *bima*, with a variant बीवा *bīwa* in Shahabad. In the south-west of the latter district it is हुन्दा भारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges गलुचा *ghalua* or लाभ लाभ *lābh sabb*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally फाव *phāo* or पिछुचा *pichhua*. A variant of the latter is पछुचा *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जूग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्री *missi*). Other names for this are मंगनी *mangni* to the west and in South Tirhut, मंगनी चंगनी *mangni changni* in Patna, लावा घोली *lāwa gholi* north of the Ganges generally, लावा दूचा *lāwa dūa* in South-West Tirhut, and दांटी *dānti*. बेचाना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गत्ता *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बुझब *būjab*, ठोकब *thokab*, परखब *parkhab*, जाँचब *jānchab*, बजाप्रब *bajāṣṭb*, or अँकनब *anknab*. In the south-east it is परखब *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जचवैया *jachvैया*. In the south-east he is परखिया *parekhiya*. In Patna he is परिक *parikh*,

and in Gaya रोकरीया *rokariya*. To test the correctness of scales is साब लेब *sādh leb*. In Patna and the south-east it is धारा करब *dhāra karab*, and in Shahabad पासँ देखल *pāsangh dekhal*. To test a weight is ताड़ब *tārāb* or साधब *sādhāb*.

1485. Capital is पूँजी *pūnji* or पुँजी *punji*, and capital out at interest is बियाजू *biyāju* or बेचाजू *beāju*. It is also called खुदी रुपैया *sūdi rupaiya*. The adjustment of accounts is बुझारय *bujhārath* north of the Ganges, and सफाई *saphāi* south of it. In South-West Shahabad it is बुझौता *bujhauta*. To test the entries is जाँच लेब *jānch leb* or मिला लेब *mila leb*. The testing is in Shahabad जाँच मिलान *jānch milān*. A release in full is फारखत्ती *phārkhatti* or फरखत्ती *pharkatti*. In the north-west they say in such a case सुभन्तान हो गेल *bhubhtān ho gail*, and in the east of Tirhut they say his account is राफ साफ *rāph sāph*, and in Patna that it is बेबाक भैल *bebak bhail*. In Patna they say बही पर से नाम उतर गेल *bahī par se nām utar gel*, and in South-West Shahabad नाम घेरल गेल *nām gheral gail*, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become bankrupt is दिवाला निकसब *diwāla niksab*, or दिवाला सुध हो जायब *diwāla sudh ho jāsb*. To make a man a bankrupt is दिवाला निकासब *diwāla nikāsab*. A bankrupt is दिवालिचा *diwāliya*. In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sāk ukhar gelainhi*, or दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi*. In all the above the word may also be spelt देवाला *devāla*. In Patna they say चौकर टाट उलटल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār :—

भागलपुर के भगेलिया, कचलगँव के ठग,
पटना के दिवालिचा, तीनों नामजद,
सुने पावे छपराहिया, तीनों के तूरे रग.

*Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,
Patna ke diwāliya, tino nāmjad,
Sune pāwe Chhaprahiya, tino ke tūre rag.*

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Ohhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

1487. A bill of exchange is हण्डी *hundi* or हण्डी पत्री *hundi patri*; also in Gaya and the south-west पत्ररी *patri*. The duplicate of the bill is पैठ *painth*. Also, in Patna City, पेट *peth*. The third duplicate is परपैठ *parpainth* or परपेट *parpeth*, and the fourth जिकरी *jikri* or जिगरी *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A letter of advice is समाचारी चिट्ठी *samāchāri chitthi*. A bill payable at sight is दरसनी *darsani*. In Patna such bills by custom bear eleven days' date. If payable after a future date, it is मियादी *miyādi* or मुदती *mudati*. One payable five days after sight is called पञ्च परमान *pahunch parmān* or (in Patna City) पञ्चे दाम *pahunche dām*. The address at the head of a banker's letter is जोग *jog* or सिरनामा *sirnāma*. A bill paid and discharged is खोखा *khokha*. In Patna it is also भुगन्तान *bhugtān*, and north of the Ganges भुभन्तान *bhubhtān*. To accept a bill is सकार *sakārāb*. The date on which a bill falls due is called मित्ती *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A warehouse is गोदाम *godām*. हरजा *harja* is demurrage. महसूल *mahsūl* or मासूल *māsūl* is customs, postage, or railway freight, &c. A price-current is निरख नामा *nirakh nāma*. Cash or specie is नगद *nagad*, नगदा नगदी *nagda nagdi*, or रोक *rok*. पावना *pāwna* is a claim, and रसीद *rasid* a receipt. टकसाख *taksāl* is a mint. Merchandise is सोदागरी के माल *saudāgri ke māl*. Imports are आनदानी *āmdāni*, and exports रफ्तानी *raphtāni*.

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, *i.e.*, four अङ्गुल *angul*, is called a चौचा *chaua*. Instead of this, a measure is used in Shahabad called मुट्ठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बिचा *bitta* or बिलखा *bilasta*, or to the north-east बिलहस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sūt* is the thickness of thread.

3 सूत *sūt* = 1 पैन *pain*.

3 पैन *pain* = 1 finger-breadth.

1490. In Shahabad and the south-east a finger-breadth is तसुर *tassur*. In Shahabad and Patna in measuring wood, however, a तसुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौचा *chaua*, or two बिता *bitta*, make one हाँथ *hānth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh*, or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanwān* in Patna and Gaya. Three गज *gai* or six cubits

29 make one लग्गा *lagga* or लग्गी *laggi*, which is also called बाँस *bāns*

south of the Ganges, and लट्टा *lattha* in South-West Shahabad. Another गज *gaj* is the सिक्न्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़का गज *barka gaj*, which is $2\frac{1}{2}$ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतई गज *katai gaj* or कत्तौ गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilahi gaj*, equal to $33\frac{1}{2}$ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna धाप *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मेल *mail* or मौल *māl*, a corruption of the English 'mile.' The रस्सी *rassi* or रसरी *rasri* is equal to 20 लग्गी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लग्गी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards more than two miles. The गौकोस *gaukos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachecha kos* is a short कोस *kos*, and धाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is नरन्हा *tarha* to the north-west and खनिह *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ना *khanta*. In Gaya it is नरग्रा *tarra*, and to the south-east गिलन्दाजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पूरिस *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

							Sizf or thread.
						Pain	\$
						Anguli, or fin- ger-breadth.	9
						Chaus	36
						Bitta, or span	108
						Hath, or cubit	216
						Gaj, or yard....	432
						Laggi, or rod....	1,296
						Rassi ..	25,920
						Kos, i.e., 2 miles 80 yards.	1,555,200

CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पक्का बिगन्हा *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{2}$ of the English acre of 4,840 square yards. The कच्चा बिगन्हा *kachcha bigha* varies in every *pargana*; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगन्हा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिसवा *biswa*. In East Tirhut a बिगन्हा *bigha* is also called कूरो *kūro*. North of the Ganges 4 पाइ *pāi* make one धूर *dhūr*; south of it—

9 square चौचा *chama* make 1 sq. डेग *deg* or कदम *kadam*.

9 „ डेग 1 sq. धूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or महाल *mahāl*) is the unit. In one system the following is the scale:—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 20 दाम *dām*.

1 दाम *dām* = 20 कौड़ी *kauri*.

1 कौड़ी *kauri* = 20 बौड़ी *bauri*.

1 बौड़ी *bauri* = 20 फौड़ी *phauri*.

1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows:—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 12 पाइ *pāi*.

1 पाइ *pāi* = 20 करौत *karānt*.

1 करौत *karānt* = 20 मसौत *masānt*.

1 मसौत *masānt* = 20 डिस्मिल *dismil* (P = decimal).

1 डिस्मिल *dismil* = 20 बिस्मिल *bismil*.

The first system is called the Hindūstāni, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमन्डी *damri* is a nominal coin equal to $3\frac{1}{2}$ दाम *dām*. The अद्धी *addhi* is half a दमन्डी *damri*. The टक्का *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेला *adhela*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकड़ा or दोकरा *dokra* or चदाम *chhadām* is $6\frac{1}{2}$ दाम *dām*, or $\frac{1}{4}$ of a pice. A pice is also called देबुआ *dhebua* or (in Gaya) कच्चा *kacheha*. The चदाम *chhadām* or sixteenth part of an *āna* is also called कनवरी *kanwarī*, कनवाँ *kanwān*, or चट्ठाँक *chhatānk*. The following table will make this clear :—

Dām.	8½	6½	12½	25	50	100
	Damri.	3	4	8	16	32
		Chhadām.	3	4	8	16
			Adhela.	2	4	8
				Pice or pice.	2	4
					Taka.	2
						Ans or anna.

1498. In weighing, the रत्ती *ratti* of 1.875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

8 रत्ती <i>ratti</i>	= 1 मासा <i>māsa</i> = 15 grains Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwt. 12 grains Troy or the weight of one rupee.
5 तोला <i>tola</i>	= 1 कनवाँ <i>kanwān</i> or चटौक <i>chhatānk</i> = 1oz. 17 dwt. 12 grains Troy.
16 कनवाँ <i>kanwān</i> or चटौक <i>chhatānk</i>	= 1 सेर <i>ser</i> = 2lb. 6 oz. Troy.
40 सेर <i>ser</i>	= 1 मन <i>man</i> = 100lb. Troy = 82.286lb. Avoirdupois. This is the standard मन <i>man</i> or maund, and 27.222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करजनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kuchchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows :—

3 जौ <i>jau</i>	= 1 लाल <i>lāl</i> .
4 ditto	= 1 रत्ती <i>ratti</i> .
2 लाल <i>lāl</i>	= 1½ रत्ती <i>ratti</i> .
4 रत्ती <i>ratti</i>	= 1 चौरत्ती <i>chauratti</i> .
5½ ditto	= 1 अन्नौ <i>anni</i> .
8 ditto	= 1 मासा <i>māsa</i> , मस्सा <i>massa</i> , or मसिका <i>masika</i> = 15 grs. Troy.
10½ ditto	= 1 दुश्मनौ <i>duanni</i> .
8 दुश्मनौ <i>duanni</i> or 10½ मासा <i>māsa</i>	= 1 ढक <i>dhak</i> or (in South-West Shahabad) ढाका <i>dhāka</i> , which is the weight of a rupee = 6 dwts. 6½ grs. Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

1500. The following weights are common throughout Bihār :—

छटङ्की *chhatanki* = $\frac{1}{8}$ of a *ser*.

अधःपई *adhpaī*, अधःपाज *adhpāū*, or अधःपौआ *adhpaua* = $\frac{1}{4}$ of a *ser*
पाव *pāw*, पावा *pāwa*, or पौआ *paua* = $\frac{1}{4}$ of a *ser*.

अधःसेरा *adhsera* or असेरा *asera* = $\frac{1}{2}$ a *ser*.

तिनःपौआ *tinpaua* = $\frac{3}{4}$ of a *ser*.

सवैया *sawaiya*, properly $1\frac{1}{4}$ *ser* ; really $\frac{1}{4}$ of a पसेरी *paseri*.

डेहःसेर *derhseri* = $1\frac{1}{2}$ *ser*.

अहा *arha*, अहैया *arhaiya*, properly $2\frac{1}{2}$ *ser* ; really $\frac{1}{2}$ of a पसेरी *paseri*.

तिनःसेरा *tinsera* or तिनःसेरी *tinseri* = 3 *ser*.

चरःसेरा *charsera* or चरःसेरी *charseri* = 4 *ser*.

पसेरी *paseri*, also (in Shahabad) पनःसेरा *pansera*, or पनःसेरी *panseri*.

This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kacheha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.



J-3076

APPENDIX.

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Dānābandī.*

YEAR.—

Khasra Dānābandī of the

Crop in the Estate of

DATE.—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated

1a.

तिरिज तारीखवार *Tirij Tārikhwār.*

YEAR.—

Tirij Tārikhwār of the Khāsra Dānābandī of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

2.

खसरा बट्ठा *Khasra Batāi*.

YEAR.—

*Khasra of Division of**Crop in the Estate of*

DATE.—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	<i>Dahiyak</i> .*	<i>Pansera</i> .†	Total of columns 5 to 7.

2a.

Abstract of the above.

(1) Date	In the original, the columns run across the page instead of from top to bottom.
(2) Area	...	...	...	...
(3) Total amount of grain	...	...	...	...
(4) Landlord's share	...	...	...	...
(5) दहियक <i>dahiyak</i>*	...	...	...	...
(6) पनसेरा <i>pansera</i>†	...	...	...	...
(7) Total	...	...	...	...
(8) सोनारी <i>sonari</i> (weighman's fees)	...	...	...	...
(9) गन्ज अफजूद <i>ganj aphjud</i>‡	...	...	...	...
(10) बर्ही <i>barhi</i> §	...	...	...	...
(11) सद्धी <i>saddhi</i> ||	...	...	...	...
(12) Total	...	...	...	...

* *Vide foot note to form (5).*† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighment on the floor after the grain has been taken over by the landlord.

§ Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

|| Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

3.

मोफरीद *Mophrid.*

YEAR.—

*Mophrid of the Rent in Kind for the**Crop.*

NAME OF TENANT.—

Black Paddy.

Date of Estimate.	Area.	Amount of Crop.

Paddy Sown Broadcast.

Date of Estimate.	Area.	Amount of Crop.

Bāsmatti Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

Total Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR.—

Name of Tenant.	Total Area.	Amount of Crop.

4.

लग्गित Laggit and वांसिल बाकी Wāsil Bāki.

YEAR.—

Laggit of Rents Paid in Kind for the Whole Year.

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	Dahiyak.*	Total due.	Realized.	Balance.

* See note to form 5.

4a.

Abstract of the last.

YEAR.—

Black Paddy.

Name of Tenant.	Area.	Amount due.

White Paddy.

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

5.

तिरिज जिनिसवार *Tirij Jiniswār.*

YEAR.—

Tirij Jiniswār for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak*.*
5. Total.
6. Amount of maize.
7. Ditto of *marua*.
8. Ditto of *sāthi* paddy.

And so on, a separate column being allotted to each crop.

In the original, the form runs across the page in columns, and not from top to bottom.

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, i.e. he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nausatta*," i.e. 9—7 See § 906.

6.

सिवाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

Receipts.		DATE.—		Disbursements.	
	Amount.				Amount.
From so and so—					
<i>Sāthi</i> paddy 5 maunds	} 7 maunds			Sent to the landlord	...
Broadcast paddy ... 2 "				Sold, viz. ...	.....
From so and so ...	.....			Total Mds.	.....
Total Mds. ...	.....			Balance Mds.	.....

6a.

Abstract of above, or अवारज्जा Awārjā.

[illegible]

7.

हिसाब बिकरी गल्ला *Hisāb Bikri Galla.*

YEAR.—

Date.	Amount sold.	Rate.	Price realized.

8.

खसरा *Khasra*.

YEAR.—

Khasra showing the Measurements of Lands let at Cash Rates in the Village of

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.—

Tirij Khasra showing the Measurements of Lands let at Cash Rates in the Village of

Date.	Area.

9.

मोफरौद *Mophrud.**Mophrud of the Lands paying Cash Rates in the Village of*

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

Date of Measurement.	Area.

At Rs. 3 per bigha.

Date of Measurement.	Area.

30 and so on for the various rates at which the tenant holds.

9a.

Abstract of the above.

YEAR.—

Tirij Mophrid of the Lands paying Cash Rates in the Village of

Name of Tenant.	Area held by him.	Rent.

10.

सम्मित Laggit and वासिल-बाकी Wāsil-bāki.

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent	...	...	...	---
Cesses...	...	...	...	...
Value of unrealized rent in kind for the year	...	...	...	...
Arrears of previous years	...	...	...	...
Total demand	...	...	...	...
Deduct realizations	...	...	...	---
Balance to be carried to next year's account	...	...	...	---

10a.

Abstract of the above.

YEAR.—

*तिरिज लग्गित Tirij Laggit of Lands paying Cash Rates in the Village of**At Rs. 4 per bigha.*

Name of Tenant.	Area.	Rent.

At Rs. 3 per bigha.

Name of Tenant.	Area.	Rent.

and so on for each rate of rent.

II.

तिरिज पटेवारी Tirij Patewāri for the Village of

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class
2nd do.
And so on

12.

बिगहा Siyāha.

YEAR.—

Day-book of Receipts and Disbursements of Cash.

DATE.—

RECEIPTS.		EXPENDITURE.	
Name of Tenant.	Amount paid.	Description of expenditure.	Amount.

BALANCE.

12a.

*Abstract of the above, or अवार्जा Awārja, showing Expenditure only.**Amount sent to Landlord.*

Date.	Amount.

Salary of Village Establishment paid.

Date.	Amount.

गिरान्दाजी Gilandūji Expenses (Repairs to Embankments, &c.)

Date.	Amount.

गरामता Garāmta (Diet-money supplied to the गोडैत Gorait, who takes Money to the Landlord).

Date.	Amount.

and so on.

14.

वडा Dhaddha.

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR,—

Dhaddha Wasilbaki for the Whole Year in the Village of

Columns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
- (3) Rent.
- (4) दुन्नो *duanni*.*
- (5) Weighman's fees (सोनारी *sonari*).
- (6) काह चरार *kāh charāi*.†
- (7) कोठी सोरा *kothi sora*.‡
- (8) मोवरफा *motarpha*.§
- (9) बिकरी चास *bikri am* (price of mangos).
- (10) तार *tār* (rent of toddy-palms).
- (11) Rent for *mahua* trees.
- (12) मछली *machhli* (fishery-dues).
- (13) Total of above.
- (14) बट्टा साल *batta māl*.||
- (15) बट्टा कम्पनी *batta kampani*.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., हिस्सा चास *hissa khās* (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

* See § 1201.

† Dues for grazing cattle. All cattle, except buffalos, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

16.

जमालखर्च *Jamākharch.*

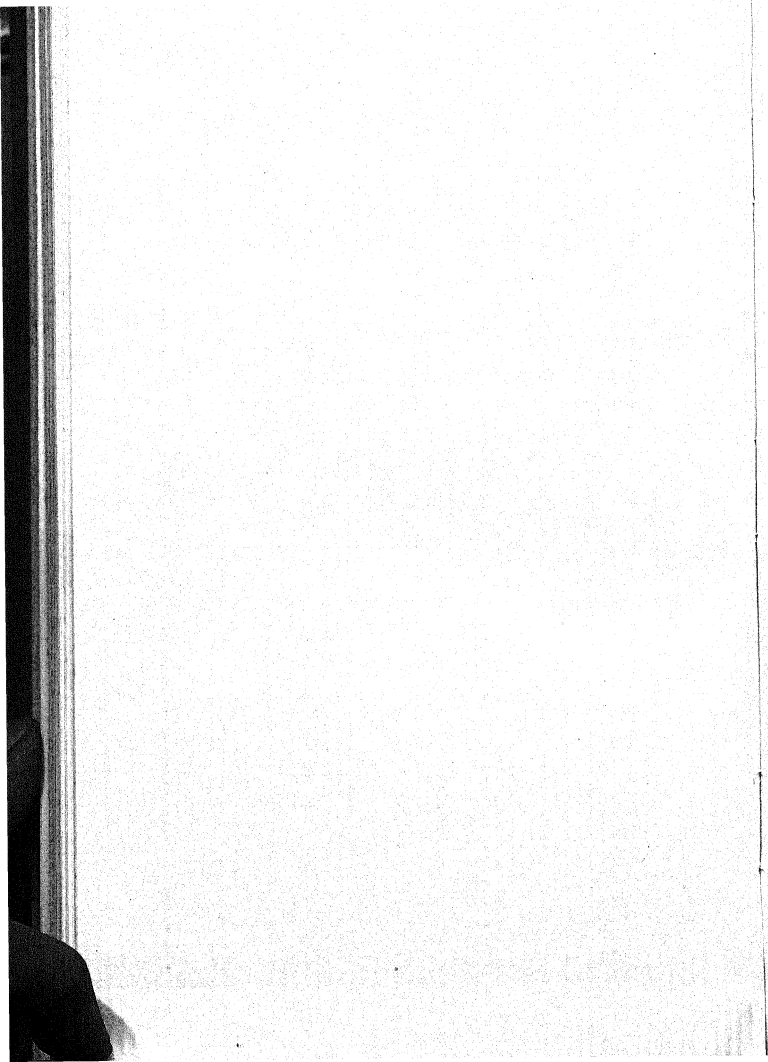
Jamākharch of Village for the Whole Year F. S.

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.		OUTGOINGS.	
Nature of Demands.	Rs. A. P.	Nature of Outgoings.	Rs. A. P.
Balance of arrears of previous year's <i>jama-kharch</i> —		Realized in cash and remitted to landlord ...	4,000 0 0
(a) Principal	300 0 0	Ditto in kind ditto ...	500 0 0
(b) Interest thereon, and fines, &c., on defaulters in respect to it ...	50 0 0	Total remitted to landlord ...	4,500 0 0
Total Balance ...	350 0 0	Village expenses—	
		Salary of establishment ...	500 0 0
		निवासी <i>gilandāzi</i> * expenses ...	247 0 0
		And so on.	
		Total village expenses ...	747 0 0
Demand for present year—		Miscellaneous expenses—	
(a) As per <i>jama-bandis</i>	6,000 0 0	पनिजोरा <i>panijochat</i> † ...	150 0 0
(b) Not in <i>jama-bandis</i> (Here are entered in detail all illegal cesses, &c., which have been excluded from the <i>jama-bandis</i>)		गुरामा <i>gurāma</i> * ...	3 0 0
Total, say	400 0 0	And so on in detail.	
		Total miscellaneous expenses ...	153 0 0
		Balance—	
		With the <i>gumāshita</i> (in hand) ...	50 0 0
		Due from the tenants (each tenant's name in detail) ...	1,100 0 0
		With the grain-merchants† ...	200 0 0
Total for present year ...	6,400 0 0	Total balance ...	1,350 0 0
GRAND TOTAL OF DEMAND ...	6,750 0 0	GRAND TOTAL ...	6,750 0 0

* See No. 12a. | † Price of water supplied by a neighbouring landlord for irrigation. |

This last balance is technically called *बटनी लागी*.



INDEX.

(The numbers refer to paragraphs.)

॥ अ a ॥

अकटा *ankta*, 1075, 1183.
 अकडा *ankra*, 794.
 अकड़ी *ankri*, 794, 1183, 1266.
 अकड़ल *ankrail*, 794.
 अकड़ौर *ankraur*, 794.
 अकद *akad*, 1273.
 अकद सानी *akad sāni*, 1279.
 अकनब *anknab*, 1484.
 अकनरा *ankra*, 1075.
 अकरह *akrah*, 786.
 अकरिया *ankariya*, 1118.
 अकरी *akri*, 24, 1272.
 अकरी *ankri*, 1075, 1183.
 अकवरिया *ankwariya*, 236.
 अकवार *akwār*, 886.
 अकवार *ankwār*, 886.
 अकाल *akāl*, 965a.
 अकाल गीर *akāl gir*, 965a.
 अकाल बीर *akāl bir*, 965a.
 अकासी *akāsi*, 68, 363.
 अकुडा *ankura*, 500.
 अकुहा *ankurha*, 376, 412, 414, 957.
 अकुरा *akura*, 564.
 अकुरा *ankura*, 222, 376, 414, 412,
 500, 564, 986, 1001.
 अकुराप्रल *ankurāḷ*, 1009.

अकुरी *akuri*, 102, 566, 1424.
 अकुरी *ankuri*, 222, 412, 564, 877.
 अकुसा *ankusa*, 500.
 अकुसी *ankusi*, 41, 376, 500.
 अकोरा *ankora*, 32, 172, 376, 412.
 अकोल के तेल *akol ke tel*, 1045.
 अखहवा *akhharhwa*, 1086.
 अखमुंदनी *ankhmundni*, 97.
 अखरगतिजिया *akhartijiya*, 1444.
 अखरन्तीज *akhartij*, 1444.
 अखरन्तीत *akhartāt*, 1444.
 अखरहा *akhraha*, 1234.
 अखरा *akhra*, 1272.
 अखरी *akhri*, 1272.
 अखरो *akhro*, 1272.
 अखुवा *ankhwa*, 1009.
 अखाह *akhārḥ*, 1039, 1082, 1083.
 अखाही *akhārhi*, 1009, 1039.
 अखाही कोड़न *akhārhi koran*, 1009.
 अखिया *ankhiya*, 1009, 1010, 1376.
 अखियाय *ankhiyāy*, 1009.
 अखुवा *ankhua*, 769, 987, 1001, 1009,
 1010.
 अखुवाप्रब *ankhuāḥb*, 987.
 अखुवाप्रल *ankhuāḥl*, 1009.
 अखेता *akheta*, 933.

अखेद *akhed*, 933.
 अखेना *akhena*, 76.
 अखैन *akhain*, अखैना *akhaina*, 76.
 अखैला *akhaila*, 431.
 अखोटो *akhoto*, 933.
 अखौत *akhaut*, 611, 933, 940.
 अखौता *akhauta*, 431, 464, 611, 933, 940.
 अँखौता *ankhauta*, 933.
 अँगँऊँ *angāññ*, 1203.
 अगकढन्ना *agkarhna*, 319k.
 अगगडा *agra*, 875.
 अगगडौर *agraur*, 1186.
 अगगती *agti*, 1332.
 अगगदरँ *agdām*, 889.
 अगगदरँ *agdāñ*, 889.
 अगगदैयँ *agdāinyān*, 889.
 अँगगन *angna*, 1237, 1254.
 अँगगनै *angnai*, 1237.
 अगगबर *agbar*, 901, 1203.
 अँगरगखा *angarkha*, 728, 729.
 अगरगपाठ *agarpāl*, 918.
 अगरगबन्धु *agarbandhu*, 1010.
 अँगरगवार *angarwār*, 281.
 अँगरगवाह *angarwāh*, 293.
 अगगरस *agras*, 366.
 अगग्रा *agra*, 1008, 1010, 1012.
 अँगग्रा *angra*, 1074.
 अगगराय *agrāy*, 1089.
 अगगरी *agri*, 1250, 1252.
 अँगगरेजी *angreji*, 504, 1263.
 अगगरेल *agrail*, 679.
 अगगरीटा *agrauta*, 1272.
 अगगला *agla*, 875.
 अगगवड *agwar*, 842, 844, 1186.
 अगगवड जन *agwar jan*, 842.
 अगगवड *agwarh*, 842.
 अगगवड जन *agwarh jan*, 842.
 अगगवन *agwan*, 1186, 1475.
 अगगवरिया *agwariya*, 842.

अँगगवरिया *angwariya*, 842, 846.
 अगगवार *agwār*, 901.
 अँगगवार *angwār*, 842.
 अँगगवारा *angwāra*, 846.
 अगगवारी *agwāri*, 901.
 अगगवास *agwās*, 1237.
 अगगल *agast*, 1091.
 अगगन्धन *agham*, 1082, 1092.
 अगगन्धनुचा *aghamua*, 996.
 अगगअर *agāūr*, 1186.
 अगगड *agār*, 113, 901, 914, 1012.
 अगगडी *agāri*, 113.
 अगगर *agār*, 113, 931, 1186.
 अगगरी *agāri*, 113, 931, 1008.
 अँगगरी *angāri*, 288, 585.
 अगगह *agāh*, 655.
 अगगनवाय *aginbāy*, 1170.
 अगगिया *agiya*, 1075, 1170.
 अगगिया बैताल *agiya baitāl*, 1458.
 अँगगिया *angiya*, 607, 744.
 अगगियासी *agiyāsi*, 1332, 1398.
 अगगिला *agila*, 235 (footnote).
 अगगुचा *agua*, 558, 1286.
 अगगुचानी *aguāni*, 1237.
 अगगुचार *aguār*, 1237.
 अगगुचारा *aguāra*, 1237.
 अँगगुठा *angutha*, 760, 772.
 अँगगुठी *anguthi*, 756, 769.
 अगगुत्ती *agutti*, 1237.
 अँगगुस्ताना *angustāna*, 769.
 अगगुत के ठाट *agūt ke thāt*, 1245.
 अँगगुडीहा *angeriha*, 292.
 अँगेठा *angetha*, 529, 567.
 अँगेठी *angethi*, 567, 1409.
 अगगँड *agenr*, 1010, 1012, 1144.
 अँगेर *anger*, 1008, 1012.
 अँगेरगबन्धु *angerbandhu*, 1010.
 अँगेरा *angenra*, 1008.
 अँगेरी *angeri*, 1010, 1012.
 अगगला *agela*, 363, 558.

अंगैठा *angaitha*, 529, 1247.
 अंगैठी *angaithi*, 1247.
 अगोरिया *agoriya*, 870.
 अंगोका *angochha*, 733.
 अगोरनिहार *agornihār*, 870.
 अगोर बटाइ *agorbatāi*, 914, 1470.
 अगोरा *agora*, 870.
 अगोरी *agori*, 870.
 अगौँ *agaun*, 1203.
 अंगौँआ *angauñāñ*, 1203.
 अंगौका *angauchha*, 733.
 अंगौही *angauchhi*, 733.
 अगौड़ी *agauri*, 1186.
 अगौरी *agauri*, 844, 1186.
 अङ्कुस *ankus*, 102.
 अङ्ग *ang*, 655.
 अङ्गा *anga*, 729, 731, 972.
 अङ्गुल *angul*, 1489.
 अचक्कन *achkan*, 729.
 अचक्ताहर *achhtāhar*, 303.
 अचक्ना *achna*, 303.
 अचक्मनी *achmani*, 774.
 अचक्ना *achra*, 741.
 अचक्ना *achra*, 741.
 अचक्नी *achri*, 766, 1331.
 अचक्नी पालो *añchri pālo*, 1331.
 अचार्य *achārj*, 1347.
 अचवाहा *achwāha*, 303.
 अड्डा *adda*, 547.
 अचौना *anchauna*, 774.
 अचौनी *anchauni*, 774.
 अचैत *achchhat*, 1319, 1329.
 अचैत सगुन *achchha sagun*, 1454.
 अचैतानी *achhwāni*, 1399, 1409.
 अचि *achhi*, 957.
 अचिया *anchhiya*, 1248.
 अचै तिरन्तिवा *achhai tirtiya*, 1444.
 अजब सालार *ajab sālār*, 1456.
 अजमोदा *ajmoda*, 1073.
 अजनाइन *ajwān*, 639, 1073.

अजान *ajān*, 969a.
 अजुरी *anjuri*, 912, 1194, 1401.
 अजिचौरा *ajiaura*, 1301.
 अजू *aju*, 984.
 अजूरा *ajūra*, 1185.
 अची *anchi*, 1034.
 अँझुर *anjur*, 1194.
 अटका *atka*, 1183.
 अटार *atār*, 234.
 अँटिया *antiya*, 862, 882, 884, 894, 982, 1194.
 अठनिया *athaniya*, 1214.
 अठनी *athanni*, 1214.
 अठमंगरा *athmangra*, 1305.
 अठमसुवा *athmasua*, 1396.
 अठमास *athmās*, 1396.
 अठरहनी *athrahni*, 1479.
 अठवारा *athwāra*, 1205.
 अठवाँस *athwāns*, 1396.
 अठवाँस *athwānsu*, 1396.
 अँठुली *anthuli*, 1183.
 अठोतरी *athotri*, 781.
 अठोंगर *athongar*, 1323.
 अठोंगर *athaungar*, 1323.
 अङ्खरु *arkhar*, 1250.
 अँरु *anrar*, 1045.
 अँरु *anrri*, 1045.
 अरा *ara*, 987, 1153.
 अरा गेल *ara gel*, 987.
 अरान *arān*, 1153.
 अरानी *arāni*, 29, 216, 613, 952.
 अरार *arār*, 1147, 1153.
 अर्राँस *arāns*, अँर्राँस *anrās*, 937.
 अरियातक *ariyātak*, 1056.
 अरहा *arha*, 1500.
 अरहाइ *arhāi*, 473.
 अरहाइ खम्हा *arhāi khamha*, 473.
 अरिया *arhiya*, 714.
 अरहेया *arheya*, 1180.
 अरहेया *arhaiya*, 713, 1180, 1500.

- अण्डा *anḍā*, 48.
 अण्ठी *anti*, 498.
 अण्ठा *an ṭā*, 1045.
 अण्डी *andi*, 1045.
 अतर *atar*, 1381.
 अँतरा *antra*, 1050.
 अतन्नावन *atrāwan*, 363.
 अतन्नावन भाँज *atrāwan bhānj*, 363.
 अतार *atār*, 1058.
 अतीथ *atith*, 1429.
 अथन्ना *athra*, 430, 465, 506, 584, 713.
 अथरी *athri*, 251, 253, 319a, 576, 713.
 अथन्वानी *athwāni*, 579.
 अथन्सुचन *athsanchan*, 1424.
 अदन्त *adant*, 1118.
 अदमी *admi*, 1217, 1274.
 अदरक *adrak*, 1073.
 अदरख *adrakh*, 1073.
 अदन्ना *adra*, 866, 1009, 1082, 1085, 1089.
 अदन्ना के कोड़नी *adra ke korni*, 1009.
 अदन्ना कोरन *adra koran*, 866.
 अदलई *adlai*, 1461.
 अदलई बदलई *adlai badlai*, 1461.
 अद्वारी *adwari*, 1272.
 अदर *adār*, 1098.
 अदारी *adāri*, 1098.
 अदिमी *adimi*, 1274.
 अदौरी *adauri*, 1272.
 अधचन्नी *adhanni*, 1479.
 अधकड़ *adhkar*, 1214.
 अधकड़ किल *adhkar kist*, 1214.
 अधकर *adhkar*, 372, 713, 1214.
 अधकार *adhkār*, 372.
 अधखर *adhkhar*, 1214.
 अधपई *adhpai*, 1500.
 अधपक्कू *adhpakku*, 957.
 अधन्पाज *adhpāu*, 1500.
 अधन्पौछा *adhpaua*, 1500.
 अधन्वटिया *adhbatiya*, 904.
 अधन्वटेया *adhbataya*, 904.
 अधन्भरी *adhbhari*, 898.
 अधन्रस्सी *adhrassi*, 1399.
 अँधरी *andhri*, 1007.
 अँधरी पटावन *andhri patāwan*, 1007.
 अधन्लप्पा *adhlappa*, 1190.
 अधन्ला *adhla*, 422.
 अधन्लावा *adhlaṽa*, 1190.
 अधन्वा *adhwa*, 1054.
 अधन्सेरा *adhsera*, 1500.
 अँधारी *andhāri*, 226, 1249.
 अधिकार *adhiikār*, 1354.
 अधिकार माला *adhiikār māla*, 1354.
 अधिया *adhiya*, 904, 1214.
 अँधियारी *andhiyāri*, 97.
 अधेलन्चा *adhelcha*, 1497.
 अँधेरी *andheri*, 866.
 अँधेरी कोरन *andheri koran*, 866.
 अधेला *adhela*, 1497.
 अँधेली *andheli*, 97.
 अधैल *adhail*, 1118.
 अन *an*, 990.
 अनजान *anjān*, 1183.
 अनत *anat*, 1443.
 अनन्त *anant*, 754, 767, 1443.
 अनन्द *anand*, 1085.
 अनन्पट *anpat*, 97.
 अनन्परासन *anprasan*, 1407.
 अनन्वाह *anvāh*, 845, 1097.
 अनाज *anāj*, 1272.
 अनाठा *anātha*, 1157.
 अनाठु *anāthu*, 379.
 अनार *anār*, 585, 977.
 अनार कली *anār kālī*, 977.
 अनुचा *anua*, 951.
 अनुराधा *anurādha*, 1082.
 अनैरन्वा *anervā*, 1132.

- अनेरिना *aneriya*, 1147.
 अनेर *aner*, 1132.
 अनेरा *anera*, 1147.
 अनौआ *anaua*, 951.
 अन्तर कटग्वा *antar katwa*, 1175.
 अन्ती *anti*, 753.
 अन्दरात *andarāt*, 1254.
 अन्न *ann*, 1272.
 अन्नी *anni*, 1499.
 अन्स *ans*, 1203.
 अन्हरिया *anhariya*, 1009.
 अन्हव *anhāo*, 915.
 अपण्टन *aptan*, 1342.
 अपण्टा *apta*, 801, 918.
 अपण्ती *apti*, 233.
 अपण्ने *apne*, 1275.
 अप्पन *appan*, 1113, 1446.
 अफजूद *aphjūd*, Appendix, 2a.
 अफन्तावा *aphṭāva*, 698, 711.
 अफन्ताथा *aphṭāya*, 698.
 अब *ab*, 1088, 1091.
 अबक्कोरा *abkhora*, 690, 713.
 अबण्टन *abtan*, 661, 1342.
 अबग्दा *abda*, 1076.
 अबग्गा *abra*, 739.
 अबग्गाव *abwāb*, 1470.
 अबद्द *abād*, 795, 799.
 अबद्दी *abādi*, 784, 795, 799.
 अबिज्ज *abijj*, 1078.
 अबुआव *abuāb*, 1201.
 अबौ *abon*, 1098.
 अब्बर *abbar*, 800.
 अब्बी *abbi*, 856, 859.
 अब्भेर *abher*, 363 (14).
 अबम्कोरा *amkhora*, 690.
 अमन्ता *amta*, 1183, 1456.
 अमन्ता भवान्नी *amta bhawāni*, 1456.
 अमन्दी *amdi*, 1274.
 अमग्ना *amna*, 1456.
 अमग्गोरा *amrora*, 1183.
 अमग्गला *amla*, 1255.
 अमग्गो घोडन *amlo ghotan*, 1310.
 अमण्ठी *amānṭhi*, 1272.
 अमण्ठी के रोटी *amānṭhi ke roti*, 1272.
 अमारौ *amāri*, 852.
 अमाल *amāl*, 845.
 अमाल्ह *amālḥ*, 845.
 अमावट *amāwat*, 1272.
 अमावस *amāvas*, 1088.
 अमीन *amīn*, 913.
 अमेड्डी *ameri*, 191.
 अमेड्डी *amerhi*, 169.
 अमोट *amot*, 1272.
 अम्बिका भवान्नी *ambika bhawāni*, 1456.
 अम्रित *amrit*, 1023.
 अरई *araī*, 101.
 अरकसिया *arkasiya*, 395.
 अरकौंच *arkaunch*, 1272.
 अरख *arakh*, 1033.
 अरगनी *argani*, 464, 649.
 अरगेनी *argeni*, 649.
 अरग्घा *argha*, 775.
 अरज *araj*, 1470.
 अरदग्गा *aradra*, 967, 1082, 1084, 1085, 1086.
 अरग्दाना *ardāna*, 585.
 अरग्दावा *ardāwa*, 1272.
 अरध्नी *ardhi*, 1279.
 अरध्नुका *ardhua*, 1279.
 अरग्नी *arni*, 414.
 अरग्गन *arpan*, 1209a.
 अरग्पा *arpa*, 884.
 अरब्बी *arabbi*, 1061.
 अरग्गा *arra*, 396, 451, 792.
 अरग्गन *arwan*, 115, 376.
 अरग्वा *arwa*, 963, 1383.
 अरग्वी *arsi*, 48, 646.
 अराँच *arānch*, 639.
 अराजी *arāji*, 1470.
 अराठ *arāth*, 940.

अरार *arār*, 792.
 अरारि *arāri*, 792.
 अरिचन *arian*, 791.
 अरुचा *arua*, 101, 1061.
 अरुई *arui*, 1061, 1272.
 अरैया *araiya*, 1074, 1183.
 अरौचा *araua*, 33, 101.
 अर्देवादन *ardwān*, 639.
 अलगनी *algani*, 464, 613.
 अलगरजौ *algarji*, 393.
 अलगल *algal*, 1076.
 अलग्गा *alga*, 875.
 अलग्गी *algi*, 799.
 अलङ्ग *alang*, 833, 919, 953.
 अलन्ती *alti*, 1061.
 अलपजिया *alpajiya*, 1146.
 अलफी *alphi*, 475.
 अलगाँती *ahcānti*, 1398.
 अलावा *alāwa*, 1041.
 अलग्वारी *ahcāri*, 562.
 अलावे *alāwe*, 1041.
 अलाह *alāh*, 868.
 अलुआ *alua*, 1057, 1059.
 अलुई *alui*, 1057.
 अलुआ *alhua*, 1059.
 अलुई *alwai*, 856.
 अलग्गर *awgar*, 405.
 अवन गवन *awcan gawan*, 1294.
 अँवरा *amwara*, 770.
 अवाप *awāē*, 26.
 अवारज्जा *awārja*, 1470, 1471, 1472;
 Appendix, 6a and 12a.
 अवाल *awāl*, 345.
 अँवाल *añwāl*, 345.
 अवालु *awālu*, 1264.
 अँवासल *añwāsāl*, 713.
 अँवाँसा *añwānsa*, 882.
 अँवाँसी *añwānsi*, 884.
 अशोतरी *ashtotri*, 781.
 असकलाइ *askalāi*, 611.

असगनी *asgani*, 649.
 असगुन *asgun*, 1454.
 असदी *asthi*, 1252.
 असनान *asnān*, 1418.
 असनान कराएव *asnān korāēb*, 1418.
 असनी *asni*, 996, 1082.
 असफगोल *asaphgol*, 1073.
 असमान *asmān*, 585.
 असमान तारा *asmān tāra*, 585.
 असमानौ *asmāni*, 1043.
 असराएव *asrāēb*, 25.
 असराफ *asrāph*, 1217.
 असरेखा *asrekha*, 1087.
 असरेस *asres*, 1082.
 असल *asal*, 1475, 1479.
 असल के असल *asal ke asal*, 1479.
 असलेखा *aslekha*, 1082, 1086.
 असाइ *asārēh*, 1082.
 असाही *asārhi*, 866, 1009, 1039.
 असाही कोइ *asārhi kor*, 1009.
 असाही कोइन *asārhi koran*, 866.
 असाही कोर *asārhi kor*, 866.
 असामियार *asāmīyār*, 1040.
 असामिवार *asāmīwār*, 1040.
 असामी *asāmi*, 904, 1215, 1219,
 1461, 1477, 1481.
 असार *asār*, 25, 1265.
 असावरी *asāwari*, 1379.
 असुजन *asujan*, 1354.
 असुजन पत्र *asujan patr*, 1354.
 असेरा *asera*, 1500.
 असेरी *aseri*, 1198.
 अस्तर *astar*, 509, 739.
 अस्तूरा *astūra*, 383.
 अस्थम *astham*, 613, 1259.
 अस्थल *asthal*, 1234.
 अस्थान *asthān*, 1455.
 अस्मासान *asmasān*, 1418, 1421.
 अस्मासान पूजा *asmasān pūja*, 1421.
 अस्मिनी *aswini*, 1082.

अहरा *ahra*, 833, 919.
 अहरी *ahri*, 365, 833, 919.
 अहवाह *ahwāh*, 1172.
 अहिवाती *ahiyāti*, 1277.
 अहिवाती *ahivāti*, 1277.
 अहार *ahār*, 233.
 अहीर *ahīr*, 1150, 1160.

अहीर के घू *ahīr ke ghyu*, 1160.
 अहुरा *ahura*, 1294.
 अहुरा बहुरा *ahura bahura*, 1294.
 अहला *ahula*, 882.
 अहोर *ahor*, 1294.
 अहोर बहोर *ahor bahor*, 1294.

॥ आ ā ॥

आइ पाइ *āi pāi*, 362a.
 आइल *āil*, 833, 1294.
 आइल गैल *āil gail*, 1294.
 आइलि *aili*, 740.
 आउर *āūr*, 904.
 आउन *āēn*, 81.
 आउल *āel*, 1234.
 आओन *āōn*, 160.
 आक *āk*, 167, 170, 172, 174, 178,
 179, 181, 183, 184, 185, 188,
 190, 191, 200, 203, 204, 221,
 222.
 आंकड़ *ānkar*, 794, 1266.
 आंकुठ *ānkuth*, 408.
 आंकुस *ānkus*, 102.
 आंख *ānkh*, 172, 1009, 1010, 1057.
 आखरी *ākhri*, 1007.
 आखा *ākha*, 128.
 आखा *ānkha*, 128.
 आंखि *ānkhī*, 1009, 1057.
 आग *āg*, 172, 1075.
 आगन्दाइन *āgdāin*, 889.
 आंगन *āngan*, 1237, 1306, 1377,
 1430.
 आगर *āgar*, 1250.
 आगल *āgal*, 1250.
 आगा *āga*, 1008.
 आगी *āgi*, 1416, 1419.
 आगी देब *āgi deb*, 1416.
 आगि बैताल *āgi baitāl*, 1458.

आगि मोल लेब *āgi mol leb*, 1419.
 आगिल *āgil*, 1089.
 आंगी *āngi*, 607.
 आगू *āgu*, 1234.
 आगे *āge*, 1089.
 आघी *āghi*, 1475.
 आंघी *ānghi*, 607.
 आचमनी *āchmani*, 774.
 आंचर *ānchar*, 741.
 आंही *ānchhi*, 1248.
 आंजुर *ānjur*, 912.
 आटा *āta*, 1272.
 आंटा *ānta*, 1272.
 आंटी *ānti*, 862, 864, 884, 886, 886n,
 894, 982.
 आंठिल *ānthil*, 1183.
 आंठी *ānthi*, 1272.
 आंठी के रोटी *ānthi ke roti*, 1272.
 आड़ा *āra*, 853, 1247.
 आढ़क *ārhak*, 89.
 आड़ा *ārha*, 914.
 आंतर *āntar*, 838; 1050.
 आतशब्बाज *ātasbbāj*, 580.
 आतसब्बाज *ātasbāj*, 580.
 आंती *ānti*, 1173.
 आंती चढ़ आग्रब *ānti charh jāeb*,
 1173.
 आंती बड़ब *ānti barhab*, 1173.
 आद *ād*, 1073.
 आदमी *ādami*, 1274 (footnote).

- आदि *adi*, 1085.
 आदी *adi*, 1073.
 आदीचक *adichak*, 1063.
 आदो *ado*, 1399.
 आदो गूड *ado gār*, 1399.
 आधा *adha*, 823, 1053, 1088, 1089, 1092, 1139.
 आधा दोली *adha dholi*, 1053.
 आधा फारी *adha phari*, 1139.
 आधी *adhi*, 1087.
 आधी रात *adhi rāt*, 1087.
 आधेआध *adheādh*, 1214.
 आन *ān*, 81, 1090, 1113, 1263.
 आना *āna*, 81, 741, 1496.
 आपा *āpa*, 646.
 आपत *āphat*, 1080.
 आभङ्कार *ābhār*, 371.
 आभा *āba*, 732.
 आबादी *ābadi*, 1183.
 आबि *ābi*, 922.
 आबी *ābi*, 370.
 आबी सोरा *ābi sora*, 370.
 आभा *ābha*, 64, 1172.
 आभी *ābhi*, 27.
 आम *ām*, 814, 999 (footnote); Appendix, 14.
 आम के बगैचा *ām ke bagaicha*, 814.
 आमन्दनी *āmdani*, 1488.
 आमिल *āmīl*, 1272.
 आर *ār*, 101, 414, 482, 828, 829, 832, 833, 1147.
 आरत *arat*, 1332.
 आरती *arti*, 780, 1332.
 आरन *āran*, 414.
 आरन्सी *ārsi*, 48, 605, 769.
 आरा *ara*, 154, 396, 828, 836, 1247.
 आराकस *ārākas*, 395.
 आरागज *ārāgaj*, 154.
 आरि *ari*, 833, 834, 865.
 आरिक *ārik*, 834.
 आरि हाठन *ari chhātān*, 865.
 आरी *ari*, 396, 470, 471, 474, 583, 828, 833.
 आरी चास *ari chās*, 828.
 आरु *aru*, 1057.
 आल *āl*, 833, 1042, 1044.
 आलन *ālan*, 1251.
 आलू *ālu*, 1057.
 आलो *ālo*, 877.
 आव *āu*, 3.
 आवन *āua*, 957.
 आवट *āuwat*, 1272, 1342.
 आवत *āwat*, 1084.
 आवन *āwan*, 160.
 आवा *āua*, 577, 1262.
 आवाँ *āuān*, 1262.
 आवे *āue*, 957.
 आस *ās*, 1088, 1091.
 आसनी *āsni*, 773.
 आसन्निक *āsrik*, 1457.
 आसा *āsa*, 1192.
 आसा चास *āsa chās*, 1192.
 आसिन *āsīn*, 1082, 1087.
 आसी *ānsi*, 884.
 आह *āh*, 414.
 आहर *āhar*, 919, 953.
 आहुल *āhul*, 882.

॥ इ i ॥

- इकड़ी *ikri*, 1266.
 ईकड़ी *inkri*, 794, 1266.
 इकरी *ikri*, 815, 1050.
 इकर *ikkar*, 815.
 ईगन्नीटी *ingrauti*, 662.
 ईगुरी *inguri*, 1272.

ईगूर *ingūr*, 1272.
 इजार *ijār*, 727, 743.
 इजार बन्द *ijār band*, 743.
 इजारा *ijāra*, 1210.
 इची *inchi*, 1034.
 इतिबार *itibār*, 1451.
 ईदरा *indra*, 920.
 ईदारा *indāra*, 920.
 इनगताफा *intāpha*, 1475.
 इनगतिफा *intipha*, 1475.
 इनाम *inām*, 1194, 1205, 1209d,
 1217.
 इनानात *ināmāt*, 1209d.
 इनार *inār*, इनारा *ināra*, 920.
 इन्सी *insi*, 1034.
 इमरिती *imriti*, 1272.
 इमलपत्ती *imalpatti*, 748.

इमल्ली *imli*, 1310, 1314.
 इमल्ली घोंटाइ *imli ghoñtāi*, 1310,
 1314.
 इमाम *imām*, 706.
 इमाम जिस्सा *imām jista*, 706.
 इमानवाड़ा *imāmbāra*, 1379.
 इमिरती *imirti*, 1073, 1272.
 इरादा *irāda*, 1465.
 इलाइची *ilāichi*, 1272.
 इलाइची दाना *ilāichi dāna*, 1272.
 इलाम *ilām*, 1217.
 इलाही *ilāhi*, 1491.
 इलाही गज *ilāhi gaj*, 1491.
 इस्तिरी *istiri*, 389.
 इस्तमरारी *istamrāri*, 1215.
 इस्तिरी *istiri*, 1275.
 इहै *ihai*, 1088.

॥ ई ॥

ई i, 128 (footnote), 240, 394, 741,
 1088, 1113, 1183.
 ईकर *inkar*, 1051.
 ईगूर *ingur*, 747.
 ईंट *int*, 1263.

ईटा *ita*, 1263.
 ईंटा *inta*, 367, 1263, 1264.
 ईस *is*, 5.
 ईसान *isān*, 1087.

॥ उ u ॥

उकण्टन *uktan*, 1342.
 उकण्ठा *uktha*, 1004, 1074.
 उकण्हा *ukrha*, 1074.
 उकरी *ukri*, 564.
 उकसा *uksa*, 1074.
 उकाम *ukām*, 892.
 उकाँव *ukāñw*, 892.
 उकुम *ukum*, 892.
 उखण्ठा *ukhtha*, 1074.
 उखड़ *ukhar*, 1486.
 उखड़ हाल *ukhar hāl*, 827.
 उखण्डा *ukhra*, 1075.

उखड़ि *ukhari*, 1486.
 उखण्बधना *ukhbandhna*, 120.
 उखर जापब *ukhar jāb*, 1174.
 उखरा *ukura*, 1074.
 उखरी *ukhri*, 24, 612.
 उखल्ली *ukhli*, 431.
 उखारी *ukhāri*, 805, 1006.
 उखान *ukhāo*, 805.
 उखान *ukhāñw*, 805, 1006.
 उखेवा *ukheva*, 919.
 उखैनो *ukhaino*, 76.
 उखौता *ukhautā*, 431.

उग *ug*, 1087.
 उगन्त *ugtan*, 1342.
 उगल्दान *ugaldān*, 707.
 उगै *ugai*, 1091.
 उघेन *ughen*, 115.
 उचका *uchka*, 1259.
 उचकुन *uchkun*, 464.
 उचली *uchli*, 792.
 उचन्व *uchwar*, 1256.
 उचाव *uchās*, 790.
 उचन्तनी *uchhtani*, 867.
 उचहारी *uchhāri*, 1436.
 उजड़ *ujar*, 796.
 उजःवा *ujra*, 796.
 उजरका *ujarka*, 1059.
 उजरल *ujral*, 796.
 उजरा *ujra*, 1147.
 उजागर *ujāgar*, 965b.
 उजाड़ *ujār*, 796.
 उज्जा *ujjha*, 1147.
 उज्जलन *ujhlan*, 866, 867.
 उज्जिला *ujhila*, 1272.
 उटकन *utkan*, 705, 1342.
 उटरा *utra*, 193, 959.
 उट्ठा *uttha*, 842.
 उठ *uth*, 1113.
 उठन्ती *uthti*, 799, 1229.
 उठन्ती परन्ती *uthti parti*, 1229.
 उठाप्रब *uthāēb*, 1030, 1333.
 उठान *uthān*, 1087, 1090, 1439.
 उठानो *uthāno*, 1094.
 उठाबाक *uthābaik*, 1234.
 उठौनिहार *uthaunihār*, 1030.
 उठौनिहारिन *uthaunihārin*, 1030.
 उर्रा *urāi*, 1320.
 उर्राओल *urāöl*, 713.
 उर्राहब *urāhab*, 713.
 उर्रह *urharh*, 376.
 उर्रवा *urhrha*, 233.
 उर्रही *urharhi*, 1280.

उर्रही *urhari*, 1280.
 उर्राप्रब *urhāēb*, 713.
 उतर *utar*, 1485.
 उतरगत *utrat*, 1085.
 उतरग्ना *utarna*, 764.
 उतरा *utra*, 1082, 1088.
 उतरा खाड़ *utra khār*, 1082.
 उतरा फयुनी *utra phaguni*, 1082.
 उतरही *utri*, 1418.
 उतसरग्ना *utsarg*, 1459.
 उतारब *utārab*, 1420.
 उतारा *utāra*, 1457.
 उतारा पतारा *utāra patāra*, 1457.
 उत्तर *uttar*, 1082.
 उत्तर भद्रपद *uttar bhadrpad*, 1082.
 उदङ्गर *udangar*, 1147.
 उदन्त *udant*, 1118.
 उदर्राह *udrāchh*, 755.
 उदह *udah*, 919.
 उदह के पानी के जाप्रब *udah ke pāni le jāēb*, 919.
 उदै *udai*, 1087.
 उधान *udhān*, 301.
 उधार *udhār*, 1476.
 उनटा चिरचिरी *unta chūrchiri*, 1183.
 उनाह *unāh*, 826.
 उपजय *upjay*, 1087.
 उपजे *upaje*, 829, 1087.
 उपन्टा *upta*, 918.
 उपटार *uptār*, 1088.
 उपर *upar*, 11.
 उपरकर *uparkar*, 363.
 उपरकट्टी *uparchhatti*, 1245.
 उपर पाटो *upar pāto*, 11.
 उपरवार *uparwār*, 790.
 उपरार *uprār*, 790.
 उपरौटा *uprauta*, 620, 1250.
 उपरौटा *upraunta*, 1251.
 उपरौड़ *uparaur*, 1113.
 उपारजित *upārjit*, 1215.

उफँजिया *uphangiya*, 844.
 उबग्टन *ubtan*, 1308, 1314, 1340,
 1342, 1368.
 उबहन *ubhan*, 115.
 उबहनि *ubhani*, 116, 930.
 उबहनी *ubhani*, 115.
 उबहैन *ubhain*, 115.
 उबेर *uber*, 1147.
 उबेरा *ubera*, 1147.
 उभर *ubhar*, 792.
 उभर खाभर *ubhar khābhar*, 792.
 उम्मी *ummi*, 877, 990.
 उरकुस्सी *urkussi*, 1075.
 उरन्ता *urta*, 585c.
 उरन्ता पेटाहा *urta petārha*, 585c.
 उरन *uran* 585c.
 उरन पेटाहा *uran petārha*, 585c.
 उरन्फी *urphi*, 1361, 1363.
 उरन्मा *urma*, 748.
 उरिद *urid*, 996.

उरन्दी *urdi*, 996.
 उलन्तल *ultal*, 1486.
 उलन्टा *ulta*, 749.
 उलन्टा मुण्डा *ulta mundha*, 749.
 उलन्टी *ulti*, 475.
 उलन्टी चीन *ulti chīn*, 475.
 उलन्दी *uldi*, 714.
 उलरुवा *ularua*, 195.
 उलन्वा *ulwa*, 1272.
 उलन्वा दाल *ulwa dāl*, 1272.
 उलँक *ulānk*, 230.
 उलावल *ulāwal*, 1272.
 उलावल दाल *ulāwal dāl*, 1272.
 उस *us*, 655.
 उसन्ना *usna*, 963.
 उसन्ना, *usna*, 1242.
 उसिना *usina*, 963.
 उसठ *usath*, 800.
 उससर *ussar*, 816.

॥ ऊ ū ॥

ऊ ū, 568, 1088.
 ऊख *ūkh*, 1005, 1006, 1008.
 ऊख (or केतारी) के खेत *ūkh (or ketāri)*
ke khet, 1006.
 ऊखर *ūkhar*, 792.
 ऊखर खावड़ *ūkhar khābar*, 792.
 ऊखि *ūkhi*, 1005.
 ऊगहिँ *ūgahin*, 1087.
 ऊगे *ūge*, 1091.
 ऊँच *ūnch*, 792, 829.
 ऊँच खाल *ūnch khāl*, 792.
 ऊँट *ūnt*, 1131.

ऊड़े *ūre*, 1088.
 ऊना *ūna*, 828.
 ऊना देही जोत *ūna derhi jot*, 828.
 ऊना थोड़ी जोत *ūna dyorhi jot*, 828.
 ऊना फानी *ūna phāni*, 828.
 ऊनी *ūni*, 877, 990.
 ऊबर *ūbar*, 792.
 ऊबर खाबर *ūbar khābar*, 792.
 ऊमी *ūmi*, 877, 990, 1272.
 ऊरस *ūras*, 1441.
 ऊलुस *ūlus*, 1271.
 ऊसर *ūsar*, 816.

॥ ए e ॥

एक *ek*, 625, 817, 904, 1070, 1085,
 1118, 1234.

एकगोटिया *ekgotiya*, 639.
 एकन्चारा *ekchāra*, 1245.

- एकधारी *ekdhāri*, 1245.
 एक चास *ek chās*, 823.
 एकहपरा *ekchhapra*, 1245.
 एकजोरिया *ekjoriya*, 639.
 एकठा *ektha*, 35, 232, 527, 538, 705.
 एक तौल *ek taul*, 1118.
 एकपटा *ekpatta*, 730.
 एकपलिया *ekpaliya*, 1245.
 एकफसिला *ekphasila*, 803.
 एकफसिली *ekphasili*, 803.
 एकबधिया *ekbadhiya*, 639.
 एक बाँह *ek bāñh*, 817.
 एकनरगा *ekranga*, 1379, 1381.
 एकरी *ekri*, 1272.
 एकररी *enkri*, 1272.
 एकलाइ *ekhlāi*, 730.
 एकलौता *eklauta*, 1397.
 एकवाइ *ekwāi*, 524, 531, 549.
 एकसलिया *eksaliya*, 803.
 एक साल के तौल *ek sāl ke taul*, 1118.
 एकसिङ्गा *eksingha*, 1108.
 एकहत्तु *ekhatthu*, 510.
 एकहत्तु भायी *ekhatthu bhāthi*, 510.
 एकन्हथी *ekhanthi*, 414.
 एक हरा *ek hara*, 31.
 एकहरा *ekahra*, 1250.
 एकहुला *ekahula*, 1397.
 एकाबे *ekābe*, 524.
 एकैसिया *ekaisiya*, 884.
 एकैसी *ekaisi*, 884, 885.
 एको *eko*, 1090.
 एकौनिया *ekauniyān*, 1397.
 एकौज *ekaunj*, 1398.
 एकौल्हा *ekaulha*, 1247.
 एका *ekka*, 148, 228.
 एके *ekke*, 964.
 एखनराजान *ekhrājāt*, 1207.
 एगन्दाई *egdāin*, 889.
 एगन्ना *engna*, 1237.
 एघाय *eghāy*, 952.
 एघाँ *eghānw*, 951, 952.
 एघावा *eghāwa*, 952.
 एतेक *etek*, 1451.
 एदली *edli*, 967a.
 एह *eh*, 1088.
 एहवाती *ehwāti*, 1277.
 एहि *ehi*, 1002 (footnote), 1113.

॥ ए e ॥

एक *ek*, 1084.| एका *era*, 29, 89, 185, 195.

॥ ऐ ai ॥

ऐँठुआ *ainthua*, 756, 769.| ऐँठुआ *airha*, 726.

॥ ऐ ai ॥

ऐँठा *ainta*, 1263.ऐँठन *ainthan*, 115 (footnote).ऐँठल *ainthal*, 123.ऐँठल रसी *ainthal rassi*, 123.ऐँठा *aitha*, 1267.ऐँठा *aintha*, 1267.ऐन *ain*, 1221.ऐला *aila*, 1248.

ऐली *aili*, 1275.ऐसन *aisan*, 1088.ऐसी *aisi*, 655.ऐहब *aihab*, 1277.

॥ ओ ० ॥

ऑकड़ा *onkra*, 412.ऑखरा *okhra*, 616.ऑखरी *okhri*, 431, 464, 612, 616.ऑखला *okhla*, 431.ऑखली *okhli*, 464, 616.ओगरा *ogra*, 1272.ओहाओन *ochhāon*, 637.ओहौना *ochhawnā*, 637.ओभाइ *ojhāi*, 1453.ओठनी *otni*, 1017.ओठाइ *otāi*, 1017.ओठगन *othgan*, 1259.ओठगनी *othgani*, 1259.ओड़िया *oriya*, 43, 288.ओइसा *oraisa*, 44, 93.ओइना *orhna*, 133.ओइनी *orhni*, 745.ओइल *orhaul*, 1457.ओइवाइन *odwāin*, 639.ओइइन *odāin*, 639.ओइअन *odān*, 639.ओनगन *onchan*, 639.ओपनी *opni*, 536.ओवटन *otan*, 1342.ओरगन *orchan*, 244, 639.ओरदवानी *ordawāni*, 639.ओरदावन *ordāwan*, 244ओरहा *orha*, 877, 957, 984, 990,
1272.ओरिगानी *oriyāni*, 1252.ओलनी *olti*, 1252.ओलगारी *olwāri*, 562.ओसरा *osra*, 1242.ओसरो *osro*, 1242.ओसाग्र *osāēb*, 897.ओसारा *osāra*, 1242.ओसारी *osāri*, 1242.ओसौनी *osauni*, 319n, 897.ओसाग्र *ohāēb*, 1115.ओहार *ohār*, 216, 554.ओहारी *ohāri*, 490, 1252.ओहा *osta*, 383.

॥ ओ ० ॥

ओ ०, 964, 1088, 1092, 1383.

ओकर *okar*, 1486.ओकर टाट उलटल है *okar tāt*
uttal hai, 1486.ओका *oka*, 646.ओखर *okhar*, 480, 612, 616.ओभा *ojha*, 639, 1453.ओटव *otab*, 1017.ओटव *ontab*, 1017.ओटा *ota*, 78, 722, 1243.ओड़ा *ora*, 43, 44.ओड़ौ *ori*, 43, 288, 308.ओनव *otub*, 1246.ओध *odh*, 814.ओर *or*, 964, 1088.ओरी *ori*, 1183, 1252.ओरी टीनी *ori tīni*, 1183.ओसर *osar*, 1118.

॥ औ au ॥

औंजली *aunji*, 1436.औंठार *auntāi*, 1017.औल्हा *aulha*, 882.

॥ औ au ॥

औ *au*, 1217.औषा औषा *aua bāua*, 1088.औंकर *aunkar*, 1183.औगार *augār*, 26.औंख *aunchhab*, 1402.औंठी *aunthi*, 756, 769.औंदार *audār*, 1098.औंधा *aundha*, 1262.औरङ्ग *aurang*, 1074.औरा *aura*, 1294.औरा बौरा *aura baura*, 1294.

॥ क k ॥

कँ *kañ*, 1451.ककड़ी *kakri*, 1070.कंकड़ो *kankri*, 1266.ककना *kakna*, 768, 1075.कंकना *kankna*, 768.कंकनी *kankni*, 768.कंकराही *kankrāhi*, 794.कंकरी *kankri*, 1087.कक्रेजा *kakreja*, 742.कंकरोटिया *kankrotiya*, 794.ककवा *kakva*, 747.ककहा *kakha*, 747.ककही *kakhi*, 747.ककीर *kakir*, 1049.ककेर *kaker*, 1049.कंगड़ा *kangra*, 1033.कंगना *kangna*, 768, 1378.कंगना बांधव *kangna bāndhab*, 1378.कंगनिया *kanganiya*, 792.कंगनी *kangni*, 571.कगमुहो *kagmuhin*, 516.कगही *kagahi*, 747.ककरा *kachra*, 768.ककड़ *kankar*, 794, 1266.ककन *kankan*, 1323.कङ्गन *kangan*, 1323.कचकोह *kachkoh*, 1264.कचरस *kachras*, 1014, 1272.कचरा *kachra*, 768, 1004.कचरी *kachri*, 877, 1004, 1042, 1265.कचखो *kachrukhi*, 558.कचवनिया *kachvaniya*, 1272.कचिया *kachiya*, 736.कचुआ *kachua*, 1052.कचोरा *kachora*, 677.कचोहा *kachoha*, 1074.कचौड़ी *kachauri*, 1272.कचौरी *kachauri*, 1002 (footnote).कचौस *kachaus*, 786.कचक *kachchak*, 399.कचा *kachcha*, 877, 920b, 1235, 1263,

1492, 1495, 1497.

कचा कोस *kachcha kos*, 1492.कचा पका *kachcha pakka*, 1235.कचा बिगहा *kachcha bigha*, 1495.कची *kachehi*, 1499.कची रत्तो *kachehi ratti*, 1499.कचू *kachhu*, 1061.कचा *kachcha*, 1418, 726.कचाड़ *kachhār*, 792.

- कखाड़ा *kachhāra*, 792.
 कछुइया *kachhuiya*, 786.
 कजई *kajai*, 96.
 कजरघरो *kajargharo*, 970.
 कजरा *kajra*, 1074.
 कजरी *kajri*, 969b, 977, 1074, 1183.
 कजरौटा *kajrauta*, 747.
 कजरौटी *kajrauti*, 747.
 कजला *kajla*, 1074, 1183.
 कज्जक *kajjak*, 399.
 कचन *kanchan*, 977.
 कचन चुर *kanchan chūr*, 977.
 कचन पुरी *kanchan pūri*, 679.
 कचा *kancha*, 1235.
 कचा पक्का *kancha pakka*, 1235.
 कचो *kancha*, 1014.
 कचो रस *kancha ros*, 1014.
 कजर *kanjar*, 594.
 कठकिरा *katkira*, 533.
 कटना *katna*, 569.
 कठनिथौ *katniyān*, 874.
 कठनिहार *katnihār*, 874, 886 (foot-note).
 कठनी *katni*, 574, 873, 874, 1024.
 कठरनी *katarni*, 482.
 कठना *katna*, 1175.
 कठसर *katsar*, 765.
 कठसर *kathar*, 1405.
 कठहरा *katahra*, 228.
 कठारी *katāri*, 131.
 कँटिया *kantiya*, 136, 140, 432, 442, 713, 1422.
 कटिया *katiya*, 136, 713, 873.
 कटुआ *katua*, 894, 990, 994, 995, 997.
 कटुइ *katui*, 875, 1074, 1163.
 कटुइ दही *katui dahi*, 1163.
 कटुओ *katuo*, 994, 995.
 कँटेलो *kantelo*, 95.
 कटेसर *katesar*, 765.
 कटैया *kataiya*, 1074.
 कटोइया *katoiya*, 1074.
 कटोइ *katoī*, 1074.
 कटोरा *katora*, 449, 677, 678, 711.
 कटोरी *katori*, 383, 535, 553, 778.
 कट्टा *katta*, 1144, 1456.
 कट्ठा *kattha*, 1495.
 कठ *kath*, 414.
 कठन्धरी *kathathri*, 576.
 कठई *kathai*, 136, 137.
 कठका *kathka*, 390.
 कठकिरा *kathkira*, 533.
 कठकिल्ली *kathkilli*, 179.
 कठकुआँ *kathkūān*, 924.
 कठखुरपी *kathkharpi*, 305, 306.
 कठनही *kathnahi*, 929.
 कठबन्धन *kathbandhan*, 1130.
 कठबेटा *kathbeta*, 1279.
 कठ भँथी *kath bhān̄thi*, 414.
 कठरा *kathra*, 93, 226, 430, 442, 462, 543, 584, 714, 1131.
 कठरगनी *kathrengni*, 1075.
 कठला *kathla*, 226.
 कठली *kathli*, 136, 714.
 कठनत *kathnat*, 39, 319n, 462.
 कठही *kathahi*, 305.
 कठा *katha*, 1194.
 कठाधर *kathādhār*, 913.
 कठार *kathār*, 1058.
 कठारी *kathāri*, 782.
 कठुली *kathuli*, 39, 714.
 कठोली *katholi*, 714.
 कठौआ *kathaua*, 64.
 कठौत *kathaut*, 319n, 584, 714.
 कठौता *kathauta*, 319n.
 कठौती *kathauti*, 319n, 430, 442, 462, 543, 584, 714.
 कठौर *kathaur*, 328.
 कड़ड़ा *karra*, 852.
 कँड़ड़ा *kanrra*, 852.

- कङ्गरा *kanra*, 848.
 कङ्गु *karru*, 1120.
 कङ्गा *karua*, 233.
 कङ्गवा *kanrua*, 233.
 कङ्गवानी *kanruwani*, 815.
 कङ्गहरी *karhari*, 169, 179.
 कङ्गा *karha*, 140.
 कङ्गाह *karhāi*, 455, 506, 584.
 कङ्गही *karhi*, 140.
 कड़ा *kara*, 226, 455, 673, 757, 759, 771, 936, 1406.
 कड़ाह *karāh*, 285, 308, 671.
 कड़ाही *karāhi*, 138, 455, 465, 506, 563, 673, 936.
 कड़िया *kariya*, 455.
 कड़िया *kauriya*, 431.
 कड़ी *kari*, 35, 169, 223, 233, 936, 1258.
 कड़ुआ *karua*, 1023.
 कड़ुआ *karuo*, 1023.
 कड़ुनी *karhni*, 319k.
 कड़ाह *karhāi*, 430.
 कड़ुआ *karhua*, 1272, 1290.
 कड़ुह *karhuā*, 1290.
 कड़ौर *karhaur*, 1475.
 कण्टा *kanta*, 37, 328, 935.
 कण्टाहा *kantāha*, 1425.
 कण्ठ *kanth*, 29.
 कण्ठा *kantha*, 226, 749, 755, 1173.
 कण्ठार *kanthār*, 1173.
 कण्ठा रोग *kantha rog*, 1173.
 कण्ठा साह *kantha sārū*, 1173.
 कण्ठी *kanthi*, 29, 1429.
 कण्ठा *kanda*, 848, 852.
 कतई गज *katai gaj*, 1491.
 कतय *katay*, 1087.
 कतरनी *katarni*, 588.
 कतरपारा *katarpāra*, 292.
 कतरबहा *katarbaha*, 294.
 कतरवाह *katarwāh*, 294.
 कतरवाहा *katarwāha*, 294.
 कतरा *katra*, 362a, 403, 497, 1183.
 कतरा के जड़ *katra ke jar*, 362a.
 कतरिवाह *katariwāh*, 294.
 कतरि *katari*, 403.
 कतरी *katri*, 255, 258, 272, 278, 558, 768, 1074.
 कतरी *kantri*, 138.
 कतरीही *katrohi*, 403.
 कतला *katla*, 497.
 कतवा *katua*, 768.
 कतिका *katika*, 967b, 996.
 कतिकी *katiki*, 1039.
 कतेक *katek*, 1085.
 कत्ता *katta*, 74.
 कत्ती *katti*, 713, 1491.
 कत्ती गज *katti gaj*, 1491.
 कथ *kath*, 1073.
 कथा *katha*, 1286.
 कथा करव *katha karab*, 1286.
 कदई *kadaī*, 788, 789.
 कदम *kadam*, 585, 1492, 1495.
 कदमक *kadamak*, 726 (note).
 कदम गाह *kadam gāchh*, 585.
 कंदरी *kandri*, 920.
 कदवा *kadua*, 824, 981, 1399.
 कदीम *kadima*, 1071.
 कदीमी *kadimi*, 1215.
 कदुआ *kadua*, 1068.
 कंदूरी *kandūri*, 1369, 1377.
 कदैठ *kadaith*, 579.
 कदोइ *kadoi*, 787, 788, 789.
 कदु *kaddu*, 1068.
 कंधावर *kandhāvar*, 1348.
 कंधेला *kandhela*, 863.
 कन *kan*, 913, 1052, 1062.
 कनई *kanai*, 1024.
 कनक *kanak*, 972, 978.
 कनक चूर *kanak chūr*, 978.
 कनक जोर *kanak jūr*, 972.

कनकजीरा *kanakjira*, 974.
 कनकठिया *kanakathiya*, 1416.
 कनकपुरिया *kanakpuriya*, 1057.
 कनकिल्ली *kankilli*, 15.
 कनकुत्ती बटाई *kankutti batāi*, 913.
 कनकूत *kankūt*, 913.
 कनखी *kankhi*, 1011.
 कनगोजर *kangojar*, 1010.
 कनभप्पा *kanjhappa*, 725.
 कनभप्पी *kanjhappi*, 725.
 कनभप्पो *kanjhappo*, 725.
 कनभोपा *kanjhopa*, 725.
 कनटोप *kantop*, 725.
 कनतोर *kantor*, 656.
 कनफूल *kanphul*, 764.
 कनब *kanab*, 913.
 कनबदा *kanbada*, 967c.
 कनबाला *kanbāla*, 753.
 कनवई *kanvaī*, 1497.
 कनवह *kanvah*, 954.
 कनवा *kanva*, 954, 1173, 1183.
 कनवाँ *kanwān*, 1054, 1075, 1491,
 1497, 1498.
 कनसन *kansan*, 1075.
 कनसार *kansār*, 434.
 कनसारी *kansāri*, 434.
 कनसी *kansi*, 1001, 1010.
 कनारल *kanāl*, 1011.
 कनाठ *kanāth*, 864.
 कनाठा *kanātha*, 1074.
 कनासी *kanāsi*, 403.
 कनार *kanār*, 102.
 कनाह *kanāh*, 1011.
 कनाहा *kanāha*, 1011.
 कनिऐती *kaniāiti*, 1348.
 कनिक *kanik*, 1272.
 कनियाटल *kaniyāel*, 957, 1018.
 कनियाटल आवत है *kaniyāel āva hai*,
 957.
 कनिल *kanil*, 797.

कनिसार *kanisār*, 434.
 कनेचाँ *kaneān*, 741, 1282, 1328.
 कनेचाई *kaneāi*, 1322, 1327.
 कनेचाँ दान *kaneān dān*, 1328, 1329,
 1330, 1346.
 कनेटा *kaneta*, 1251.
 कनेटी *kaneti*, 929.
 कनेल *kanail*, 15, 194, 275, 938, 1024.
 कनेली *kanaili*, 275, 363, 764.
 कनोजर *kanojar*, 1010, 1024.
 कनौसी *kanausi*, 20, 753, 764.
 कन्त *kant*, 568, 1113.
 कन्ता *kunta*, 1087.
 कन्दाई *kandāi*, 1023.
 कन्दा *kanda*, 1061.
 कन्दी *kandi*, 373.
 कन्धा *kundha*, 274.
 कन्ना *kanna*, 404, 455, 933, 940,
 1075, 1183.
 कन्नी *kanmi*, 933, 957.
 कन्याइन *kanyāin*, 1282.
 कन्सी *kansi*, 451.
 कन्हावर *kenhāwar*, 1348.
 कन्हिया *kanhiya*, 274.
 कन्ही *kanhi*, 1074.
 कन्हेली *kanheli*, 125, 126, 275.
 कपह्वरी *kapchheri*, 485.
 कपट्टा *kapṭa*, 1074.
 कपट्टी *kupṭi*, 713.
 कपट्टा *kopra*, 393, 723, 1402.
 कपट्टा लत्ता *kapra latta*, 723.
 कपरन्धूर *kapardhūr*, 607.
 कपरन्नी *kapurni*, 363.
 कपरन्बिन्नी *kaparbinni*, 363.
 कपरन्बीनी *kaparbinī*, 363.
 कपरनौट *kapraut*, 530.
 कपरनौट *kapraut*, 530.
 कपाद *kapāi*, 134, 647, 1145.
 कपार *kapār*, 833.
 कपारौ फोरल *kapāri phoral*, 1018.

- कपास *kapās*, 1016, 1017, 1018,
 1019, 1089.
 कपास फूटव *kapās phūtv*, 1018.
 कपूरी *kapūri*, 1049.
 कप्पा *kappa*, 726.
 कप्पा *kappha*, 1032.
 कफग्रीर *kaphgūr*, 450.
 कफच्चा *kaphcha*, 450.
 कफन्नायव *kaphnāāv*, 1418.
 कफन्नी *kaphni*, 1418, 1431.
 कफा *kapha*, 1032, 1033.
 कव *kab*, 1275.
 कवज *kabaj*, 1467.
 कवजाना *kajāna*, 1198.
 कवर *kabr*, 1431.
 कवर खोदाइ *kabr khodāi*, 1431.
 कवरिया *kabariya*, 864.
 कवरिस्तान *kabristān*, 1431.
 कवरिहा *kabariha*, 864.
 कबला *kabla*, 416, 417.
 कबली *kabli*, 1000.
 कबा *kaba*, 729.
 कबाब *kabāb*, 447.
 कबाब दानी *kabāb dāni*, 447.
 कवि *kabi*, 655.
 कबिरच्चा *kabirha*, 1429.
 कबिला *kabila*, 1275, 1276.
 कबिली *kabili*, 1000.
 कबूली *kabūli*, 963, 1272.
 काम *kam*, 240.
 कामची *kamochi*, 592.
 कामठा *kamtha*, 601.
 कामठी *kamthi*, 576.
 कामधरना *kamdharma*, 557.
 काम धारा *kam dhāra*, 532.
 कामण्डल *kamandal*, 782.
 कामनगर *kamangar*, 601.
 कामर *kamar*, 655, 1020.
 कामरकस *kamarkas*, 770.
 कामरखोलाइ *kamarkholāi*, 1205.
 कामरज्जेव *kamarjeb*, 770.
 कामरतोइ *kamartoi*, 743.
 कामरथुच्चा *kamrathua*, 1460.
 कामरपन्थू *kamarpanthu*, 1460.
 कामरन्वला *kamarballa*, 1257.
 कामरन्सायर *kamarsāyar*, 407, 394.
 कामरन्सारी *kamarsāri*, 407.
 कामरा *kamra*, 737.
 कामरिया *kamariya*, 737, 1184.
 कामरी *kamri*, 344, 737.
 कामर पतर *kamalpatr*, 1073.
 कामला परसाद *kamla parsād*, 975.
 कामसरे *kamsare*, 1217.
 कामहँडू *kamhañr*, 363.
 कामहण्डा *kamhanda*, 363.
 कामहर *kamhar*, 363, 489.
 कामाई *kamāi*, 842, 1194, 1196,
 1197, 1412.
 कामान *kamān*, 601.
 कामानक *kamānak*, 398.
 कामाना *kamāna*, 538, 1141.
 कामानी *kamāni*, 398, 415, 416, 470,
 538.
 कामार *kamār*, 394, 407.
 कामारी *kamāri*, 143.
 कामिचई *kamiāi*, 1186.
 कामिचई *kamiyāi*, 842.
 कामियाँ *kamiyān*, 842, 844, 1184.
 कामियोटी *kamiyauti*, 1186.
 कामी *kami*, 1217.
 कामीना *kamīna*, 1141, 1217.
 कामुच्चा *kamua*, 1074.
 कामैताह *kamaitah*, 394.
 कामैनी *kamaini*, 866, 867, 1194.
 कामोच *kamoch*, 972.
 कामोदी *kamodi*, 978.
 कामोरा *kamora*, 277.
 कामौनी *kamauni*, 866, 867.
 काम्पनी *kampani*, 1202; Appendix, 14.
 काम्पा *kampa*, 381.

कम्पास *kampās*, 419, 519.
 कम्पर *kammar*, 737.
 कम्मल *kammal*, 737.
 कम्पा *kamma*, 1074.
 कम्पैया *kamhaiya*, 915.
 कर *kar*, 363, 1025.
 करई *karāi*, 713.
 करकट *karkat*, 1117.
 करकन्धा *karkandha*, 1138.
 करका *karaka*, 786.
 करकुट *karkut*, 329.
 करके *karke*, 1087.
 करखा *karkha*, 69.
 करखाना *karkhāna*, 312.
 करखाहि *karkhāhi*, 69.
 करखाहि हँडिया *karkhāhi hanriya*, 69.
 करखी *karkhi*, 69.
 करखो *karkho*, 69.
 करगह *kargah*, 363.
 करंगा *karnga*, 966a.
 करंगी *karngi*, 966b.
 करची *karahi*, 353, 1119, 1308.
 करकुल *karchhul*, 319k, 564, 684.
 करज *karj*, 1461, 1476.
 करज खोर *karj khor*, 1461.
 करज खोक *karj khauk*, 1461.
 करजनी *karjani*, 1499.
 करजवाम *karjwām*, 1476.
 करजा *karja*, 1187, 1188, 1190, 1476.
 करजेन *karjain*, 1191.
 करतली *kartali*, 225.
 करता *karta*, 730, 1394, 1418, 1419, 1420, 1422, 1423, 1426.
 करता पुतर *karta putr*, 1394.
 करती मुरी *karti mūri*, 1119.
 करथरी *karthari*, 576.
 करथि *karathi*, 1272.
 करधन *kardhan*, 758.

करधनी *kardhani*, 758, 770.
 करनफूल *karanphul*, 764.
 करना *karna*, 138, 713.
 करनी *karni*, 422.
 करन्त *karant*, 1091.
 करब *karab* 358, 362a, 855, 981, 1143, 1246, 1286, 1339, 1343, 1402, 1408, 1416, 1419, 1451, 1452, 1484.
 करबा *karba*, 356.
 करबार *karbār*, 363.
 करम *karm*, 1428, 1446.
 करमकला *karamkalla*, 1073.
 करमा *karma*, 972.
 करमा धरमा *karma dharma*, 1446.
 करमाला *karmāla*, 781.
 करमिया *karmiya*, 1059.
 करमी *kurmi*, 1183.
 करमी लत *karmi lat*, 1183.
 कररुवा *kararua*, 1049.
 करल *karal*, 873.
 करवा *karwa*, 432, 713.
 करसी *karsi*, 848, 852.
 करह *karah*, 1090, 1451.
 करहनी *karhamni*, 966c, 966d, 967d, 969c.
 करहा *karha*, 832, 836, 954.
 करहाइ *karhāi*, 554.
 करहिया *karahiya*, 713.
 करा *kara*, 673.
 कराइ *karāi*, 996, 1084.
 कराएव *karāev*, 1408, 1418, 1430.
 कराँत *karānt*, 1496.
 कराबा *karāba*, 372.
 कराम *karām*, 889.
 करार *karār*, 786, 1183.
 करारा *karāra*, 792.
 करा लाएव *kara lāev*, 25.
 कराह *karāh*, 285, 308, 312, 319.
 कराह के घर *karāh ke ghar*, 312.

कराह घर *karāh ghar*, 324.
 कराहा *karāha*, 285, 319.
 कराही *karāhi*, 308, 319, 673, 711, 713.
 करिकन्धा *karikandha*, 1138.
 करिखा *karikha*, 69.
 करिखाइ *karikhāi*, 69.
 करिखाइ हँडौ *karikhāi hānri*, 69.
 करिंग्वाह *karīngwāh*, 950.
 करिगह *karigah*, 356, 363.
 करि देव *kari deb*, 1339.
 करिनवाह *karinwāh*, 950.
 करियवा *kariyawa*, 1113, 1137.
 करिया *kariya*, 996, 1137.
 करिह *kariha*, 1113.
 करिंग *karīng*, 950.
 करीन *karin*, 950.
 करुआ *karua*, 1045, 1137.
 करुआ तेल *karua tel*, 1045.
 करुआर *karuār*, 13, 237.
 करुआरा *karuāra*, 13.
 करुआरी *karuāri*, 13, 237.
 करुइ *karuū*, 44.
 करुइ *karuchh*, 458.
 करुना *karuna*, 139.
 करु *karu*, 1045.
 करु तेल *karu tel*, 1045.
 करे *kare*, 1084, 1088.
 करेम *karem*, 1183.
 करै *karai*, 1088.
 करैल *karail*, 786, 808, 1067.
 करैला *karaila*, 1067.
 करैली *karaili*, 569, 1067.
 करैली कटना *karaili katna*, 569.
 कल *kal*, 265, 330, 1023.
 कलकतिया *kalkatiya*, 1021.
 कलह्हा *kalchha*, 684.
 कलह्ही *kalchhi*, 684, 774.
 कलह्हुल *kalchhul*, 438, 458, 684.
 कलह्हुला *kalchhula*, 438, 564.

कल जुग *kal jug*, 1023.
 कल जुग के अमरित *kal jug ke amrit*, 1023.
 कलटरी *kalatri*, 1207.
 कलनन्दरा *kalandara*, 1256.
 कलप *kalap*, 389.
 कलफ *kalaph*, 389.
 कलबुद *kalbud*, 565, 582.
 कलबूत *kalbūt*, 484.
 कलबूद *kalbūd*, 484.
 कलम *kalam*, 422, 521, 541, 1033, 1039, 1052.
 कलमी *kalmi*, 370, 422, 1039, 1073.
 कलमी साग *kalmi sāg*, 1073.
 कलमी सोरा *kalmi sora*, 370.
 कलरा *kalra*, 1395.
 कलवार *kalwār*, 371.
 कलसा *kalsa*, 713, 1307, 1308, 1329, 1374.
 कलसी *kalsi*, 693, 713.
 कला *kala*, 585f.
 कलाइ *kalāi*, 996.
 कलाएल *kalāēl*, 957.
 दलाबूत *kalābūt*, 582.
 कलाल *kalāl*, 371.
 कलाली *kalāli*, 371.
 कलावा *kalāwa*, 1381.
 कलिदार *kalidār*, 727.
 कलियान *kaliyān*, 1138.
 कली *kali*, 765, 977, 1037, 1267.
 कलुआ *kalua*, 1456.
 कलुआ बीर *kalua bir*, 1456.
 कलुह *kaluchh*, 438.
 कलुस *kalus*, 438.
 कलुज *kaluw*, 1269.
 कलुवा *kaluwa*, 1269.
 कलैगर *kalaigar*, 510.
 कलोर *kalor*, 1118.
 कलौ *kalau*, 1269, 1341.
 कलौआ *kalaua*, 1269.

- कवण्डल *kañwandal*, 715.
 कवर *kawar*, 1271.
 कवाह *kawāchh*, 1073.
 कँवारन्धू *kamwār'hu*, 1460.
 कसकुट *kaskut*, 666, 689.
 कसकौल *kaskaul*, 715.
 कसन्तरी *kastara*, 713.
 कसन्तरी *kastari*, 678, 713.
 कसन *kasani*, 507, 249.
 कसनि *kasani*, 744.
 कसमिरा *kasmira*, 1047.
 कसर *kasar*, 900.
 कसग्वा *kasla*, 525.
 कँसग्वा *kansla*, 525.
 कसग्वा *kaswa*, 1458.
 कसाइ *kasāi*, 1141.
 कसार *kasār*, 713, 1272, 1342.
 कसारा *kasāra*, 1342.
 कसावट *kasāwat*, 249.
 कँसासुरी *kansāsuri*, 1101.
 कँसुला *kansula*, 525.
 कसेरा *kasera*, 469, 556, 548.
 कसेया *kasaiya*, 1142.
 कसेली *kasali*, 1056.
 कसौजी *kasaurji*, 372.
 कसौटी *kasauti*, 537, 1113, 1134.
 कँसौठी *kansauthi*, 768.
 कइ *kah*, 655, 1087.
 कइन्तरी *kahtari*, 139.
 कइन्तारी *kahtāri*, 1084.
 कइलगाँव *kahalgāw*, 1486.
 कइवाँ *kahwān*, 1275.
 कइहँ *kahahn*, 1085.
 कइँ *kahān*, 478.
 कइवै *kahāwai*, 763.
 कइ *kahi*, 1084.
 कइर *kahui*, 1256.
 कहे *kahe*, 1088.
 कइँ *kaheñ*, 1091, 1092.
 कइ *kahi*, 1084.
 का *ka*, 414, 1088, 1092, 1367.
 काउन *kāun*, 988.
 काई *kāin*, 146.
 काग्रथ *kāeth*, 1217.
 काक *kāk*, 1398.
 काक बन्हा *kāk banjha*, 1398.
 काँकर *kānkar*, 335e.
 काँकरि *kānkari*, 1070.
 काकुट *kākut*, 86.
 काँकुट *kānkut*, 86.
 काँखी *kānkhī*, 1024.
 काग *kāg*, 1398.
 कागज *kāgaj*, 404.
 कागजी *kāgji*, 586.
 काग दुइस *kāg durus*, 1398.
 कागा *kāga*, 1088.
 कागी *kāgi*, 1043.
 काँच *kānch*, 1017, 1263.
 काँच रूचा *kānch rūa*, 1017.
 काँचा *kāncha*, 1235.
 काँची *kānchi*, 313, 1272.
 काँची चीनी *kānchi chīni*, 313.
 काह *kāchh*, 233, 790, 1113, 1134.
 काहक पाटी *kāchhak pāti*, 233.
 काहव *kāchhab*, 1030.
 काहा *kāchha*, 726, 748.
 काज *kāj*, 748.
 काजर *kājar*, 747, 1404.
 काट *kāt*, 1452.
 काटव *kātab*, 873, 1024.
 काटवों *kātbōn*, 356.
 काँटा *kāntā*, 104, 640, 748, 935.
 काँटा फोड़ी बखिया *kānta phori bakhīya*, 748.
 काँटी *kānti*, 179.
 काटे *kātai*, 356.
 काठी *kāthi*, 1131, 1420.
 काँड़ *kānr*, 889, 890, 986.
 काड़ा *kāra*, 1120.
 काँड़ा *kānra*, 815, 889, 890, 936

काँड़ी *kānri*, 137, 612, 1168.
 काड़ी *kāri*, 1120.
 काह *kārh*, 8, 279.
 काहब *kārhāb*, 1422, 1478.
 काहा *kāhā*, 261, 279.
 काहि *kāhi*, 1478.
 कात *kāt*, 550.
 कातर *kātar*, 272, 278.
 कातरि *kātari*, 272, 278.
 कातिक *kātik*, 1039, 1082, 1083,
 1087.
 काँदू *kāndū*, 433.
 काँदून *kāndūn*, 433.
 कादो *kādo*, 423, 1084.
 कादो *kādo*, 789, 824, 981, 1086.
 कादो करब *kādo karab*, 981.
 काँधौ *kāndhi*, 261.
 कान *kān*, 274, 933, 1420.
 कान काठौ उतारब *kān kāthi utārab*,
 1420.
 कानन्दार *kāndār*, 725.
 कानन्दार टोपी *kāndār topi*, 725.
 काननोत्सग *kananotsarg*, 1459.
 कानर *kānar*, 952.
 काना *kāna*, 29, 933, 1011, 1075,
 1183.
 कानौ *kāni*, 41, 933, 940.
 काँनौ *kānni*, 1006.
 कानू *kānu*, 293, 303, 433.
 कानो *kāno*, 789, 1011.
 कानो किचड़ *kāno kichchar*, 789.
 कान्ह *kānh*, 256, 274.
 कान्हौ *kānhi*, 1006.
 कान्हौ के हर *kānhi ke har*, 1006.
 कान्हे *kānhe*, 478.
 काँप *kāmp*, 764.
 काफा *kāpha*, 1032.
 काबा *kāba*, 729.
 काबिस *kābis*, 786.
 काम *kām*, 999 (footnote).

कामन्धेनुवा *kāmdhenua*, 1164.
 कामिनी *kāmīni*, 1091.
 कामी *kāmi*, 531, 560.
 कायथ *kayath*, 999 (footnote).
 कारचोब *kārchob*, 502.
 कारचोबी *kārchobi*, 502.
 कारचोबी वाला *kārchobi wāla*, 502.
 कारज *kāraj*, 1426.
 कारपरन्दाज *kārpardāj*, 1208.
 कारबार *kārbār*, 1461.
 कारा बोग्हा *kāra bogha*, 968.
 कारिख *kārikh*, 69, 747.
 कारी *kāri*, 786, 977, 996, 1137.
 कारी बाँक *kāri bānk*, 977.
 कारी माटी *kāri māti*, 786.
 कारू दास *kāru dās*, 1456.
 कारू बीर *kāru bīr*, 1456.
 कारे *kāre*, 1089.
 कारोबार *kārobār*, 1461.
 कारोबारी *kārobāri*, 1461.
 कालवूत *kālbūt*, 565.
 कालवूद *kālbūd*, 484.
 काला *kāla*, 965a, 996, 1023, 1043.
 काला गौर *kāla gūr*, 965a.
 कालिब *kālib*, 475.
 काली *kāli*, 1455.
 काली अस्थान *kāli asthān*, 1455.
 कालीन *kālīn*, 750.
 काशन *kāsht*, 911.
 कास *kās*, 1075, 1091, 1151.
 काँस *kāns*, 1138.
 कास चराइ *kās charāi*, 1151.
 कासनी *kānsi*, 1073.
 काँसला *kānsla*, 525.
 कासा *kāsa*, 1342.
 काँसा *kānsa*, 558, 682, 1342.
 काँसी *kānsi*, 1075, 1091.
 काँसीवाल *kānsiwāl*, 725.
 काँसुला *kānsula*, 525.
 कास *kāst*, 1218.

काखकार *kāstkār*, 1215.
 काह *kāh*, 1151; Appendix, 14.
 काह चराह *kāh charāi*, 1151;
 Appendix, 14.
 काहि *kāhi*, 1043.
 काहि सबुजा *kāhi sabuja*, 1043.
 काही *kāhi*, 366, 1235.
 काही पोस *kāhi pos*, 1235.
 काहू *kāhu*, 1073.
 कि *ki*, 1088.
 किंकिनी *kinkini*, 771.
 किचड़ *kichchar*, 789.
 किछु *kichhu*, 393, 1085, 1217.
 किता *kita*, 832, 1254, 1370.
 किता पारन्चा *kita pārchā*, 1370.
 किता *kitta*, 832.
 किनिह *kinihā*, 1113.
 किमाम *kimām*, 1033.
 कियारा *kiyāra*, 832.
 कियारी *kiyāri*, 832.
 कियारी *kiyāri*, 62.
 कियाली *kiyālī*, 1201.
 कियौरी *kiyaurī*, 662.
 किराँचे *kirāñchī*, 148.
 किराथा *kirāya*, 1201.
 किरिन चकर *kirin chakkar*, 585.
 किरिया *kiriya*, 1428, 1451.
 किरिया करम *kiriya karm*, 1428.
 किरौना *kirāuna*, 1074.
 किरिंतक *kirttik*, 1084.
 किलखाना *kilkhāna*, 1140.
 किला *kila*, 585.
 किला *killa*, 431, 443, 464, 573, 621,
 932.
 विल्ली *killi*, 179, 331, 929, 936.
 1250.
 किशन अरणपन *kishan arpan*, 1209a.
 किशुन अरणपन *kishun arpan*,
 1209a.
 किसबत *kisbat*, 383, 388, 734.
 32 किसबद *kisbad*, 383.

किसमत *kismat*, 383, 734.
 किसली के रोटी *kisli ke roti*,
 272.
 किसान *kisān*, 834, 967, 1085, 1086,
 1088, 1091.
 किशुन पख (or पच्छ) *kisun pakh (or*
pachchh), 1081.
 कित *kist*, 1214, 1479.
 कित बन्दी *kist bandi*, 1479.
 किस्ता *kista*, 715.
 की *ki*, 664 (note), 1088, 1183.
 कीच *kīch*, 789.
 कीचिन *kīchin*, 1458.
 कीनह *kinah*, 1087.
 कीया *kīya*, 662.
 कीये *kīye*, 1091.
 कौरी *kūri*, 1074.
 कौरो *kūro*, 1074.
 कौल *kāl*, 164, 443, 621.
 कौला *kāla*, 573.
 कुआर *kuār*, 1082.
 कुइयाँ *kuīyān*, 920b, 1459.
 कुइयाँ दान *kuīyān dān*, 1459.
 कुकरी *kukri*, 353.
 कुकरींघा *kukraundha*, 1183.
 कुकाठ *kukāth*, 286.
 कुकुही *kukurhi*, 353, 1074.
 कुकुषा *kukusa*, 1183.
 कुकुही *kukuhi*, 1074.
 कुँचबन्धवा *kunchbandhwa*, 599.
 कुच्चा *kuchcha*, 55.
 कुच्ची *kuchchi*, 536.
 कुँजड़ा *kunjra*, 1456.
 कुजात *kujāt*, 1452.
 कुजात करव *kujāt karav*,
 1452.
 कुजाचा *kujātra*, 1454.
 कुच्ची *kunchi*, 55.
 कुञ्जी *kunji*, 1250.
 कुटका *kutka*, 325, 417, 896.
 कुटरी *kutri*, 1144.

कुटाग्र *kutāḥ*, 624.
 कुठाँव *kutāṁv*, 892.
 कुटिया *kutiya*, 1144.
 कुट्टी *kutti*, 1144, 1234.
 कुठाँव *kuthāṁv*, 747.
 कुड्डिया *kudanriya*, 277.
 कुड्डी *kudāṇḍi*, 33.
 कुड्दहिना *kurdahina*, 831, 889.
 कुंडमुन्दन *kunrmundan*, 1434.
 कुंडमूनन *kunrmūnan*, 1434.
 कुड्डिया चास *kunriya chās*, 801.
 कुड्डियाटी *kunriyāṭhi*, 929.
 कुड्डिया *kurhiya*, 713.
 कुण्ड *kund*, 268.
 कुण्डल *kundal*, 753.
 कुण्डली *kundli*, 1343.
 कुण्डा *kunda*, 143, 284, 368, 437,
 505, 713, 1349.
 कुण्डी *kundi*, 929.
 कुतुरम *kuturum*, 1047.
 कुत्ता *kutta*, 711, 1084, 1087.
 कुत्ती *kutti*, 711.
 कुत्तो *kutto*, 655.
 कुदरम *kudrum*, 1047.
 कुदर *kudār*, 27, 28, 328.
 कुदारि *kudāri*, 328.
 कुदारी *kudāri*, 28, 369, 1048.
 कुदाल *kudāl*, 28.
 कुदाही *kudāhi*, 28.
 कुद्दी *kuddi*, 82, 1203.
 कुन्नी *kunri*, 1073.
 कुन्नी *kunti*, 1272.
 कुन् *kund*, 469, 570, 557.
 कुन्दा *kunda*, 401, 1141.
 कुन्दी *kundi*, 391, 1141.
 कुपोत्सरग्न *kupotsarg*, 1459.
 कुप्पा *kuppa*, 719, 720.
 कुप्पी *kuppi*, 719, 1160.
 कुप्पी के घू *kuppi ke ghyu*, 1160.
 कुब्बी *kubbi*, 856, 859.
 कुमरहौटी *kumarhauṭi*, 786.

कुमरहौटी *kumrauti*, 786.
 कुम्भी *kumbhi*, 1125.
 कुम्हड़ *kumhar*, 1071.
 कुम्हरा *kumhra*, 572.
 कुम्हार *kumhār*, 572, 1209b.
 कुम्हेश *kumhes*, 1080.
 कुम्हैन *kumhaiṇ*, 572.
 कुम्हैनि *kumhaini*, 572.
 कुम्ता *kurta*, 744.
 कुम्ताली *kurtāli*, 902.
 कुम्थी *kurthi*, 999.
 कुम्थौली *kurthauli*, 1219.
 कुम्दन *kurdan*, 616.
 कुम्निन *kurmin*, 1090.
 कुम्राव *kurāo*, 797.
 कुम्न *kurun*, 602.
 कुम्र *kurār*, 439.
 कुम्रैल *kurail*, 646.
 कुल *kul*, 1432, 1456.
 कुलन्तारा *kultāra*, 412.
 कुल देवोता *kul deota*, 1456.
 कुलम्फी *kulphi*, 398, 473, 585.
 कुलम्फीदार *kulphidār*, 473a.
 कुलम्हर *kulhar*, 798, 818.
 कुल्हारी *kulhāri*, 395.
 कुल्हिया *kulhiya*, 585, 725.
 कुल्ही *kulhi*, 725.
 कुस *kus*, 1428.
 कुसगुन *kusagun*, 1454.
 कुसगुत्तर *kusputr*, 1428.
 कुसवटग्ना *kusavatna*, 1074.
 कुसही *kusahi*, 959, 1000.
 कुसही केराव *kusahi kerāo*, 959.
 कुसादत *kusāt*, 1454.
 कुसियाना *kusiyāna*, 1074.
 कुसियार *kusiyār*, 1005.
 कुसिहार *kusiḥār*, 1005.
 कुसी *kusi*, 1088.
 कुसुम *kusum*, 1043.
 कुहसा *kuhassa*, 1080.
 कुम्हार *kumhār*, 572.

कुहेस *kuhes*, 1080.

कुहेसा *kuhesa*, 1080.

कुआँ *kūān*, 916, 920*b*, and 920*c*, 1092.

कुँच *kūnch*, 362*a*, 599.

कुँचा *kūncha*, 53, 55, 465.

कुँची *kūnchi*, 54, 428, 465, 543, 599

कुटब *kūtab*, 624.

कुटल जादब *kūtal jāib*, 624.

कुटि देब *kūti deb*, 624.

कुटी *kūti*, 1234.

कुँर *kūnr*, 268, 505, 713, 929.

कुड़ा *kūra*, 848.

कुड़ा *kūra*, 83, 143, 437, 713, 1434.

कुड़ा कुरकुर *kura kurkut*, 848.

कुँरौ *kūnri*, 83, 308, 929.

कुँर *kūnrh*, 251.

कुड़ा *kūrha*, 879, 1234.

कुन *kūt*, 913.

कुदे *kūde*, 128 (footnote)

कुन *kūn*, 538.

कूप *kūp*, 920*b*, 1091.

कूप जग *kūp jag*, 1459.

कुबड़ *kūbar*, 1260.

कूर *kūr*, 849.

कूरो *kūro*, 1495.

कुसी *kūsi*, 1091.

कुहा *kūha*, 1080.

के *ke*, 312, 445, 463, 478, 585*f*, 724, 748, 814, 990, 1006, 1008, 1009, 1015, 1023, 1025, 1040, 1045, 1057, 1073, 825, 829, 849, 919, 1118, 1139, 1175, 1183, 1207, 1208, 1235, 1272, 1275, 1377, 1479.

केचारी *keāri*, 62.

केवाल *keāl*, 914.

केवाली *keālī*, 914, 1201.

केवआँ *keñuān*, 1074.

केवोचा *keñocha*, 456.

केव्वारी *kerwāri*, 814.

केतरपारा *ketarpāra*, 292.

केतार *ketār*, 1005.

केतारा *ketāra*, 1005.

केतारी *ketāri*, 292, 1005, 1006.

केमाम *kemām*, 1033.

केरवा *kerwa*, 959.

केराइ *kerāi*, 959, 960, 1000, 1089.

केराव *kerāo*, 959, 960, 1000.

केरवार *keruār*, 237.

केरौनी *kerāuni*, 866, 867.

केलौनी *kelauni*, 866, 867.

केवलवा *kevalha*, 956.

केवाँह *kewānchh*, 1073.

केवाड़ *kewār*, 1249.

केवाँड़ *keñuāñr*, 1249.

केवाड़ी *keñuāri*, 1249.

केवाँड़ी *keñuāñri*, 1249.

केवाल *kewāl*, 786.

केवाली *kewālī*, 1005.

केवाही *kewāhi*, 1005.

केसरिया *kesariya*, 1043.

केसौर *kesaur*, 1062.

केहनी *kehni*, 882, 886.

केहनीदार कुलफी *kehniidār kulphi*, 473.

के *ke*, 414, 568, 964, 1002 (footnote), 1073, 1085, 1087, 1089.

केँ *ken*, 356, 393, 604, 657, 741, 841, 886 (footnote), 964, 1090.

केड़ा *kera*, 1204.

केड़ा *kenra*, 425.

केना *kena*, 1075, 1183, 1436.

केना देहरी *kena dehri*, 1436.

केपल *kebal*, 973.

केर *ker*, 393.

केल्लू *kelhu*, 250.

केसर *kesar*, 975.

केसी *kesi*, 984.
 कैचिया *kainchiya*, 73, 226.
 कैरियार *kairiyār*, 807.
 कैलाप्रल *kailāēl*, 957.
 कैलिया *kailiya*, 1074.
 कै *kai*, 1087, 1113.
 कैच *kainch*, 322, 1256.
 कैची *kainchi*, 226, 383, 474, 499,
 512, 522, 539, 550, 588, 1256.
 कैटी *kaiti*, 1034.
 कैटी *kainti*, 1034.
 कैड़ा *kainra*, 425.
 कैत *kait*, 585f, 1073.
 कैता *kaita*, 1072, 1073.
 कैतवान *kaitbān*, 585f.
 कैतुक *kaituk*, 1456.
 कैतुक गोसाँई *kaituk gosāñī*, 1456.
 कैदक *kaidak*, 1466.
 कैया *kaiya*, 511, 551.
 कैल *kail*, 1134.
 कैला *kaila*, 1113, 1134.
 कैला गेल *kaila gel*, 957.
 कैलौ *kailm*, 1002 (footnote).
 कैसे *kaise*, 1026.
 कोइनो *koini*, 1045.
 कोइन्दा *kōinda*, 1045.
 कोइया *koiya*, 1074.
 कोइरी *koiri*, 807.
 कोइला *koila*, 1440, 1456.
 कोइला माता *koila māta*, 1440, 1456.
 कोइली *koili*, 1074.
 कोएला *koela*, 847.
 कोकट्टी *kokti*, 329, 1016, 1019.
 कोकिला *kokila*, 468.
 कोचबन *kochban*, 770.
 कोचला *kochla*, 1073.
 कोचला के साग *kochla ke sāg*, 1073.
 कोचानी *kochāni*, 1245.
 कोठवार *kothwār*, 1400.
 कोठिए *kothie*, 1090.

कोठिया *kothiya*, 1263.
 कोठिया ईटा *kothiya inta*, 1263.
 कोठियारी *kothiyāri*, 1201.
 कोठियौ *kothiyau*, 890.
 कोठिला *kothila*, 924, 77.
 कोठिली *kothili*, 77, 85.
 कोड़नी *korni*, 824, 865, 866, 867,
 1009.
 कोड़ार *korār*, 808.
 कोड़िया *korhiya*, 1074.
 कोड़िला *korhila*, 1183.
 कोतवान *kotwāl*, 1200.
 कोथली *kothli*, 770.
 कोदई *kodāi*, 992.
 कोदार *kodār*, 27, 28, 369.
 कोदारि *kodāri*, 28.
 कोदारी *kodārī*, 28, 319k.
 कोनसिया *konasiya*, 828.
 कोनसी *konsi*, 828.
 कोनासी *konāsi*, 832.
 कोनिया *koniya*, 603, 828.
 कोनिया जोत *koniya jot*, 828.
 कोम्हड़ा *komhṛa*, 1071.
 कोरई *korāi*, 367, 1050.
 कोरझा *koranja*, 844.
 कोरपौकुचा *korponchhua*, 1397.
 कोरनार *kornār*, 161.
 कोरवास *korwās*, 1051.
 कोरखत *korsūt*, 404.
 कोराइ *korāi*, 894.
 कोरांट *korānt*, 807.
 कोराना *korāna*, 1185.
 कोरार *korār*, 784, 807.
 कोरियार *koriyār*, 807.
 कोरेना *korena*, 372.
 कोरौनी *korauni*, 1161.
 कोलटारा *koltāra*, 412.
 कोलवाइ *kolwāi*, 832.
 कोलसार *kolsār*, 297, 300.
 कोलसुप *kolsup*, 47, 603.

कोलिऐती *kolaiiti*, 1219.
 कोलिऐती असामी *kolaiiti asāmi*, 1219.
 कोल्हःकढ़ *kolhkarh*, 1194.
 कोल्हःकर *kolhkar*, 1194.
 कोल्हःपचरानी *kolhpachrāni*, 1194.
 कोल्हुआ *kolhua*, 1097.
 कोल्हुआ बैल *kolhua bail*, 1097.
 कोल्हुआर *kolhuār*, 297, 300.
 कोहःङ्गर *kohanrgar*, 578.
 कोहःङ्गा *koñhra*, 1071.
 कोहःबर *kohbar*, 1307, 1308, 1335, 1358.
 कोहःबरठ *kohbara*, 1335.
 कोहःरौरी *konhrauri*, 1272
 कोहार *kohār*, 572.
 कोहिया *koliya*, 713.
 को *ko*, 655.
 कोइन *koīn*, 1045.
 कोइल *koil*, 1076.
 कोइलःखो *koilkho*, 1075.
 कोँच *konch*, 1045.
 कोँचा *koncha*, 741.
 कोँची *konchi*, 726, 741.
 कोठा *kotha*, 1240.
 कोठी *kothi*, 77, 79, 810, 365, 814, 924, 1400; Appendix, 14.
 कोठीवाल *kothiwal*, 1461.
 कोठी सोरा *kothi sora*, Appendix, 14.
 कोड़ *kor*, 867, 1009.
 कोड़ देब *kor deb*, 867.
 कोड़न *koran*, 824, 865, 866, 1006, 1009.
 कोड़ःपक्का *konrpakka*, 1182.
 कोड़ब *korab*, 865, 981.
 कोड़ल *korāl*, 1009.
 कोड़ा *kora*, 104, 1007.
 कोड़ी *kori*, 834.
 कोँड़ा *konrha*, 170, 414.
 कोहि *korhi*, 841, 886 (footnote), 1098.

कोहि बरद केँ फेफरि बज्जत *korhi barad keñ phephari bahut*, 841.
 कोड़ी *korhi*, 379, 799.
 कोदर कड़ा *kodar katta*, 1456.
 कोदो *kodo*, 990, 992, 1089.
 कोन *kon*, 128 (footnote), 604, 828.
 कोना *kona*, 828.
 कोना कोनी *kona koni*, 828.
 कोनी *koni*, 828.
 कोपिन *kopin*, 726.
 कोपौन *kopin*, 726.
 कोबी *kobi*, 1073.
 कोर *kor*, 866, 1271.
 कोरन *koran*, 866.
 कोरा *kora*, 104, 788, 1258.
 कोरा बाल *kora bāl*, 788.
 कोरी *kori*, 1053, 1143.
 कोरी करब *kori karab*, 1143.
 कोरो *koro*, 367, 1050, 1051, 1258.
 कोल *kol*, 1456.
 कोला *kola*, 832.
 कोली *koli*, 832.
 कोल्ह *kolh*, 250, 265.
 कोल्हु *kolhū*, 250, 265.
 कोस *kos*, 1492.
 कोसा *kosa*, 984.
 कोसी *kosi*, 959.
 कोसुस *kosum*, 1043.
 कोहा *koha*, 139, 430, 432, 442, 713.
 कही *kohi*, 139, 140.
 कौआरा *kauara*, 1183.
 कौरःना *kaurna*, 138.
 कौरिना *kaurēna*, 372.
 कौशल *kauāl*, 1256.
 कौशा *kaua*, 356, 792, 870, 957, 1398.
 कौशा अपान *kaua jhapān*, 957.
 कौशा बाँझ *kaua bāñh*, 1398.
 कौशा लुकान *kaua lukān*, 957.

कौचा हाँकब *kaua hānkab*, 870.
 कौड़ *kaur*, 1247.
 कौड़ी *kauri*, 1201, 1391, 1496.
 कौनी *kauni*, 988, 1045.
 कौम *kaum*, 1125.
 कौर *kaur*, 1078, 1247, 1271.
 कौर जाग्रब *kaur jāēb*, 1078

कौरी *kauri*, 1143, 1256.
 कौरी करब *kauri karab*, 1143.
 कौल्हा *kaulha*, 1247.
 कया *kya*, 1091.
 कौँचा *kyoncha*, 74.
 क्रितिका *krittika*, 1082, 1084.
 क्रिश्न *krishn*, 1456.

॥ ख kh ॥

खई *khai*, 833.
 खखड़ी *khankhri*, 1074.
 खखरहरा *khankhrahra*, 669.
 खखरा *khakhra*, 894, 901.
 खखो न्नी *khakhorni*, 37, 328.
 खखोड़ी *khankhori*, 1161.
 खखोरन *khakhoran*, 1032.
 खगड़ा *khagra*, 1183.
 खगरा *khagra*, 379.
 खंगरा *khangra*, 379.
 खगरी *khagri*, 379.
 खंगरीवा *khangriwa*, 1021.
 खंगाहा *khangaḥa*, 1172.
 खगूर *khagūr*, 226.
 खँचडा *kanchra*, 789.
 खँचिया *khanchiya*, 43, 44.
 खचोली *khacholi*, 44.
 खचड़ *khachchar*, 1128.
 खजन्हा *khajla*, 1272.
 खजवा *khajwa*, 1263.
 खजाना *khajāna*, 188, 321, 916, 919, 952, 1207.
 खजूर *khajūr*, 585f, 1272.
 खन्ना *khanna*, 1174.
 खटाई *khatāi*, 1003, 1272.
 खटिया *khatiya*, 636, 1416.
 खटुला *khatula*, 636.
 खटोला *khatola*, 636, 1457.
 खटोली *khatoli*, 636.
 खट्टा *khatta*, 1272.

खड़ा *khaadha*, 34.
 खड्डी *khaddhi*, 20.
 खड़ *khār*, 1234.
 खँड़ *khānr*, 832, 865.
 खड़कटा *kharkatta*, 915.
 खँड़गरना *khānrgarna*, 314.
 खड़न्चर *kharchar*, 277.
 खँड़न्चर *khānrchar*, 259, 277.
 खँड़न्चारी *khānrchāri*, 259.
 खड़न्मा *kharma*, 319k.
 खँड़न्मोड़ा *khānrmora*, 915.
 खड़न्वाहा *khārwāha*, 915.
 खँड़न्वाहा *khānrwāha*, 915, 945.
 खँड़न्हर *khānrhar*, 1234.
 खड़न्हा *khārha*, 8.
 खँड़न्हू *khānrhu*, 919.
 खँड़न्सार *khānrsār*, 312.
 खँड़न्सारी *khānrsari*, 312.
 खड़ाउन *kharaūn*, 735.
 खड़ाउँ *kharaūn*, 735.
 खड़ा टाल *khara tāl*, 890.
 खँड़ार *khānrār*, 578.
 खड़ँव *khārānw*, 735.
 खँड़न्सार *khānrūār*, 945.
 खड़ुका *khāruka*, 1075.
 खँड़ौरा *khānraura*, 1272.
 खड़ौर *khārhaur*, 815.
 खड़ौल *khārhaul*, 815.
 खण्ड *khand*, 832.
 खतन्कस *khatkas*, 404.

खतन्ना *khatna*, 386, 1415.
 खतिघौनी *khatiyauni*, 1463d.
 खत्ता *khatta*, 77, 833.
 खदन्गौर *khadgaur*, 850.
 खदन्हा *khadha*, 34.
 खदिघाओल *khadiyāöl*, 1006.
 खदुका *khaduka*, 1461, 1477, 1481.
 खदोना *khadona*, 721.
 खदौड़ *khadaur*, 848, 850.
 खदौड़ खेत *khadaur khet*, 850.
 खदौर *khadaur*, 850.
 खदुक *khadduk*, 1461, 1477, 1481.
 खदो *khaddhi*, 848.
 खधा *khadha*, 77.
 खधेल *khadhel*, 1145.
 खधौट *khandhaut*, 832.
 खघ *khan*, 1194.
 खनन्जौर *khanjir*, 924.
 खनन *khanan*, 165.
 खनसारी *khansari*, 646.
 खनन्हन *khanhan*, 165.
 खनिन *khanit*, 1493.
 खन्ता *khanta*, 833, 1493.
 खन्ती *khanti*, 39, 40.
 खन्ध *khandh*, 832.
 खन्धा *khandha*, 832.
 खपन्डा *khapra*, 319, 437, 713, 924, 1262, 1399.
 खपन्डौ *khapri*, 319, 437, 713.
 खपन्डोइया *khaproiya*, 1074.
 खपन्रा *khapra*, 924, 1246.
 खपन्रा फेरब *khapra pherab*, 1246.
 खपन्री *khapri*, 713, 1422.
 खपन्रोइया *khaproiya*, 1074.
 खपन्रोइी *khaprauri*, 713, 1401.
 खपन्रौर *khapraur*, 1401.
 खपन्रौर फेंकाइ *khapraur phenkai*, 1401.
 खपिघार *khapiyār*, 646.
 खनीरा *khambira*, 468.

खबौनी *khabauni*, 1272.
 खभार *khabhār*, 921, 1125.
 खंभिघा *khambhiya*, 765.
 खमन्सो *khamso*, 392.
 खमीरा *khamira*, 468, 1021, 1023.
 खम्भा *khambha*, 414, 431, 609, 933, 940, 1051, 1256.
 खम्भिघा *khambhiya*, 1256.
 खम्भौ *khambhi*, 1256.
 खम्हखा *khamharua*, 1058.
 खम्हा *khamha*, 473, 940.
 खम्हाँ *khamhāñ*, 1256.
 खम्हार *khamhār*, 890, 986.
 खम्हिघा *khambhiya*, 1256.
 खर *khar*, 367, 539, 815, 1010.
 खरई *kharaī*, 815, 896, 1052.
 खरन्कुटी *kharkuti*, 363.
 खरन्को खूटा *kharko khūta*, 363.
 खरन्कोटी *kharkoti*, 1253.
 खरन्कौट *kharkaut*, 363.
 खरन्कौटी *kharkauti*, 363.
 खरन्खण्डा *kharkhanda*, 669.
 खरन्खरिया *kharkhariya*, 248.
 खरन्गोस *khargos*, 740.
 खरन्च *kharch*, 1207, 1463d.
 खरन्चराइ *kharcharāi*, 1151.
 खरन्चरी *kharchari*, 1151.
 खरन्चा *kharcha*, 1052, 1207.
 खरन्चाक *kharchāk*, 1084.
 खरन्चाँइ *kharchāñri*, 277.
 खरन्चारो *khanrehāro*, 277.
 खरन्चाली *kharchālī*, 259, 277.
 खरन्शूआ *kharthūa*, 1075.
 खरन्पा *kharpa*, 735.
 खरन्बटाइ *kharchatāi*, 913.
 खरन्बुजा *kharchūja*, 1065.
 खरन्वन *kharcān*, 1204.
 खरन्वा *kharcā*, 816.
 खरन्वाह *kharcāh*, 858.
 खरन्वाहा *kharcāha*, 915, 945.

खरन्वे *kharwe*, 549, 858.
 खरन्वेह *kharweh*, 858.
 खरन्सान *kharsān*, 539, 1024.
 खरन्हार बावग *khārhar bāwag*, 858.
 खरन्हरा *khārharā*, 55, 57, 465.
 खरन्हरो *khārharo*, 57.
 खरहिया *khārhiya*, 125.
 खरन्ही *khārhi*, 1051.
 खरङ्गर *kharaḡur*, 815.
 खराओनि *kharaōni*, 735.
 खराट *kharaṭ*, 549.
 खराद *kharaḍ*, 406, 469, 557.
 खरादी *kharaḍi*, 406.
 खराम *kharaṃ*, 735.
 खरिका *khārika*, 1310.
 खरिकौता *khārikāuta*, 1253.
 खरित *khariṭ*, 850.
 खरिदगी *khariḍgi*, 1209*d*, 1215.
 खरिदार *khariḍār*, 1214.
 खरिहान *khārihan*, 1188.
 खरिहान *khārihān*, 879, 1090.
 खरिहानी *khārihāni*, 879, 914, 1194,
 1196, 1197, 1200.
 खरी *khari*, 250, 480, 1424.
 खरीद *khariḍ*, 1040.
 खरुआ *khārūa*, 467.
 खरुका *khārūka*, 740, 1074.
 खरुकी *khārūki*, 740.
 खरुहान *khārūhan*, 864.
 खरुहान *khārūhān*, 982.
 खरुहो *khārūho*, 1124.
 खरैया *khāraiya*, 125.
 खरैठा *khāraiṭha*, 815.
 खरैल *khāraiḷ*, 646.
 खरो घर *khāro ghar*, 1235.
 खर्रा *khārri*, 55, 57, 1182.
 खर्री *khārri*, 263.
 खलकोरया *khalkōiya*, 990.
 खलची *khālchi*, 713.
 खलचोरया *khālchoiya*, 984.

लखन्डी *khālri*, 1139.
 खलन्तेदार *khāltedār*, 727.
 खलनी *khālmi*, 520.
 खलन्वा *khālwa*, 790.
 खलार *khālār*, 790.
 खलितडी *khālītari*, 1119.
 खलिहानि *khālīhāni*, 912.
 खल्लो *khāllo*, 263.
 खल्लर *khālhar*, 790.
 खवास *khāvās*, 1184.
 खसन्खस *khaskhas*, 362*a*.
 खसस *khāsam*, 1274.
 खसरा *khāsra*, 913, 1468 *a* and *b*,
 1470, 1471; Appendix, 8.
 खसरा दाबाबन्दी *khāsra dānabandī*,
 1468*a*, 1470; Appendix, 1.
 खसरा बटाइ *khāsra batāi*, 1468.
 खसराैया *khāsrāiya*, 362.
 खसल *khāsal*, 1080.
 खसिया *khāsiya*, 373, 768.
 खस्सी *khāssi*, 1121.
 खँस्सी *khāṣsi*, 1121.
 खाइक *khāik*, 1269.
 खाई *khāi*, 833.
 खाज *khāi*, 1477.
 खाए *khāe*, 1026.
 खाँखर *khānkhār*, 920*c*, 921.
 खाँग *khāng*, 1174.
 खाँगन *khāngan*, 165.
 खाँगल *khāngal*, 1174.
 खाँच *khānch*, 318.
 खाँचा *khāncha*, 44, 318, 319*f*, 459.
 खाँची *khānchi*, 44, 319*f*.
 खाजे खिदर *khāje khidar*, 1456.
 खाजा *khāja*, 1272.
 खाजाना *khājāna*, 916.
 खाँजी *khāñji*, 648.
 खाँजी *khāñji*, 44.
 खाट *khāt*, 636.
 खाटिन *khātin*, 966*d*.

खाँड़ *khāñr*, 919, 1014.
 खाँड़ी *khāñri*, 20, 740.
 खाँड़ो *khāñro*, 919.
 खाह *khārḥ*, 1082.
 खाही *khārhi*, 8, 20.
 खातठ *khāta*, 20.
 खातब *khātab*, 1461, 1477.
 खाता *khāta*, 8, 77, 269, 315, 319j,
 1462, 1463c, 1477.
 खाता बही *khāta bahi*, 1463c.
 खातिर *khātir*, 1192.
 खाद *khād*, 77, 849, 1008.
 खाँदन *khāndan*, 165.
 खादर *khādar*, 848, 849, 868.
 खाध *khādh*, 77.
 खाधा *khādha*, 77.
 खान *khān*, 251, 268, 1194.
 खानचा *khāncha*, 459, 467.
 खानदान *khāndan*, 1209c.
 खानन *khānan*, 165.
 खाना *khāna*, 394, 478, 1248, 1393,
 1398.
 खानी *khāni*, 1272.
 खाने बाग *khāne bāg*, 813.
 खाप *khāp*, 402, 1221.
 खापड़ *khāpar*, 437.
 खापरि *khāpari*, 713.
 खाब *khāb*, 399, 402.
 खाबड़ *khābar*, 792.
 खाबर *khābar*, 792.
 खाभर *khābhar*, 792.
 खाभल *khābhal*, 867.
 खाम *khām*, 1235.
 खामसो *khāmso*, 392.
 खामा *khāma*, 431.
 खान्ही *khāmhi*, 1051, 1256, 1259.
 खाथ *khāy*, 250, 356, 1084, 1087,
 1113, 1269, 1272.
 खार *khār*, 1080.
 खारी *khāri*, 816.

खाब *khāru*, 864, 982.
 खाबसाँ *khāruān*, 1042.
 खाल *khāl*, 414, 790, 792, 1139.
 खावा *khāwa*, 713, 917.
 खाँवाँ *khāwān*, 833, 917, 953.
 खाविन्द *khāwind*, 1274.
 खास *khās*, 131 ; Appendix, 14.
 खासन्दान *khāsdān*, 711.
 खासर *khāsar*, 1164.
 खिखोरना *khikhorna*, 493.
 खिखोरनी *khikhorni*, 493.
 खिङ्गा *khinga*, 445.
 खिँचन्ही *khinchri*, 963, 1272.
 खिँचनी *khinchni*, 145.
 खिच्चा *khichcha*, 984.
 खिजाया *khijāya*, 963.
 खिधोरना *khidhorna*, 493.
 खिनौरी *khinauri*, 2, 825.
 खिनौरी के जोत *khinauri ke jot*, 825.
 खियाव *khiyāo*, 1338.
 खियौल *khiyaulēn*, 1217.
 खिरकी *khirki*, 1249.
 खिरखियाड़ *khirkhiyāḍ*, 1407.
 खिरखियौनी *khirkhiyauni*, 1338.
 खिरचटाड़ *khirchatāḍ*, 1407.
 खिरचची *khirchi*, 402.
 खिरन्दन *khirdant*, 969.
 खिरवरा *khirawara*, 1002 (footnote),
 1272.
 खिरसा *khirsa*, 1164.
 खिरौरा *khiraura*, 1272.
 खिलकट *khilkat*, 797, 981.
 खिलकड़ी *khilkatti*, 797, 981.
 खिलनी *khilti*, 402.
 खिलनही *khilbatti*, 711.
 खिलमार *khilmār*, 795, 797, 981.
 खिलवत *khilvat*, 1236.
 खिलची *khilhi*, 1192.
 खिलखोरना *khilkhorna*, 493.
 खिलुआ *khilua*, 740.

खिलोरग्ना *khilorna*, 493.
 खिल्लत *khillat*, 12096.
 खिल्ला *khilla*, 24.
 खिल्ली *khilli*, 711, 1055.
 खिषन्कट *khiskat*, 727.
 खीकी *khiki*, 713.
 खींचब *khānchab*, 391.
 खींची *khānchi*, 1079.
 खीर *khār*, 1272, 1338, 1389, 1405.
 खीर खियाब *khār khiyāb*, 1338.
 खीरा *khāra*, 533, 1070.
 खीरा बिची *khāra bichehi*, 533.
 खीरि *khāri*, 1272.
 खील *khāl*, 795, 797, 981.
 खील कोड़ब *khāl korab*, 981.
 खील तोड़ब *khāl torab*, 981.
 खील बैठाथोल *khāl baithāöl*, 795.
 खील मारी *khāl māri*, 1192.
 खुक्खा *khukha*, 1076.
 खुक्खा *khukhsa*, 1183.
 खुखुड़ी *khukhuri*, 984.
 खुंटरा *khuntra*, 182, 244.
 खुंटरी *khuntri*, 182, 185, 200.
 खुटला *khutla*, 764.
 खुटली *khutli*, 764.
 खुटहरा *khutahra*, 2.
 खुटहरी *khuntahri*, 182.
 खुटतान *khuntātān*, 224.
 खुटिपुत्ति *khuntiputti*, 348.
 खुटिया *khutiya*, 728.
 खुटिया *khutiya*, 1008, 1010, 1024.
 खुटिया अंगरखा *khutiya angarkha*, 728.
 खुटिला *khutla*, 764.
 खुटिहरी *khuntihri*, 182.
 खुटेहरा *khuntehra*, 825.
 खुटेहरी *khuntehri*, 182.
 खुटा *khutta*, 363, 431, 609.
 खुट्टो *khutti*, 489, 573, 764.
 खुमटा *khunta*, 40, 213, 464, 609.

खुण्डा *khunda*, 361.
 खुण्डो *khundi*, 361.
 खुद *khud*, 911.
 खुदकाशन्त *khudkāsht*, 911.
 खुदनी *khudni*, 27.
 खुदर *khudar*, 1048.
 खुद्दी *khuddi*, 1272.
 खुबिया *khubiya*, 764.
 खुम *khum*, 83.
 खुरका *khurka*, 1075.
 खुरखुन *khurkhun*, 1079.
 खुरचन *khurchan*, 1032.
 खुरचनी *khurchani*, 319h, 456, 1161.
 खुरचनी *khurachni*, 453.
 खुरचुनी *khurchuni*, 424, 512.
 खुरजी *khurji*, 129.
 खुरदाई *khurdāin*, 888.
 खुरदिया *khurdiya*, 1208.
 खुरदिया मालिक *khurdiya mālīk*, 1208.
 खुरदिहा *khurdiha*, 1208, 1214.
 खुरदिहा मालिक *khurdiha mālīk*, 1208.
 खुरदौती *khurdonti*, 888.
 खुरदौनी *khurdauni*, 888.
 खुरनी *khurni*, 27.
 खुरपा *khurpa*, 59, 60, 306, 369, 481.
 खुरपियाना *khurpiyāna*, 866, 867.
 खुरपी *khurpi*, 61, 306, 328, 456, 481, 486, 867.
 खुरपा *khurpha*, 1073.
 खुरमा *khurma*, 1272.
 खुरहा *khurha*, 1172.
 खुरा *khura*, 90.
 खुरी *khuri*, 90.
 खुश *khush*, 1040.
 खुशका *khushka*, 1272.
 खुशकी ठीका *khushki thika*, 1210.
 खुश खरीद *khush kharid*, 1040.
 खुशकी *khuski*, 788, 1040, 1272.
 खुशबकत *khushbakat*, 1209d.

खुसबरी *khusbari*, 1073.

खूआ *khūa*, 888, 891.

खूँट *khūnt*, 726, 1141.

खूँटा *khūnta*, 213, 223, 224, 239,
330, 363, 414, 431, 464, 469,
489, 538, 609, 932, 1142, 1419.

खूँटा बल्ला *khūnta balla*, 319j.

खूँटी *khūnti*, 32, 258, 260, 330,
348, 401, 489, 573, 595, 621,
932, 1008, 1010, 1039, 1194.

खूँड़ा *khūnra*, 361.

खूँड़ी *khūnri*, 361.

खूम *khūm*, 713.

खूर *khūr*, 383.

खूरा *khūra*, 13, 78.

खेखसा *khekhsa*, 1073.

खेधन्डा *khendhra*, 637.

खेधरा *khendhra*, 731.

खेनरा *khenra*, 637.

खेपान *khepān*, 289.

खेरका *kheruka*, 740.

खेरकी *kheruki*, 740.

खेलाइ *khetāi*, 1198.

खेसरा *khesra*, 959.

खेसारी *khesāri*, 959, 999, 999n.

खेड़ा *kherha*, 8, 965.

खेही *kherhi*, 820, 1404.

खेही *khenhi*, 8.

खेही जोड़ाग्र *kherhi jorāeb*, 1404.

खेत *khet*, 69, 356, 797, 798, 827,
832, 834, 850, 981, 1006, 1090,
1120, 1435.

खेत पथार *khet pathār*, 832.

खेत बधार *khet badhār*, 832.

खेत भोजनी *khet bhojni*, 1435.

खेत भोज *khet bhoj*, 1435.

खेत मास *khet mās*, 999.

खेत मासु *khet māsū*, 999.

खेती *kheti*, 832, 1456.

खेती बारी *kheti bāri*, 832.

खेती भवानो *kheti bhawāni*, 1456.

खेना *khenā*, 76.

खेप *khep*, 646.

खेवा *kheva*, 235 (footnote).

खेचा *kheha*, 8.

खैचा *khaincha*, 44.

खैची *khainchi*, 288.

खैनी *khaini*, 1023, 1026.

खैया *khaiya*, 1269.

खैर *khair*, 1073.

खैरा *khaira*, 1074.

खैरात *khairāt*, 1209d, 1431.

खैरी *khairi*, 1074.

खैरान *khairan*, 844, 1188.

खोईचा *khoīncha*, 984.

खोईचा *khoīnchha*, 741, 941.

खोईया *khoīya*, 290, 984, 1012, 1031.

खोईचा *khoīha*, 290.

खोप्रहा *khoēchha*, 741.

खोंखरी *khonkhri*, 984.

खोंगन्हा *khongha*, 1172.

खोंचरी *khonchri*, 77.

खोजन्हा *khojra*, 1076.

खोटला *khotla*, 764.

खोटली *khotli*, 241.

खोड़ना *khorna*, 441.

खोड़नी *khorni*, 441.

खोदाइ *khodāi*, 1431.

खोदौना *khodauna*, 303.

खोनचा *khoncha*, 459, 467.

खोंपन्हा *khompna*, 879, 1234.

खोंपन्ही *khompri*, 71, 879, 1234.

खोबार *khobār*, 1125.

खोभना *khobhna*, 40.

खोभार *khobhār*, 1125.

खोभारि *khobhari*, 1125.

खोभिया *khobhiya*, 1272.

खोरना *khorna*, 303, 441, 705.

खोरनाठी *khornāthi*, 441.

खोरनी *khorni*, 303, 441, 705.

खोरन्ना *khorma*, 1272.
 खोरन्हा *khorha*, 1172.
 खोराकी *khoraṁki*, 1209e.
 खोरासानी *kkorāsāni*, 1073.
 खोरासानी जवाइन *kkorasāni jawāin*,
 1073.
 खोरिया *khoriya*, 511.
 खोलकन्डा *kholakrā*, 582.
 खोलन्डी *kholri*, 990, 1031.
 खोलन्नी *kholni*, 520, 582.
 खोलन्नेया *kholnaiya*, 232.
 खोलन्मरिया *kholmariya*, 523.
 खोलन्सा *kholsa*, 97, 261.
 खोदिचा *khodiya*, 290, 1012, 1031
 खोखा *khoā*, 888, 891, 1167.
 खोइचा *khoiya*, 1272.
 खौइच *khōñichh*, 621.
 खोखा *khokha*, 1487.
 खोगीर *khogir*, 226.
 खौच *khonch*, 269
 खौची *khonchi*, 41.
 खौहा *khonchha*, 741.
 खोज *khuj*, 1286.

खोइ *khori*, 1141.
 खौइ *khonri*, 361.
 खौहा *khonrha*, 8.
 खोइच *khodab*, 1379.
 खोना *khona*, 721.
 खोन्ही *khonhi*, 1248.
 खौप *khomp*, 50, 79, 895, 1234.
 खौप के मथन्नी *khomp ke mathni*, 895.
 खौपी *khompi*, 895.
 खोभन *khobhan*, 40.
 खोभी *khobhi*, 1183.
 खोम *khom*, 1125.
 खोर *khor*, 143, 284, 368, 713, 893.
 1461.
 खोरा *khora*, 83, 284, 308, 690, 713.
 खोरिश् *khoriish*, 1209c.
 खोरी *khori*, 680.
 खोल *khol*, 22, 97, 156, 730, 933.
 खोला *khola*, 97, 261.
 खोली *kholi*, 223, 22.
 खोच *khoh*, 891.
 खौक *khauk*, 1461.
 खौकार *khaukār*, 1477.

॥ ग g ॥

गप्र *gae*, 1084.
 गंग्ठा *gangta*, 794.
 गंग्ठाहा *gangtāha*, 794.
 गंग्ठियाहा *gangtāyāha*, 794.
 गंग्ठी *gangti*, 794.
 गगन्ना *gagra*, 693, 711.
 गगरी *gagri*, 304, 432, 713, 786.
 गगरी केवाल *gagri kewāl*, 786.
 गङ्ग *gang*, 788.
 गङ्गट *gangat*, 794, 1266.
 गङ्ग बरार *gang barār*, 788.
 गङ्ग सिकस *gang sikast*, 788.
 गङ्गा *ganga*, 1451, 1456.
 गङ्गाक *gangāk*, 1451.

गङ्गा जल *ganga jal*, 1451.
 गङ्गा माइ *ganga māi*, 1456.
 गच *gach*, 423.
 गकुली *gachhuli*, 814.
 गज *gaj*, 154, 471, 474, 477, 582,
 711, 1490, 1491, 1492.
 गजन्डा *gajra*, 1073.
 गजन्पती *gajpati*, 977.
 गजन्पत्ता *gajpatta*, 975.
 गजन्बाक *gajbāk*, 102.
 गजन्बाग *gajbāg*, 102, 224.
 गजर *gajar*, 826, 959.
 गजर बजर *gajar bazar*, 959.
 गजर मसर *gajar masar*, 959.

- गजन्ना *gajra*, 1073.
 गजन्नाटा *gajrauta*, 1144.
 गजन्नाटी *gajrauti*, 1144.
 गजन्नाह *gajwāh*, 646.
 गजन्नी *gajhi*, 144.
 गजा *gaja*, 959.
 गजाँड़ *gajānr*, 798.
 गजाड़ा *gajāra*, 40.
 गजा बजा *gaja baja*, 959.
 गजिया *gajāiya*, 227.
 गजुर *gajur*, 1001.
 गज्ज *ganj*, 224, 585.
 गज्ज अफज्ज *ganj aphjūd*, Appendix, 2a.
 गज्ज चितार *ganj sitāra*, 585.
 गट्टा *gatta*, 472, 1272.
 गट्टी *gatti*, 498.
 गंठौट *ganthaut*, 1480.
 गठौरा *gathaura*, 770.
 गंठकस्सा *ganrkassa*, 236.
 गङ्गकिल्ली *garkilli*, 258.
 गङ्गगड़ा *gargara*, 473.
 गङ्गनी *garni*, 365, 919, 1183.
 गंङ्मेखा *ganrmekha*, 932.
 गंङ्गकट्टा *ganrkatta*, 915.
 गङ्गरा *garra*, 1074.
 गंङ्गसार *ganrsār*, 1008.
 गंङ्गसी *ganrsi*, 86.
 गङ्गहड़ो *garharo*, 106.
 गङ्गहर *garhar*, 1075.
 गंङ्गहर *ganrhar*, 1183.
 गङ्गहारा *garharua*, 1183.
 गङ्गहा *garha*, 849.
 गंङ्गही *gandhi*, 1479.
 गङ्गाड़ी *garāri*, 595.
 गङ्गार *garār*, 1074, 1075, 1183.
 गङ्गारी *garāri*, 940.
 गंङ्गारी *ganrāri*, 62, 832, 833.
 गंङ्गास *ganrās*, 86.
 गङ्गाँस *garāns*, 86.
 गंङ्गासा *ganrāsa*, 86.
 गङ्गाँसा *garānsa*, 86.
 गंङ्गासी *ganrāsi*, 86, 88.
 गङ्गियार *gariyār*, 1183.
 गङ्गियास *gariyās*, 408.
 गङ्गी *gari*, 147.
 गंङ्गुआ *ganrua*, 924.
 गङ्गुड़ी *gareri*, 488.
 गंङ्गेर *ganrer*, 1183.
 गङ्गेरी *garērri*, 1150.
 गंङ्गेरी *ganrerri*, 1183.
 गङ्गौआ *garauān*, 924.
 गङ्गौही *graunchhi*, 1183.
 गङ्गरो *garhro*, 1075.
 गङ्गाइ *garhāi*, 537.
 गङ्गे *garhen*, 568.
 गण्डा *ganda*, 823, 854, 1498.
 गण्डा दार *ganda dhār*, 1007.
 गतान *gatān*, 120, 122, 639.
 गतार *gatār*, 938.
 गताल *gatāl*, 1477.
 गताल खाना *gatāl khātā*, 1477.
 गतौरा *gataura*, 120.
 गत्ती *gatti*, 713.
 गत्तो *gatto*, 614, 621.
 गदपंड़ोआ *gadpanroa*, 1183.
 गदपिड़ोड़ा *gadpirora*, 1183.
 गदपुरना *gadpurna*, 1183.
 गदरा *gadra*, 877.
 गदन्नाएब *gadraēb*, 1004.
 गदन्नाएल *gadraēl*, 957, 1001.
 गदन्नाएल है *gadraēl hai*, 957.
 गदग्हा *gadha*, 105 (footnote), 393, 1128.
 गदग्हा के बच्चा *gadha ke bachcha*, 1128.
 गदहिया *gadahiya*, 1074, 1263.
 गदही *gadhi*, 1074, 1128.
 गदहेंड़ी *gadhenri*, 1128.
 गदी *gadi*, 226.
 गदीना *gadina*, 1073.

- गदेला *gadela*, 127, 213, 223, 1131.
 गंदौरा *gandaura*, 848.
 गद्दा *gadda*, 127, 209, 213, 877, 940.
 गद्दी *gaddi*, 125, 126, 127, 223, 226, 213, 371, 414, 451, 531, 602, 1131.
 गद्दीवान *gaddivān*, 371.
 गधपुरना *gadhpurna*, 1183.
 गंधवा *gandhwa*, 1074.
 गन्ना बनब *ganna banab*, 1343.
 गनेस *ganes*, 1203.
 गनौरा *ganaura*, 848.
 गन्धकी *gandhki*, 1074.
 गन्धी *gandhi*, 1074.
 गपन्ताल *gaptāl*, 1477.
 गपन्तुचा *gaptua*, 1074.
 गपन्तू *gaptu*, 1074.
 गपन्सू *gapsu*, 1074.
 गब्य *gabya*, 1157, 1272.
 गभन्तू *gabhtu*, 1074.
 गभन्री *gabhri*, 965.
 गभःरू *gabhrū*, 1281.
 गभा *gabha*, 957.
 गभा भेल बा *gabha bhail ba*, 957.
 गभौरी *gabhauri*, 894.
 गमन्हा *gamchha*, 724, 733.
 गमन्ही *gamchhi*, 733.
 गमन्ला *gamla*, 713.
 गमन्हेर *gamher*, 301.
 गम्हड़ा *gamhra*, 957.
 गम्हड़ा भेल अछि *gamhra bhel achi*, 957.
 गम्हरी *gamhri*, 965.
 गया *gaya*, 1091.
 गयाल *gayāl*, 1477.
 गयाल खाता *gayāl khāta*, 1477.
 गर *gar*, 1098.
 गर औनधा *gar aundha*, 113.
 गरकी *gar ki*, 912, 1230.
 गरकी परन्नी *gar ki parti*, 912.
 गरजे *garje*, 1087.
 गरजै *garjai*, 1087.
 गरण्डी *garandi*, 919.
 गरन्दनी *gardani*, 889.
 गरन्दम *gardam*, 113.
 गरन्दवानी *gardawāni*, 261, 765.
 गरन्दानक *gardānak*, 1251.
 गरन्दानी *gardāni*, 261.
 गरन्दामी *gardāmi*, 261.
 गरन्दाँव *gardānv*, 113, 889.
 गरब खिझा *garab khilla*, 155.
 गरन्मी *garmi*, 1092, 1083.
 गरल *garal*, 1272.
 गरन्सी *garsī*, 765.
 गरह *garah*, 1252.
 गरहन्गर *garahgar*, 1252.
 गरन्हर *garhar*, 106.
 गरन्ही *garhi*, 1207.
 गरन्ही खरन्चा *garhi knarcha*, 1207.
 गरौंगट *garāngat*, 794.
 गरौड़ी *garāuri*, 919.
 गरामन्ता *garāmta*, Appendix, 12a.
 गरारी *garāri*, 595.
 गरिखर *gariar*, 1098.
 गरिया *gariya*, 1014.
 गरौब *garāb*, 414.
 गरे *gare*, 781.
 गरौधा *garaundha*, 889.
 गरौबन्धन *garaundhan*, 113.
 गर्रा *garra*, 423.
 गलन्खोर *galkhor*, 113.
 गलन्जिन *galjin*, 724.
 गलन्जोती *galjoti*, 196.
 गलन्ठै *galthai*, 1143.
 गलन्ठै करब *galthai karab*, 1143.
 गलन्ता *galta*, 402.
 गलन्बल *galbal*, 1272.
 गलन्मोडा *galmoochha*, 724.
 गलल *galal*, 1004.

- गलसठन्का *galsatka*, 765.
 गलसैदी *galsedi*, 1316.
 गलन्ही *galhi*, 235.
 गलियारी *galiiyāri*, 489, 621.
 गल्लिचा *gallicha*, 750.
 गल्लेचा *galaicha*, 750.
 गल्लौधी *galaudhi*, 724.
 गल्लौसो *galausi*, 621.
 गल्लर *gallar*, 585.
 गल्ला *galla*, 890, 1468a, 1470, 1472, 1484.
 गल्ली *galli*, 489, 621, 832.
 गंवन्हा *ganvkhā*, 1011.
 गवत *gavat*, 1144.
 गवतन्चोर *gavatchor*, 1146.
 गवन *gavan*, 1291, 1294.
 गवन्ना *gawna*, 1291.
 गवा *gawa*, 1435.
 गवा लग्गात्रव *gawa lagāēb*, 1435.
 गवा लेब *gāva leb*, 1435.
 गवैय्याँ *gavaiñyāñ*, 1207.
 गवैय्याँ खरन्च *gavaiñyāñ kharch*, 1207.
 गहन्नी *gahni*, 234.
 गहन्ना *gahra*, 800.
 गहन्हा *gahua*, 411, 516, 552.
 गहुई *gahuī*, 516.
 गहुम *gahum*, 955.
 गहुमन *gahuman*, 1136.
 गहुमा *gahuma*, 972, 985, 987.
 गहुली *gahuli*, 516.
 गहेई *gahenr*, 1124.
 गाई खरन्च *gāiñ kharch*, 1207.
 गाह *gāchh*, 585f, 994, 995.
 गाहौ *gāchhi*, 813, 814, 862, 990, 1001.
 गाँज *gānj*, 48, 646, 890, 894, 986.
 गाजड़ *gājar*, 1078.
 गाजर *gājar*, 1016, 1144.
 गाजा *gāja*, 318.
 गाँजा *gānja*, 44, 48, 1036.
 गाँजी *gānji*, 646.
 गाजी सीयँ *gāji miyān*, 1456.
 गाँटा *gānta*, 1480.
 गाँठ *gānth*, 1480.
 गाँठा *gānta*, 1480.
 गाँडर *gānrar*, 1075, 1183.
 गाड़ा *gāra*, 147, 150, 201, 1008.
 गाड़ी *gāri*, 147.
 गाढ़ *gārḥ*, 858.
 गाढ़ा *gārḥa*, 858.
 गात *gāt*, 120.
 गाता *gāta*, 38.
 गाँती *gānti*, 740.
 गाढ़ *gād*, 790, 1001.
 गादर *gādar*, 877.
 गादा *gāda*, 877, 1001.
 गादुर *gādur*, 1074.
 गाँधी *gāndhi*, 1074.
 गामिन *gābhin*, 1116.
 गाम *gām*, 394.
 गाय *gāy*, 604, 1094, 1114, 1159.
 गाय गोरू *gāy goru*, 1094.
 गार *gār*, 829, 951, 952.
 गारा *gāra*, 423, 1267.
 गाल *gāl*, 921, 990, 1002 (footnote), 1317.
 गाल सेंकी *gāl senki*, 1317.
 गाली *gāli*, 489, 621, 729.
 गाँव के खरन्च *gānv ke kharch*, 1207.
 गाँव के ठाकुर *gānv ke thākur*, 1208.
 गावा *gāva*, 1435.
 गासी *gāsi*, 13.
 गाची *gāhi*, 884.
 गिट्टी *gitti*, 1267.
 गिहाना *girhāna*, 1010.
 गिनव *ginab*, 1343.
 गिरई *girain*, 1480, 1481.
 गिरगिट्टिया *girgitiya*, 1037.
 गिरगिरा *girgira*, 646.

गिरगधर *girdhar*, 655.
 गिरगदा *girda*, 399, 459, 924.
 गिरगमिड *girmil*, 400, 405.
 गिरगमी *girmi*, 1480, 1481.
 गिरल *giral*, 1080.
 गिरगवी *girwin*, 1480.
 गिरस्तू *girastu*, 1160.
 गिरस्तू घू *girastu ghyu*, 1160.
 गिरह *girah*, 100, 1491.
 गिरहस्त *girhast*, 1085.
 गिरह्नी *girhi*, 1234.
 गिराबी *girābi*, 239.
 गिरामी *girāmi*, 239.
 गिरह *gireh*, 1010, 1491.
 गिरे *gire*, 1010, 1491.
 गिरौ *giron*, 1477, 1480.
 गिरौ गाँव *giron gānth*, 1480.
 गिलन्दजी *gilandāji*, 1493.
 गिलावा *gilāwa*, 423, 1246, 1267.
 गिलास *gilas*, 691.
 गिलेफ *gileph*, 730.
 गिलेवा *gilewa*, 1267.
 गिलौरी *gilauri*, 1055.
 गौंगट *gingat*, 1266.
 गौर *gir*, 965a.
 गुगुल *gugul*, 1419.
 गुच्छा *guchchha*, 233.
 गुजर *gujār*, 69.
 गुजरात *gujrat*, 1087.
 गुंजरी *gunjri*, 533.
 गुजुरा *gujurua*, 270.
 गुंजेरा *gunjera*, 1183.
 गुदरा *gudra*, 975.
 गुड़ *gur*, 1014.
 गुड़की *gurki*, 372, 713.
 गुड़गुड़ी *gurguri*, 473.
 गुड़िया *guriya*, 188, 204, 221.
 गुड़वा *gurura*, 1451.
 गुड़ौर *guraur*, 300.
 गुड़ी *gurhi*, 119.

गुण्ड *gund*, 886.
 गुण्डो *gundo*, 894.
 गुदडा *gudra*, 637.
 गुदर *gudar*, 1048.
 गुदरा *gudra*, 731.
 गुदरी *gudri*, 731, 1048.
 गुदशन्ता *gudashtha*, 1216.
 गुदशन्तादार *gudashtadār*, 1216.
 गुदस्ता *gudasta*, 1216.
 गुदस्तादार *gudastādār*, 1216.
 गुदार *gudār*, 874, 886.
 गुदारा *gudāra*, 874.
 गुन *gun*, 747, 1457.
 गुनग्यारी *gunthāri*, 638.
 गुनरखा *gunarkha*, 238.
 गुनवाह *gunwāh*, 239.
 गुनिया *guniya*, 426.
 गुनियाँ *guniyān*, 404, 426.
 गुनी *guni*, 1453.
 गुन्नी *gunni*, 1343.
 गुम्मा *gumma*, 1272.
 गुर *gur*, 1014.
 गुरखा *gurkha*, 238.
 गुरचलना *gurchalna*, 606.
 गुरदन *gurdan*, 309.
 गुरदम *gurdam*, 309, 319, 457.
 गुरदवान *gurdawān*, 1141.
 गुरदेल *gurdēl*, 66.
 गुरपौर *gurpaur*, 310.
 गुरहण्डी *gurhandi*, 314.
 गुरहलन *gurhatthan*, 1325.
 गुरहल्लो *gurhatthi*, 1325, 1347.
 गुरही *gurhi*, 120.
 गुरज *guruj*, 402.
 गुरज खाप *gurujkhāp*, 402.
 गुरौधा *guraudha*, 1341.
 गुरौधा *guraundha*, 1325.
 गुलगुला *gulgula*, 1272.
 गुलगुलाप्रब *gulthiyāeb*, 1024.
 गुलदाना *guldāna*, 1272.

गुलदर *guldār*, 1138.

गुल्फा *gulpha*, 1073.

गुल्फी *gulphi*, 398.

गुल्मिरिच *gulmirich*, 1073.

गुलाब *gulāb*, 1043, 1272.

गुलाब जामुन *gulāb jāmun*, 1272.

गुलाबी *gulābi*, 1043.

गुलेती *guleti*, 66.

गुलौरा *gulaura*, 1272.

गुला *gulla*, 1012.

गुली *gulli*, 32, 398, 602, 929, 932,
936, 1008, 1012, 1042, 1272.

गूज *gūj*, 469.

गूर *gūr*, 1014, 1399, 1404, 1409.

गूरक *gūrak*, 719.

गून्डा *gūnra*, 886.

गून्डी *gūnri*, 898, 1023.

गूरहा *gūrha*, 110, 233.

गून *gūn*, 115, 239.

गूर *gūr*, 311, 373, 1014, 1324.

गूरी *gūri*, 1272.

गेठजोड़न *gethjoran*, 1331.

गेठिया *gethiya*, 128.

गेड़हीला *genrchhila*, 292.

गेड़वहिवा *genrwahiya*, 292.

गेड़वचवा *gerharua*, 1075.

गेड़ारी *genrāri*, 832.

गेड़िकाटा *genrikāta*, 293.

गेड़िया *geriya*, 549.

गेड़ियार *geriyār*, 281.

गेड़ियार *genriyār*, 298.

गेड़ियारी *genriyāri*, 281, 298.

गेड़ुवा *gerua*, 688.

गेड़ुवा *genrua*, 652.

गेड़ुवावा *geñruāwa*, 1263.

गेड़ुड़ी *genruri*, 652.

गेड़ुली *genruli*, 652.

गेदड़ा *gendra*, 637.

गेदरा *gendra*, 731.

गेहरी *genhri*, 1073.

गेहारी *genhāri*, 1073.

गेरवा *gerua*, 119, 637, 1074.

गेरई *geruā*, 1074, 1089.

गेलन्धटा *gelhanta*, 1073.

गेलाह *gelāh*, 1070.

गेले *gelar*, 1477.

गेलेन्धि *gelainhi*, 1486.

गेल्हन्नी *gelhni*, 37.

गेहन्दिवाला *genhriwāla*, 1156.

गेह *gehuā*, 955.

गेहवा *genhuān*, 985.

गेहमा *gehuma*, 985.

गेहू *gehūn*, 1092.

गेहम *getam*, 637.

गेठ *genth*, 1331.

गेठ जोड़ *geñth jor*, 1331.

गेठ बन्धन *genth bandhan*, 1331.

गेठा *gentha*, 108.

गेठि *geñthi*, 1357.

गेड़ *genr*, 1010, 1012, 1144.

गेड़ा *genra*, 873, 1008.

गेड़ा करल *genra karal*, 873.

गेड़ी *genri*, 288, 1008.

गेद खेल *gend khelab*, 1386.

गेरु *geru*, 786.

गेल *gel*, 115 (footnote), 444, 859,
922, 967, 987, 1004, 1043,
1086, 1087, 1089, 1343, 1485.

गेल्हा *gelha*, 141, 719, 1160.

गेल्हा के घू *gelha ke ghū*, 1160.

गेहरा *gaighara*, 1153.

गेच *gainch*, 1256.

गेचा *gauncha*, 38.

गेता *gainta*, 38, 39, 115.

गेती *gainti*, 38.

गेदान *gaidān*, 1347.

गेना *gaina*, 1099.

गेया *gaiya*, 1087.

गेर *gair*, 1215.

गेर मोरुची *gair maurusi*, 1215.

- गैल *gail*, 957, 1092, 1094, 1294,
 1477, 1485.
 गैल खाता *gail khāta*, 1477.
 गेवाह *gaiwāh*, 1150.
 गोचाम *goām*, 919, 1201.
 गोचार *goār*, 1084, 1150, 1203.
 गोचारक *goārak*, 849 (footnote).
 गोचारें *goāren*, 1159.
 गोचास *goās*, 1132.
 गोईटा *goīta*, 1139.
 गोईठा *goītha*, 852, 853.
 गोईठा *goīntha*, 852.
 गोईठा घर *goītha ghar*, 853.
 गोईड़ *goēnr*, 784.
 गोईड़ा *goenra*, 784.
 गोखलू *gokhlu*, 533.
 गोखुला *gokhula*, 753, 1075.
 गोजई *gojai*, 959.
 गोक्षनौटा *gojhnauta*, 741.
 गोक्षिया *gojhiya*, 1272.
 गोटाप्रल *gotāēl*, 957.
 गोठहल *gothahul*, 853.
 गोठौर *gothaur*, 853.
 गोठौरा *gothaura*, 853.
 गोठौल *gothaul*, 853.
 गोठौला *gothaula*, 853.
 गोठुन्तार *gortār*, 638.
 गोड़घोछाई *gordhoāi*, 1341.
 गोड़पौठा *gorpautha*, 939.
 गोड़पौर *gorpaur*, 941, 949.
 गोड़हा *gorha*, 759.
 गोड़ई *gorāin*, 759.
 गोड़ानी *gorāni*, 105, 110.
 गोड़व *gorāw*, 110, 759.
 गोड़वन *gorāwan*, 110.
 गोड़ार *gorār*, 110.
 गोड़िया *goriya*, 188, 224, 225, 226,
 690, 1256.
 गोड़ैन *gorait*, 1200, 1209b ; Appen-
 dix, 12a.
 गोड़ैनक *goraitak*, 1200.
 गोड़ैनक मूठ *goraitak mūth*, 1200.
 गोड़ैनी *goraiti*, 1200.
 गोधार *gothār*, 1145.
 गोँदरी *gondri*, 751.
 गोदाम *godām*, 312, 1139, 1488.
 गोँदौरा *gondaura*, 848.
 गोधना *godhna*, 1183.
 गोमन्तारी *gontāri*, 638.
 गोमरी *gonri*, 751.
 गोमरी *gonraur*, 848.
 गोनिया *goniya*, 426.
 गोपाल भोग *gopāl bhog*, 975.
 गोबनाइ *gobnāi*, 1456.
 गोबनाइ राउत *gobnāi rāūt*, 1456.
 गोबराप्रल *gobrāēl*, 850.
 गोबरीरा *gobraura*, 1074.
 गोबारा *gobāra*, 585.
 गोभनी *gobhni*, 40.
 गोरखिया *gorkhiya*, 845, 1150.
 गोरखल *gorkhul*, 753, 1075.
 गोरण्डी *goranti*, 786.
 गोरन्धरिया *gorthariya*, 638.
 गोरन्धारी *gorthāri*, 638.
 गोरन्धारी *gorthāro*, 1145.
 गोरन्दार रन्दा *gordār randa*, 399.
 गोरन्दार रुखानी *gordār rukhāni*, 400.
 गोरधोछाई *gordhoāi*, 1400.
 गोरपौर *gorpaur*, 280.
 गोरपौरी *gorpauri*, 614.
 गोरहा *gorha*, 852, 853.
 गोरिछडा *goriatta*, 786.
 गोरिया *goriya*, 1456.
 गोरेखा *gorea*, 1456.
 गोरेडिया *gorentiyā*, 786.
 गोरेडिया पथरौटी *gorentiyā pathrauti*,
 786.
 गोरेया *goraiya*, 1456.
 गोरोषा *goraudha*, 1341.
 गोलभण्डा *golbhandā*, 1073.

गोलमुहँ *golmuhān*, 523.
 गोलमुहँ *golmuhān*, 523.
 गोलम्वा *gohwa*, 764, 768, 1135.
 गोलम्वाँ *gohwān*, 378.
 गोलम्साबर *golsābar*, 549.
 गोलम्हथ *golhath*, 963.
 गोलम्हत्ती *golhatthi*, 963.
 गोलावा *golāwa*, 1073.
 गोलौर *golaur*, 297, 300.
 गोसाँई *gosāñī*, 1456.
 गोसाउन *gosāun*, 1175.
 गोसैया *gosainya*, 393.
 गोहम्मा *gohma*, 970.
 गोहरा *gohra*, 852, 853.
 गोहराप्रब *gohrāēb*, 1098.
 गोहरौर *gohraur*, 853.
 गोहरौरा *gohraura*, 853.
 गोहान *gohān*, 784.
 गोहार *gohār*, 1201.
 गोहाल *gohāl*, 1153.
 गोहिया *gohiya*, 72, 1234.
 गोहँ *gohūn*, 955.
 गोहम *gohum*, 955.
 गोहमन *gohuman*, 1136.
 गोषा *goa*, 653, 848, 868, 1006.
 गोषा पटाप्रब *goa patāēb*, 1006.
 गोखुल *gokhul*, 975, 978.
 गोखुल फूल *gokhul phul*, 975.
 गोखुल सार *gokhul sār*, 978.
 गोह्वा *gochha*, 233.
 गोह्की *gochhi*, 1435.
 गोजर *gojar*, 69.
 गोजी *goji*, 654.
 गोभा *gojha*, 1272.
 गोंम्ही *gonjhi*, 1010.
 गोद *got*, 604, 984, 1045, 1127.
 गोटा *gota*, 765, 856, 984, 1045.
 गोटी *goti*, 327, 1032, 1175.
 गोटी के निकम्भारी *goti ke nik sārī*, 1175.

गोटी घर *goti ghar*, 327.
 गोटी *goto*, 1045.
 गोठी *gothi*, 337.
 गोठुल *gothul*, 853.
 गोड़ *gor*, 356, 1341, 1350, 1451.
 गोंड़ *gonr*, 433.
 गोड़ धोड़ *gor dhōi*, 1341.
 गोड़ा *gora*, 78, 90, 362a.
 गोड़ी *gori*, 319j.
 गोंड़ी *gonri*, 93, 580.
 गोंड़ा *gonrha*, 784.
 गोद *god*, 1394.
 गोद लेब *god leb*, 1394.
 गोंदी *gondi*, 1251.
 गोधन *godhan*, 1446.
 गोन *gon*, 115, 128, 239.
 गोनर *gonar*, 849 (footnote), 849.
 गोप *gop*, 755.
 गोबर *gobar*, 848, 1445.
 गोबर पाँचे *gobar pānche*, 1445.
 गोभी *gobhi*, 1009, 1011, 1074.
 गोर *gor*, 1337, 1338, 1400.
 गोरख *gorakh*, 756, 769.
 गोरख बंधारी *gorakh dhandhāri*, 756.
 गोरख बन्धारी *gorakh dhanhāra*, 756, 769.
 गोर लगप्रब *gor lagāēb*, 1337, 1351.
 गोरस *goras*, 1157.
 गोरा *gora*, 1216.
 गोरी *gori*, 786.
 गोरी केवाल *gori kewāl*, 786.
 गोर्ह *goru*, 1094.
 गोल *gol*, 236, 418, 748, 756, 769, 921, 1037, 1073, 1113, 1135, 1259, 1260.
 गोलक *golak*, 399, 400, 418.
 गोलक बुज खाव *golak buruj khāv*, 399.
 गोलख *golakh*, 400, 418.
 गोल गाल *gol gāl*, 921.

गोल मिरिच *gol mirich*, 1073.
 गोलमर *golammar*, 921.
 गोल रेतो *gol reti*, 418.
 गोला *gola*, 424, 466, 585, 1016,
 1113, 1135, 1259, 1260, 1272.
 गोलाकस *golakas*, 424.
 गोला रुखानी *gola rukhāni*, 400.
 गोली *goli*, 77, 498, 505, 549.
 गोली सबरी *goli sabri*, 549.
 गोसल *gosal*, 1408, 1430.
 गोसल कराएब *gosal karāeb*, 1408,
 1430.
 गोहत *gohat*, 865.
 गौतन्हा *gautha*, 1144.
 गौनहरी *gaunahri*, 1293.
 गौरिया *gauriya*, 991.
 गौरैया *gauraiya*, 473.
 गोसाला *gausāla*, 1153.
 गोसिङ्गी *gausinghi*, 1102.
 गौ *gau*, 637, 1114, 1451.
 गौआ *gaunān*, 1208.
 गौ किरिया *gau kiriya*, 1451.
 गौ कोस *gau kos*, 1492.

गौखा *gaukha*, 1139.
 गौच *gauch*, 400.
 गौची *gaunchi*, 789.
 गौछी *gaunchhi*, 789, 1074.
 गौठि *gauthi*, 848.
 गौठी *garuthi*, 848.
 गौड़ा *gaunrha*, 784.
 गौत *gaut*, 848, 1144.
 गौत *gaunt*, 848.
 गौ तकिया *gau takiya*, 637.
 गौत देब *gaut deb*, 1145.
 गौंती *gaunti*, 884.
 गौदान *gaudān*, 1347.
 गौना *gauna* 1291, 1349.
 गौना के नेवार *gauna ke neār*, 1349.
 गौर *gaur*, 1118.
 गौरी *gauri*, 93.
 गोला *gaula*, 236.
 गोसार *gausār*, 1153.
 ग्राम *grām*, 1455.
 ग्राम देवोता *gram deota*, 1455.
 ग्वार *gwār*, 1150.
 ग्रिही *grihi*, 1234.

॥ घ gh ॥

घई *ghaī*, 835.
 घग्घा *ghaggha*, 1084.
 घंघरा *ghanghra*, 743.
 घघरी *ghaghri*, 34, 1088.
 घंघरी *ghanghri*, 743, 1074.
 घङ्गर *ghanghar*, 743.
 घटक *ghatak*, 1286.
 घटना *ghatna*, 3197, 718.
 घट्टरा *ghatra*, 1272.
 घटिहन *ghatihan*, 1272.
 बटोरा *ghatora*, 1272.
 घडा *ghattha*, 1272.
 घटिहन *ghatthihan*, 1272.
 घड़ा *ghara*, 32.

घड़ारी *gharāri*, 832, 940.
 घड़िया *ghariya*, 530, 547, 554, 560,
 621.
 घड़ी *ghari*, 595, 776.
 घड़ौची *gharaunchi*, 722.
 घण्ट *ghant*, 776, 1422.
 घण्ट टांगव *ghant tāngab*, 1422.
 घण्टा *ghanta*, 776.
 घन *ghan*, 397, 410, 552, 585, 858.
 घन चक्कर *ghan chakkar*, 585.
 घनमुधो *ghanmudhi*, 409.
 घनबहा *ghanbaha*, 295.
 घनवाहा *ghanwāha*, 283, 295.
 घनी *ghani*, 646.

- घनेली *ghanaili*, 646.
 घर *ghar*, 268, 312, 853, 895, 1089, 1162, 1234, 1235, 1244, 1248, 1275, 1350, 1388, 1390.
 घरठ *ghara*, 1234.
 घरन्का *gharka*, 1250.
 घर के लोग *ghar ke log*, 1275.
 घरग्वरवा *ghargharwa*, 1173.
 घर हरिया *ghar chhariya*, 1244.
 घरन्नई *gharnai*, 282.
 घरन्नी *gharanni*, 566.
 घर पैसारी *ghar paisari*, 1350.
 घरन्बारी *gharbari*, 784.
 घर भरब *ghar bharab*, 1388, 1390.
 घरन्ना *gharra*, 271.
 घरन्नी *ghurri*, 595.
 घरन्हु *gharku*, 1092.
 घरा *ghara*, 1234, 1254.
 घरानौ *gharāni*, 1244.
 घरिया *ghariya*, 530, 547, 554, 557, 713.
 घरिल *gharil*, 713.
 घरो *gharo*, 1234.
 घलन्धरी *ghalthari*, 722.
 घलन्सारी *ghalsari*, 722.
 घलुआ *ghalua*, 1483.
 घसकट्टी *ghaskatti*, 1359.
 घसतुरिया *ghasturiya*, 1119.
 घसुआ *ghasua*, 1272.
 घसुई *ghasui*, 1272.
 घसुई रोटी *ghasui roti*, 1272.
 घाह *ghāh*, 34.
 बाघ *ghāgh*, 1091, 1092.
 बाँघर *ghāngar*, 743.
 बाघे *ghāghe*, 829.
 घाठ *ghāt*, 1420.
 घाठों *ghāton*, 1456.
 घाठ *ghāth*, 1272.
 घाठा *ghātha*, 1272.
 घाठि *ghāthi*, 1272.
 घाठो *ghātho*, 1272.
 घाँठो *ghāntho*, 1272.
 घानौ *ghāni*, 263, 444.
 घामँड *ghāmanr*, 487.
 घारी *ghāri*, 1153.
 घास *ghās*, 356, 868.
 घास पान *ghās pāt*, 868.
 घिहरा *ghīura*, 1069.
 घिहारी *ghidhāri*, 1308.
 घिना *ghina*, 848.
 घियौड़ा *ghiyaura*, 1272.
 घिरन्ची *ghirochi*, 335f.
 घिरन्नई *ghirnai*, 595.
 घिरन्ना *ghirna*, 596.
 घिरन्नी *ghirni*, 238, 595, 940.
 घिरन्सखी *ghirsandi*, 722.
 घिरन्सिद्धी *ghirsirhi*, 722.
 घिरन्सिण्डी *ghirsindi*, 722.
 घिरन्सिर *ghirsir*, 722.
 घिवक *ghiwak*, 140.
 घिवक कड़न्हा *ghiwak karha*, 140.
 घिवक कड़न्ही *ghiwak karhi*, 140.
 घिवन्ही *ghiwahi*, 140.
 घिवन्ही भाँड़ा *ghiwahi bhānra*, 140.
 घिसिरी *ghisiri*, 722.
 गी *ghi*, 1160.
 गीव *ghīw*, 1160.
 गीवर *ghīwar*, 1272.
 गुगुरी *ghuguri*, 1272.
 गुग्वा *ghuggha*, 741.
 गुघन्नी *ghughni*, 990, 1272.
 गुंघन्नी *ghunghni*, 990.
 गुंघन्हु *ghunghru*, 759.
 गुघुहु *ghughuru*, 771.
 गुंघुहु *ghunghuru*, 771.
 गुहुंर *ghunghur*, 759.
 गुच्चो *ghuchchi*, 713.
 गुण्डी *ghundi*, 612, 729, 767.
 गुनन्सी *ghunsi*, 755.
 गुमन्नी *ghumri*, 1177.

घुमाप्रब *ghumāeb*, 830, 1098, 1332.
 घुमान *ghumān*, 954.
 घुमाँषा जाल *ghumaua jāl*, 646.
 घुरकटा *ghurkatta*, 292.
 घुरचौ *ghurchi*, 335.
 घुरचौला *ghurchila*, 115.
 घुरन्नी *ghurni*, 940, 1177.
 घुरला *ghurla*, 136.
 घुरिल्ली *ghurili*, 713.
 घुसिआवे *ghusiāve*, 1446.
 घूआ *ghūa*, 984.
 घूघ *ghūgh*, 741.
 घूँडी *ghūndi*, 729.
 घून *ghūn*, 1074.
 घूनी *ghūni*, 1024.
 घूर *ghūr*, 848, 849, 873, 1247, 1400.
 घूर काटब *ghūr kātab*, 873.
 घूरी *ghūri*, 889.
 घेघुआ *gheghua*, 1173.
 घेबली *ghebli*, 1000.
 घेरान *gherān*, 895, 1148.
 घेरानी *gherāni*, 1148.
 घेवडा *ghewra*, 1069.
 घेवारी *ghewāri*, 832.
 घेंच *ghench*, 1073.
 घेरल *gheral*, 1485.
 घेरा *ghera*, 895, 919, 1132, 1148, 1311.
 घेवर *ghewar*, 1272.
 घेल्सारी *ghailsāri*, 722.
 घैला *ghaila*, 83, 303, 432, 713.
 घैली *ghaili*, 713.
 घोंगरा *ghongra*, 1100.
 घोंघडी *ghonghri*, 1074.
 घोंघफुलवा *ghonghphulwa*, 1173.
 घोंगरा *ghonghra*, 1100.
 घोंचवा *ghonchwa*, 1100.
 घोंटाई *ghoñtāi*, 1310, 1314.
 घोडमुँवा *ghormuhān*, 1256.

घोडमुँवा *ghorsaha*, 1256.
 घोड़िया *ghoriya*, 225.
 घोन्सार *ghonsār*, 434, 435.
 घोन्सारी *ghonsāri*, 434.
 घोर्जावर *ghorjāur*, 1272.
 घोर्जारी *ghorjāri*, 1272.
 घोर्माहा *ghormāha*, 143.
 घोराइ *ghorāi*, 639, 936.
 घोराठी *ghorāthi*, 144.
 घोरांन *ghorān*, 895, 1148.
 घोरांनी *ghorāni*, 936.
 घोघ *ghogh*, 741.
 घोघट *ghoghat*, 741.
 घोघर *ghoghar*, 1458.
 घोघर *ghonghar*, 1100.
 घोँवा *ghongha*, 725, 1267.
 घोघी *ghoghi*, 734, 737.
 घोँघी *ghonghi*, 737.
 घोघो *ghogho*, 741.
 घोँचा *ghoncha*, 1100.
 घोँटब *ghoñtab*, 1310.
 घोटन *ghotan*, 1310.
 घोँटा *ghonta*, 539.
 घोड़ *ghor*, 148, 1126.
 घोड़ बचल *ghor bahal*, 148.
 घोड़ा *ghora*, 1126.
 घोड़ी *ghori*, 386, 1126, 1127, 1256.
 घोँपा *ghonpa*, 987, 1100.
 गोर *ghor*, 749, 1126, 1161, 1166, 1272.
 गोरन *ghoran*, 639.
 गोरा *ghora*, 1126.
 गोरी *ghori*, 1126.
 गोल *ghol*, 1272.
 गोली *gholi*, 1483.
 गौद *ghaud*, 379.
 गौर *ghaur*, 379, 1234.
 ग्युवारी *ghyudhāri*, 1308.
 ग्यू *ghyū*, 138, 713, 719, 1160, 1272, 1308.

॥ च ch ॥

- चक *chak*, 629.
 चकट्टी *chakti*, 209.
 चकठ *chakath*, 1225, 1227.
 चकनी *chakti*, 209.
 चकमक *chakmak*, 1091.
 चकरवान *chakarvān*, 585.
 चकरसान *chakarsān*, 538.
 चकरी *chakri*, 581, 619, 932, 1014.
 चकला *chakla*, 457, 629.
 चकलेदार *chakledār*, 871.
 चक्वर *chakwar*, 579.
 चकुला *chakula*, 619.
 चकैठ *chakaith*, 573.
 चकोड़ा *chakora*, 1183.
 चकोड़ी *chakori*, 579.
 चकोला *chakola*, 629.
 चक्कर *chakkar*, 860, 585, 590, 1112.
 चक्कस *chakkas*, 447.
 चक्का *chakka*, 151, 590, 1253, 1272.
 चक्की *chakki*, 581, 590, 619, 1014, 1251, 1369.
 चंगनी *changni*, 1483.
 चंगरी *changeri*, 44.
 चंगेली *changelī*, 44.
 चंगोर *changor*, 45.
 चघूस *chaghūs*, 147.
 चघूस गाड़ी *chaghūs gāri*, 147, 150.
 चचरा *chachra*, 937.
 चचरी *chachri*, 1416.
 चचार *chachār*, 233, 937.
 चचर *chanchar*, 1234.
 चचर घर *chanchar ghar*, 1234.
 चटका *chatka*, 735.
 चटकोहा *chatkoha*, 1004.
 चटना *chatna*, 1458.
 चटनी *chatni*, 1272.
 चटा *chatāi*, 197, 751, 1450.
 चटान *chatān*, 751, 794, 1266.
 चटावन *chatāvan*, 1407.
 चटिया *chatiya*, 1453.
 चटुआ *chatua*, 1458.
 चटैनी *chataini*, 751.
 चटैल *chatail*, 1073.
 चट्टा *chatta*, 1004.
 चट्टा धरिस है *chatta dharis hai*, 1004.
 चट्टान *chattān*, 1266.
 चट्टी *chatti*, 317, 304, 319m, 456, 713, 750.
 चट्टैल *chathail*, 1073.
 चडिया *chariya*, 713.
 चडिचार *chariyār*, 949.
 चडिवाच *chanriwāh*, 949.
 चढ़ *charh*, 1173.
 चढ़त *charhat*, 1085.
 चढ़ब *charhab*, 1024.
 चढ़ाप्रब *charhāeb*, 1308, 1378.
 चढ़ाव *charāo*, 951.
 चढ़ि *charhi*, 726 (footnote).
 चण्डू *chandū*, 1034.
 चतुरा *chatra*, 1074, 1105.
 चतावन *chatāvan*, 1456.
 चतुरथी *chaturthi*, 1340, 1357.
 चन्द्रौटा *chandrauta*, 778.
 चंदवा *chandwa*, 7, 183.
 चंदिया *chandiya*, 269.
 चंदुली *chanduli*, 7.
 चद्दर *chaddar*, 323, 724, 730, 740, 1339, 1386.
 चनकी *chanki*, 786.
 चमंडोल *chandol*, 241.
 चममार *chanmār*, 1251.
 चमवा *chanwa*, 269.
 चमसुर *chansur*, 1073.
 चना *chana*, 1002.

- चनाबक *chanabak*, 965c.
 चनी *chani*, 1003.
 चन्दन *chandan*, 778, 1318, 1391.
 चन्दन हार *chandan hār*, 1391.
 चन्दर *chandar*, 585.
 चन्दर कला *chandar kala*, 585.
 चन्दर हार *chandar hār*, 765.
 चन्ना *channa*, 1047, 1048.
 चपड़े *chapāṛ*, 136, 1043.
 चपकन *chapkan*, 729.
 चपटवा *chapatwa*, 1074.
 चपटा *chapta*, 735, 1037.
 चपोट *chapot*, 179.
 चपड़ा *chapra*, 1075.
 चपनी *chapni*, 492.
 चपरावन *chapraṅwan*, 409.
 चपरावना *chaprauna*, 409.
 चपरावनी *chaprauni*, 409.
 चबुतरा *chabutra*, 317, 1243.
 चबेना *chabena*, 1272.
 चबेनी *chabeni*, 1272.
 चभुकी *chabhuki*, 99.
 चमच *chamach*, 449.
 चमड़ा *chamra*, 414, 1139.
 चमड़ी *chamri*, 719.
 चमत्कार *chamatkār*, 1056.
 चमरक *chamrak*, 349.
 चमरा *chamra*, 362a.
 चमाईनि *chamāni*, 1400.
 चमार *chamār*, 479, 1196.
 चमैनी *chamāni*, 1400, 1408, 1412.
 चमौटा *chamauti*, 383.
 चमौटी *chamauti*, 383.
 चम्पा *champa*, 138, 140, 765.
 चम्पा कली *champa kalī*, 765.
 चम्पच *chammach*, 449.
 चम्पल *chammal*, 507.
 चर *char*, 1120.
 चरचही *charanni*, 1479.
 चरक *charak*, 597, 1133.
 चरका *charka*, 1133.
 चरको *charko*, 1133.
 चरख *charukh*, 498, 540, 598.
 चरखा *charkha*, 339.
 चरखी *charkhi*, 329, 585a, 598.
 चरगोटिया *chargetiya*, 639.
 चरगोरी *chargori*, 31.
 चरचसी *charchasi*, 821.
 चरखिया *charanchhiya*, 1248.
 चरखिया चुल्हा *charanchiya chulha*, 1248.
 चरन *charan*, 93.
 चरना *charna*, 726.
 चरनी *charni*, 93.
 चरपतिया *charpatiya*, 1018.
 चरपतिचो *charpatiyo*, 1018.
 चरपलिया *charpaliya*, 725.
 चरपाइ *charpāi*, 636, 1416.
 चरपाय *charpāy*, 243.
 चरबन *charban*, 1272.
 चरबरवा *charbardha*, 1097.
 चरवा *charwa*, 1126.
 चरवाह *charwāh*, 1150, 1184.
 चरवाहा *charwāha*, 845, 1150.
 चरवाही *charwāhi*, 833, 1152, 1205.
 चरस *charas*, 1036.
 चरसा *charsa*, 1139, 1201.
 चरसा के गोदाम *charsa ke godām*, 1139.
 चरसेरा *charsera*, 1500.
 चरसेरी *charseri*, 1500.
 चराइ *charāi*, 1147, 1151, 1152, 1205 ; Appendix, 14.
 चराँट *charānt*, 1147.
 चरी *chari*, 1144, 1183.
 चरवा *charua*, 83, 316, 467, 713.
 चरुई *charuī*, 467, 713.
 चरैया *charaiya*, 1174.
 चरेला *charaila*, 1248.
 चरेला चुल्हा *charaila chulha*, 1248.

चल *chala*, 1088.

चलना बटाम *chalta batām*, 404.

चलना *chalna*, 39, 325, 440, 606.

चलनी *chalni*, 440, 604.

चलल *chalal*, 356.

चललह *chalalah*, 1113.

चलाप्रब *chalaeb*, 817, 830, 941, 949.

चलांकी *chalānki*, 519.

चले *chale*, 478.

चलौना *chalauna*, 346.

चलौनी *chalauni*, 56, 331, 346, 439, 416.

चलौंसी *chalaunsi*, 894.

चल्हा *chalha*, 1155.

चमरा *chamera*, 1133.

चसदार *chasdār*, 742.

चहका *chahka*, 585.

चहटा *chahta*, 1458.

चहबच्चा *chahbachcha*, 314, 316.

चहल *chahal*, 787.

चाई *chāin*, 594.

चाडर *chāūr*, 963, 1365.

चाज *chāu*, 1084.

चाक *chāk*, 79, 573, 629.

चाकर *chākar*, 1184.

चाकल *chākal*, 893.

चाकी *chāki*, 1014.

चाकैटा *chākaita*, 1263.

चाँग *chāng*, 49, 895, 970.

चाँच *chānch*, 799.

चाँचर *chānchar*, 1154.

चाँचरी *chānchri*, 318.

चाँचवाला *chānchwāla*, 1234.

चाँचवाला घर *chānchwāla ghar*, 1234.

चाँकी *chānchhi*, 1144.

चाटै *chātai*, 250.

चाँड़ *chānr*, 117, 442, 949.

चाँड़ा *chānra*, 1259.

चाँडा *chānda*, 1259.

चाँड़ी *chānri*, 24, 1259.

चाँडू *chāndu*, 1034.

चातर *chātar*, 382, 646, 1105.

चाँद *chānd*, 226, 585, 762.

चाँद चरखी *chānd charakhi*, 585.

चाँदनी *chāndni*, 1178, 1235.

चादर *chādar*, 585, 730, 740, 745.

चादर पड़ाकेदार *chādar parākedār*, 585.

चाँदिल *chāndil*, 816.

चाँदी *chāndi*, 7.

चान *chān*, 1088, 1091.

चाँप *chāmp*, 816.

चाँपा *chāmpa*, 318, 748.

चाँपा बखिया *chāmpa bakhiya*, 748.

चाँपी *chāmpi*, 136, 140.

चाबुक *chābuk*, 104.

चाभी *chābhi*, 1250.

चासुक *chābhuk*, 99.

चाम *chām*, 414, 1139.

चार *chār* 821, 1244.

चारपाइ *chārpāi*, 636, 1431.

चार चास *chār chās*, 821.

चारा *chāra*, 1144, 1183.

चारि *chāri*, 1087, 1113.

चारो *chāro*, 1183.

चालन *chālan*, 866.

चालमि *chālami*, 440, 604.

चालसा *chālsa*, 914.

चाली *chālī*, 179, 233, 327, 429, 750.

चाल्हा *chālha*, 1155.

चावल *chāwal*, 963.

चास *chās*, 801, 817, 818, 819, 821, 823, 828, 1089, 1192.

चाहा *chāha*, 419, 527.

चादिच *chādia*, 741 (footnote).

चिउरी *chūri*, 1272.

चिक *chik*, 1141.

चिकठ *chikuth*, 1225, 1227.

चिकनकौर *chikankaur*, 1146.
 चिकनजिबो *chikanjibho*, 1146.
 चिकना *chikna*, 1045, 1160, 1166.
 चिकनिया *chikaniya*, 1146.
 चिकनी *chikni*, 713, 786, 1183.
 चिकनीमिट्टी *chikni mitti*, 786.
 चिकनी हाँड़ी *chikni hanri*, 713.
 चिकस *chikas*, 1272.
 चिकसा *chiksa*, 1272.
 चिकन *chikkan*, 786, 849n.
 चिकन मिट्टी *chikkan mitti*, 786.
 चिकस *chikkas*, 1272.
 चिखुरनी *chikhurni*, 867.
 चिखुरा *chikhurā*, 869.
 चिखोर *chichhor*, 1075, 1183.
 चिचिरा *chichira*, 1072.
 चिचुरा *chichura*, 1072.
 चिचोरी *chichori*, 1183.
 चिचोर *chichor*, 1075, 1183.
 चिचोरी *chichori*, 1075.
 चिचोरो *chichoro*, 1183.
 चिट *chit*, 726, 1464.
 चिटुरा *chitura*, 1004, 1031.
 चिटुरा लागल है *chitura lāgal hai*, 1004.
 चिट्ठा *chittha*, 1464, 1483.
 चिट्ठी *chitthi*, 1344, 1464, 1487.
 चितारसेली *chitarseḷi*, 1073.
 चित्रा *chitra*, 1082, 1089.
 चिता *chita*, 1419, 1422.
 चितावा *chitāwa*, 994.
 चिता सेराएब *chita serāēb*, 1422.
 चितियाएब *chitiyāēb*, 1024.
 चित्ती *chitti*, 1024, 1391.
 चित्ती कौड़ी *chitti kauri*, 1391.
 चिनमार *chinmār*, 1247.
 चिनवा *chinwa*, 1183.
 चिनिवा *chiniya*, 1005.
 चिनिवाँ *chiniyān*, 1005.
 चिन्ना *chinna*, 991.

चिन्नी *chinni*, 1014.
 चिपग्या *chipta*, 1037.
 चिपरी *chipri*, 852.
 चिमग्या *chimta*, 516, 539, 567, 703, 711, 1033.
 चिमटी *chimti*, 516.
 चिरकदान *chirakdān*, 702, 1253.
 चिरकुटवा *chirkutwa*, 1456.
 चिरकुटवा पीर *chirkutwa pīr*, 1456.
 चिरचिरा *chirchira*, 1380, 1385.
 चिरचिरी *chirchiri*, 1183.
 चिरना *chirna*, 424.
 चिरमिचि *chirmichchi*, 707.
 चिराक *chirāk*, 713.
 चिराग *chirāg*, 713, 1423.
 चरागदान *chirāgdān*, 702, 711.
 चिराग बत्ती *chirāg batti*, 1423.
 चिरागा *chirāga*, 1441.
 चिरागाह *chirāgāh*, 1147.
 चिरार *chirār*, 1418.
 चिरारी *chirāri*, 1418.
 चिरैया *chirāiya*, 194, 967, 1082, 1086.
 चिरौगिया *chiraugiya*, 769.
 चिलम *chilam*, 472, 713, 1026, 1034.
 चिलमची *chilamchi*, 699.
 चिलवन *chilwan*, 605.
 चिलिफची *chiliphchi*, 699.
 चिलिमची *chilimchi*, 699, 711.
 चिलोही *chilohi*, 73.
 चिलौज *chilauj*, 605.
 चिलौंद *chilaund*, 605, 646.
 चिलौन *chilaun*, 605.
 चिल्लम *chillam*, 472.
 चिहल *chihal*, 1375.
 चिहल तन *chihal tan*, 1375.
 चिहकार *chihukar*, 1098.
 चीज *chij*, 655.
 चीक *chik*, 1141.
 चीन *chin*, 474, 475, 990, 991, 1084.

चीना *chīna*, 991, 1074.
 चीनी *chīni*, 312, 1014.
 चीनी के कर्खाना *chīni ke karkhāna*,
 312.
 चीनी के गोंदाम *chīni ke godām*, 312.
 चीन्हा *chīnh*, 991.
 चीप *chīp*, 184, 427.
 चीर *chīr*, 723.
 चीरा *chīra*, 724, 1265.
 चुआरी *chūāri*, 920c.
 चुक *chuk*, 1084.
 चुकड़ी *chukri*, 186, 713.
 चुकनी *chukni*, 713.
 चुकल *chukal*, 834.
 चुकिया *chukiya*, 249.
 चुकौआ *chukāua*, 1220.
 चुकड़ *chukkar*, 372, 713.
 चुकर *chukkar*, 713.
 चुका *chukka*, 136, 140, 146, 713.
 चुकी *chukki*, 136.
 चुचुहिया *chuchuhiya*, 1077.
 चुटकी *chutki*, 417, 857, 1201, 1483.
 चुड़िदार *churidār*, 727, 749.
 चुड़िया *churiya*, 561.
 चुड़िहार *churihār*, 561.
 चुड़ेल *churail*, 1458.
 चुखा *chunta*, 567.
 चुँदगरी *chundri*, 745.
 चुनरी *chunri*, 745, 1316.
 चुनगडल *chunwattal*, 1267.
 चुनहा *chunha*, 659.
 चुनेटल *chunetal*, 1267.
 चुनौटी *chunauti*, 659.
 चुना *chunna*, 69, 659, 1267.
 चुनी *chunni*, 1272.
 चुभकी *chubhki*, 570.
 चुभती *chubhti*, 570.
 चुमाप्रब *chumāeb*, 1304.
 चुमावन *chumāwan*, 1279, 1304.
 चुमौना *chumauna*, 1279, 1304, 1312.

चुरिया *churiya*, 60, 568.
 चुरिहार *churihār*, 561.
 चुल्होँका *chuljhonka*, 303.
 चुलाप्रब *chulāeb*, 855.
 चुल्हचा *chulhancha*, 303.
 चुल्हानी *chulhāni*, 1248.
 चुल्हिया *chulhiya*, 1248.
 चुसकी *chuski*, 1035.
 चुस *chust*, 727.
 चुसटाब *chustāb*, 1158.
 चुहड़ *chuhar*, 1456.
 चुहड़ माल *chuhar māl*, 1456.
 चुहाड़ *chuhār*, 1119.
 चुहानी *chuhāni*, 1248.
 चुआना *chūana*, 1246.
 चुआना मारब *chūana mārāb*, 1246.
 चुआँ *chūān*, 578, 920c.
 चुँ *chūn*, 920c.
 चुए *chūe*, 1084.
 चुका *chūka*, 146.
 चुँटा *chūnta*, 516, 567, 703.
 चुँटी *chūnti*, 516, 539, 567, 1033.
 चुड़ा *chūra*, 1272.
 चुड़ी *chūri*, 571.
 चुड़ *chūr*, 1250.
 चुन *chūn*, 659, 748, 1025, 1267,
 1272.
 चुनब *chūnab*, 1389, 1390.
 चुना *chūna*, 69, 1267.
 चुना फेरल *chūna pheral*, 1267.
 चूर *chūr*, 155, 256, 638, 768, 771,
 977, 978, 1037, 1250.
 चूरा *chūra*, 1272.
 चूरी *chūri*, 768, 771.
 चुल *chūl*, 155, 638, 1250.
 चुल्ह *chūlh*, 1247.
 चुल्हा *chūlha*, 312, 301, 435, 454,
 1247, 1248, 1306, 1312, 1313,
 1377.
 चुल्हा के घर *chūlha ke ghar*, 312.

- चूल्हिक *chūlhik*, 1087.
 चूल्ही *chūlhi*, 1247.
 चूल्हो *chūlho*, 1247.
 चैंगवा चैंगन *chengwa baingan*, 1073.
 चेपुआ *chepua*, 1012.
 चेफन्ही *chephri*, 738.
 चेफुआ *chephua*, 290.
 चेरुआ *cherua*, 713.
 चेरर *cheru*, 83, 713.
 चेलखी *chelkhi*, 11.
 चेलहवा *chelhua*, 1155.
 चेकी *cheki*, 1251.
 चेंघी *chenghi*, 155.
 चेंच *chench*, 1183.
 चेचक *chechak*, 1175.
 चेंट *chent*, 726.
 चेंडा *cheṇṛa*, 1261.
 चेंदी *chendi*, 165.
 चेनी *cheni*, 165.
 चेन्ही *chenhi*, 165.
 चेपी *chepi*, 1251.
 चेरी *cheri*, 11.
 चेला *chela*, 1261.
 चैत *chait*, 1082, 1084, 1092.
 चैना *chaita*, 809.
 चैनी *chaiti*, 1419.
 चेला *chaila*, 1261.
 चेखी *chaili*, 11, 401, 1261.
 चोकनौ *chokni*, 452.
 चोकरा *chokra*, 894.
 चोंगिया *chongiya*, 416.
 चोरनी *chorni*, 1117.
 चोरसा *chorsa*, 403.
 चोराद *chorāṁ*, 1336.
 चोरांट *chorānt*, 1183.
 चोरांटा *chorānta*, 1183.
 चोरावै *chorāvai*, 763.
 चोहाट *chohāt*, 1119.
 चोहैर *chohair*, 1119.
 चोकन *chokan*, 452.
 चोकर *chokar*, 894.
 चोंकर *chonkar*, 894.
 चोका *choka*, 452.
 चोखा *chokha*, 800, 1272.
 चोंगा *chonga*, 24, 381, 414, 510, 495.
 चोंगी *chongi*, 414, 510.
 चोट *chot*, 356, 408, 719.
 चोंटी *chonti*, 155, 761.
 चोह *chonrh*, 1117.
 चोंही *chonrhi*, 1117.
 चोट *chot*, 848.
 चोंथा *chontha*, 1272.
 चोना *chona*, 270.
 चोन्ही *chonhi*, 155.
 चोप *chop*, 124.
 चोंप *chomp*, 124.
 चोपा *chopa*, 1012.
 चोभा *chobha*, 385.
 चोभी *chobhi*, 13, 90.
 चोर *chor*, 572, 1173, 1184.
 चोरक *chorak*, 726 (footnote), 1184.
 चोरकिल्ली *chorkilli*, 929.
 चोर मटका *chor matka*, 1173, 1458.
 चोली *choli*, 744.
 चोहट *chohat*, 1456.
 चौएठा *chauetha*, 828.
 चौकन्टा *chauktha*, 754, 762.
 चौकन्ही *chaukthi*, 141.
 चौकला *chaukla*, 629.
 चौकैठा *chauketha*, 828, 857.
 चौगठिया *chaugathiya*, 828.
 चौगानी *chaugāni*, 473e.
 चौगोशिया *chaugoshiya*, 725.
 चौगोड़ा *chaugora*, 31, 382.
 चौघड़ा *chaughara*, 585f.
 चौघांनो *chaugāno*, 953.
 चौघावा *chaughāva*, 953.
 चौधारी *chauthāri*, 1340.
 चौठेया *chauthaiya*, 910, 1017, 1053.
 चौनरा *chautra*, 436, 722, 1243.

चौताना *chaütāna*, 585.
 चौथारी *chauthāri*, 1340, 1391.
 चौथैया *chauthaiya*, 910, 1201.
 चौधरी *chaudhri*, 1452.
 चौपट्टा *chaupatta*, 1075.
 चौपतिया *chaupatiya*, 1018.
 चौपहल *chaupahal*, 403.
 चौपहल रौती *chaupahal reti*, 403.
 चौवगल्ली *chaubagli*, 828.
 चौबटिया *chaubatiya*, 833.
 चौबडिया *chaubadhiya*, 639.
 चौबरन्दा *chaubarda*, 31, 149.
 चौमण्डी *chaumandi*, 828.
 चौमसिया *chaumasiya*, 1008.
 चौरन्सा *chaurasa*, 399, 403, 470, 531, 557.
 चौरसी *chaursi*, 557.
 चौरासी *chaurāsi*, 759.
 चौराहा *chaurāha*, 833, 1221.
 चौरेठा *chaurētha*, 1272.
 चौहट्टा *chauhatta*, 544.
 चौषा *chaua*, 736, 1094, 1489, 1490, 1495.
 चौक *chauk*, 223, 828.
 चौक *chaunk*, 1347.
 चौकठ *chaukath*, 1250.
 चौक नारन *chauk nāran*, 33.
 चौका *chauka*, 549, 1247, 1426.
 चौकी *chauki*, 30, 35, 36, 389, 457, 629, 635, 765, 830, 1378.
 चौकी *chaunki*, 30, 35.
 चौकी घुमाएब *chauki ghumāeb*, 830.
 चौकीदार *chaukidār*, 1200.

चौकीदारी *chaukidāri*, 1200.
 चौकोर *chauker*, 828.
 चौकोर *chaukor*, 1260.
 चौखर *chaukhar*, 1097.
 चौखरिया *chaukhariya*, 1097.
 चौखार *chaukhār*, 821.
 चौगेठ *chaugeth*, 828.
 चौठ *chauth*, 1091, 1201.
 चौठी *chauthi*, 1088.
 चौडू *chaunr*, 1117.
 चौथी *chauthi*, 1381, 1391.
 चौथी के जोड़ा *chauthi ke jora*, 1381.
 चौधा *chaundha*, 646.
 चौधार *chaudhār*, 1260.
 चौपड़ *chaupar*, 833.
 चौपत *chaupat*, 363.
 चौपहल *chaupahal*, 1260.
 चौपार *chaupār*, 1245.
 चौपी *chaumpi*, 713.
 चौभर *chaubhar*, 1095.
 चौमास *chaumās*, 798, 803, 858, 1006.
 चौमाँस *chaumāns*, 818.
 चौमाँस जोतब *chaumāns jotab*, 818.
 चौमुख *chaumukh*, 833, 1307, 1329, 1374.
 चौर *chaur*, 77.
 चौँर *chaunr*, 784, 790, 920c.
 चौरठ *chaurath*, 1272.
 चौरत्ती *chauratti*, 1499.
 चौरस रौती *chauras reti*, 403.
 चौरा *chaura*, 748, 775.
 चौरी *chauri*, 1272.

॥ छ ॥ *chh* ॥

छकड़ा *chhakra*, 147, 150, 164, 199, 201, 202, 203, 204, 205, 208, 211, 212, 214, 218, 1118.
 छक्की *chhakri*, 1118

छकनी *chhakni*, 654.
 छकुनी *chhakuni*, 103.
 छक्कड़ *chhakkar*, 1118.
 छगन्ना *chhagga*, 969.
 छगन्नाएब *chhaggaēb*, 1115.

- छगरी *chhagri*, 1121.
 छगोटिया *chhagotiya*, 639.
 छहाइ *chhaichhāi*, 1349.
 छहिया *chhanchhiya*, 139.
 छजा *chhaja*, 68.
 छजा *chhajja*, 179.
 छटङ्की *chhatanki*, 1500.
 छटाँक *chhatānk*, 1497, 1498.
 छटियाग्रव *chhatiyāgav*, 1098.
 छट्टन *chhattan*, 544.
 छट्ठी *chhatthi*, 1406.
 छठ *chhath*, 1442.
 छठ बरन्त *chhath bart*, 1442.
 छठि *chhatthi*, 1406.
 छठियार *chhatthiyār*, 1406.
 छठो *chhatthi*, 1405, 1406.
 छड़ड़ा *chharra*, 771.
 छड़ा *chhara*, 225.
 छड़ी *chhari*, 585, 654.
 छड़ीदार *chharīdār*, 1450.
 छड़ीला *chharīla*, 468.
 छन *chhat*, 223, 248, 1244.
 छनना *chhatna*, 45.
 छननी *chhatni*, 245.
 छनरी *chhatri*, 213, 223, 245, 649.
 छतिषा *chhatiya*, 192.
 छत्ता *chhatta*, 1045, 1244.
 छदाँत *chhadānt*, 1118.
 छदाम *chhadām*, 1497.
 छन *chhan*, 768.
 छनका *chhanka*, 1272.
 छनन्ना *chhanna*, 853.
 छनान *chhanān*, 713.
 छनुषा *chhanua*, 1130, 1165.
 छनुषा दूध *chhanua dūdh*, 1165.
 छनौटा *chhanauta*, 307, 319b, 456, 685, 711.
 छन्द *chhand*, 768.
 चन्ना *channa*, 252, 442.
 चन्धिया *chhanhiya*, 1244.
 चप *chhap*, 1091.
 चपटा *chhapta*, 1074.
 चपरबन्ध *chhaparband*, 1218.
 चपरचिया *chhaprahiya*, 1486.
 चपरा *chhapra*, 71.
 चपरी *chhapri*, 71, 1244, 1245.
 चपि *chhapi*, 1087.
 चप्पर *chhappar*, 796, 1244.
 चप्पा *chhappa*, 893.
 चबधिया *chhabadhiya*, 639.
 चमारो *chhamāsi*, 1427.
 चया *chhaya*, 1091.
 चरन्की *chharki*, 99, 111, 832.
 चरन्की बाला *chharki bāla*, 832.
 चरन *chharan*, 1246, 1262.
 चररा *chharra*, 1266.
 चराही *chharāhi*, 786.
 चरि *chhari*, 573.
 चरिया *chhariya*, 1244.
 चल्ककट्ट *chhalkatūi*, 1163.
 चल्की *chhalki*, 531.
 चल्कबेल *chhalchhabela*, 1381.
 चल्ना *chhalna*, 318.
 चलोनी *chholāuni*, 126.
 चला *chhalla*, 126, 132, 473, 769, 937, 1366.
 चलाबखरा *chhallabakhra*, 126.
 चलेदार *chhalledār*, 473.
 चवचवो *chhavanni*, 1479.
 चहत्ता *chhahattha*, 737.
 चहत्ती *chhahatthi*, 737.
 चाई *chhāi*, 1125.
 चाउनि *chhāuni*, 1244.
 चाउर *chhāur*, 849.
 चाप *chhāe*, 1088.
 चाकन *chhākan*, 654.
 चाकुन *chhākun*, 103.
 चागर *chhāgar*, 1121.
 चाँच *chhānochh*, 799, 138, 1166.

हाँकी *chhānchhi*, 139.
 हाजा *chhāja*, 367.
 हाँटव *chhāntab*, 391, 888.
 हाड़ *chhār*, 356.
 हाड़ा *chhāra*, 1475.
 हाड़ि *chhāri*, 1113.
 हात *chhāt*, 1244, 1250, 1251.
 हाता *chhāta*, 1244.
 हाती के नारी *chhāti ke nāri*, 224.
 हाँद *chhānd*, 105.
 हान *chhān*, 105 (footnote), 110.
 हानन *chhānan*, 801, 918.
 हानो *chhāni*, 853, 1051.
 हान्द *chhānh*, 1244.
 हान्ही *chhānhi*, 1244.
 हापा *chhāpa*, 534, 569, 871, 1148.
 हावन *chhāban*, 372, 1246.
 हारन *chhāran*, 1246, 788, 789.
 हारो *chhāro*, 868.
 हाल *chhāl*, 132, 1264.
 हाल के रूँटा *chhāl ke inta*, 1264.
 हालन्टी *chhāliti*, 1264.
 हाली *chhālī*, 1163.
 हाल्ही *chhālhi*, 1163.
 हावन्नी *chhāwani*, 895.
 हावा *chhāwa*, 1125.
 हाची *chhāhi*, 71.
 हियोली *chhioli*, 1232.
 हियनिचाँ *chhiichamiyān*, 915.
 हिङ्गलहिया *chhiichhlahiya*, 788.
 हिङ्गकन *chhitkan*, 103.
 हिङ्गकनी *chhitkani*, 1250.
 हिङ्गकिनी *chhitkini*, 1250.
 हिङ्गी *chhitki*, 359.
 हिटव *chhitab*, 855.
 हिटार *chhitai*, 1309, 1332.
 हिटि *chhiti*, 23, 99.
 हिटुषा *chhitua*, 359, 857, 858.
 हिष्टा *chhitta*, 64, 284, 801, 857, 858.

हिट्टी *chhitti*, 367.
 हितन्ना *chhitna*, 45.
 हितन्नी *chhitni*, 45.
 हिनन्वा *chhinwa*, 943.
 हिनुइ *chhinui*, 1163.
 हिनुही *chhinuhi*, 1163.
 हिपङ्कटा *chhipkatta*, 875.
 हिपङ्गी *chhipni*, 56, 439.
 हिपुली *chhipuli*, 678.
 हिमङ्गी *chhimri*, 994, 1001, 1004.
 हिमोइ *chhimoi*, 1183.
 हिरङ्कना *chhirkana*, 915.
 हिरङ्गिरा *chhirhira*, 284.
 हिरिकङ्गी *chhirikni*, 801.
 हिलङ्गी *chhilka*, 531.
 हिलङ्गी *chhilni*, 593.
 हिल्लाइ *chhilāi*, 1349.
 हिल्ला *chhilla*, 1407.
 हिङ्गली *chhili*, 815.
 ही *chhi*, 444.
 हीँटव *chhīntab*, 855.
 हीटा *chhāta*, 39, 43, 1033.
 हीँटा *chhīnta*, 857, 858.
 हीट्टी *chhiti*, 39, 43, 288.
 हीँडू *chhinri*, 1171.
 हीप *chhip*, 414, 931, 1010.
 हीपा *chhipa*, 460, 680.
 हीपी *chhipi*, 1316.
 हीमङ्गी *chhimari*, 994, 1004.
 हीमी *chhimi*, 994, 1001, 1004.
 हीरा *chhira*, 1074.
 हीरी *chhari*, 1074.
 हुषा हनन्ना *chhua chhanna*, 853.
 हुषी *chhuchchhi*, 350, 363, 414, 585a, 763.
 हुङ्गी *chhunchhi*, 363.
 हुङ्गुन्दर *chhuchhundar*, 585f.
 हुङ्गुत्ती *chhutti*, 912, 913, 1192, 1217, 1230.

कुटुआ *chhutha*, 1147.
 कुतका *chhutka*, 1402.
 कुतका के कपड़ा *chhutka ke kapra*,
 1402.

कु *chhu*, 1451.
 कुअल *chhual*, 1458.
 कुआ *chhūa*, 853.
 कुँकी *chhūnchhi*, 414.
 कुट *chhūt*, 912.
 कुटल *chhūtal*, 827, 878.
 कुटल खेत *chhūtal khet*, 827.
 कुटल पटल *chhūtal patal*, 878.
 कुरा *chhūra*, 383.
 कुरी *chhūri*, 388, 470, 474, 583.
 कुरा *chhūha*, 853.
 कुही *chhūhi*, 853.
 कुकनिहार *chheknihār*, 871.
 कुकहरी *chhenkahri*, 1288.
 कुकहरी *chhenkahru*, 1288.
 कुकार *chhenkāi*, 1335, 1352.
 कुकौनी *chheñkauni*, 1335.
 कुजनी *chhejni*, 865, 866.
 कुवरा *chherua*, 1112, 1121.
 कुवकन *chhewkan*, 1272.
 कुवकना *chhewankna*, 1272.
 कुवका *chhemoka*, 1007.
 कुवनी *chheuni*, 576.
 कुवनी *chheuno*, 576.
 कुवरा *chheua*, 1022.
 कुकन *chhekan*, 323.
 कुका *chhenka*, 1287, 1288.
 कुजल *chhejal*, 865.
 कुड़ी *chhenri*, 1074, 1173.
 कुद *chhed*, 156, 604.
 कुना *chhena*, 1163, 1272.
 कुना बाड़ा *chhena bāra*, 1272.
 कुनी *chheni*, 284, 413, 521, 557,
 560, 624.
 कुनी *chheni*, 994, 996, 1001.

केर *chher*, 954, 1121.
 केरी *chheri*, 1116, 1121.
 केवन *chhewan*, 576.
 केवव *chhewab*, 379.
 केहर *chhehar*, 858.
 केडा *chainta*, 44, 318.
 केटी *chhainti*, 43, 288, 369.
 कोटकी *chhotki*, 1276.
 कोपनी *chhopni*, 97, 1024.
 कोरना *chhorna*, 1010.
 कोरौना *chhorauna*, 1250.
 कोलनी *chholni*, 319h, 456, 555.
 कोलना *chholwa*, 292.
 कोआ *chhoa*, 1014.
 कोट *chhot*, 1217.
 कोट लोग *chhot log*, 1217.
 कोटि *chhoti*, 566.
 कोटि चकुरी *chhoti akuri*, 566.
 कोटि बेधवारी *chhoti bedhwari*, 566.
 कोड़ *chhonr*, 83, 505.
 कोड़ *chhonrh*, 83, 696, 713.
 कोड़ी *chhorhi*, 144.
 कोही *chhorhi*, 713.
 कोनी *chhoni*, 270.
 कोपा *chhopa*, 48.
 कोपी *chhopi*, 48.
 कोर *chhor*, 116, 930.
 कोरी *chhori*, 115, 116, 930, 1457.
 कोलल *chholal*, 873.
 कोनिहार *chhawnihār*, 1244.
 को *chhau*, 1084.
 कोकल *chhaunkal*, 1272.
 कोका *chhaunka*, 1272.
 कोकी *chhaunki*, 963, 1272.
 कोना *chhauna*, 1125.
 कोनी *chhauni*, 576, 1128, 1244,
 1245, 1246.
 कोराट *chhaurāth*, 849.
 कोरो *chhauro*, 849.

॥ ज j ॥

जड़े *jai*, 758, 768, 961, 962.जकेराइ *jakerāi*, 959, 1183.जखाड़ *jakhār*, 775.जग *jag*, 1459.जगन्डोरी *jagdori*, 33.जगन *jagat*, 939.जगन्द्धा *jagdamma*, 1175, 1456.जगरन्नथिया *jaarnathiya*, 972.जंगला *jangla*, 939, 1075.जंगली बावग *jangli bāwag*, 858.जगन्वरिया *jagwariya*, 870.जग्वारी *jagwāri*, 870.जगह *jagah*, 1234.जंघिया *janghiya*, 464, 609, 727, 1328.जंघिया बैसाब *janghiya baisāeb*, 1328.जङ्गल *jangal*, 813.जङ्गी *jangi*, 585d.जङ्गी बान *jangi bān*, 585d.जङ्घा *jangha*, 252, 431, 464, 605, 609.जचवेया *jachwaiya*, 1484.जचा *jachcha*, 1398.जचा खाना *jachcha khāna*, 1398.जजाती *jajāti*, 913.जजाती बटार *jajāti batāi*, 913.जटा *jataha*, 1111.जटन्हावा *jathāwa*, 1111.जटा मसी *jata masi*, 468.जटो *jato*, 1111.जटन्हन *jathhan*, 805.जड़ *jar*, 362a, 1010.जड़ खर *jar khar*, 1010.जड़बन्धा *jarbandhna*, 119.जड़िया *jariya*, 1010.जड़ी *jari*, 1010.जंतकुट्टा *janthutta*, 624.जंतवा *jantwa*, 619.जतन्त्री *jatri*, 517.जददी *jaddi*, 1215.जही *jaddi*, 1214.जन *jan*, 293, 842, 844, 874, 990, 1184.जनजीर *janjir*, 198.जनजीरा *janjira*, 590.जनपैचा *janpaincha*, 846.जनम गेंठ *janam genth*, 1331.जनम गेंठि *janam genthi*, 1357.जनम पतन *janam patr*, 1343.जनम पतनी *janam patri*, 1343.जनमासा *janmāsa*, 1320.जनवांसा *janwāsa*, 1320, 1322, 1326, 1327, 1337, 1338, 1339.जनाका *janāka*, 1431.जनाना *janāna*, 1254, 1275.जनाना किता *janāna kita*, 1254.जनानी धोती *janāni dhoti*, 740.जनि *jani*, 1088.जनिका *janika*, 235 (footnote), 394, 604.जनिहूत *janiha*, 1084.जनु *janu*, 1113.जनेउवा *janeua*, 736.जनेउ *janeu*, 736.जनेर *janer*, 985.जनेरा *janera*, 983, 985, 1144.जनेव *janeu*, 736.जनौर *janaur*, 1186.जन्त *jant*, 169, 221.जन्तरी *jantari*, 961.जन्नी *janni*, 1275.जन्नी जन्त्री *jantri*, 386, 517.जपन्त *japti*, 1231.जब *jab*, 959, 961, 990, 1084, 1113.जब केरवा *jab kerwa*, 959.जबदी *jabdi*, 1231.जब बुझा *jab butta*, 959.जबरा *jabra*, 77, 85.

- जमकाठ *jamkāth*, 925.
 जमरिया *jamariya*, 956.
 जमवट *jamvat*, 925.
 जमा *jama*, 1463a, 1468, 1472.
 जमाखरच *jamakharch*, 1463d,
 1468c, 1472; Appendix, 16.
 जमाबन्दी *jamābandi*, 1468c, 1472;
 Appendix, 15.
 जमाभार *jamāmār*, 1477.
 जमार *jamār*, 1075.
 जमार गढ़ार *jamār garār*, 1075.
 जमाल *jamāl*, 1045.
 जमाल खानी *jamāl khāni*, 956.
 जमाल गोटा *jamāl gota*, 1045.
 जमाली *jamālī*, 956.
 जमाव *jamāo*, 1163.
 जमाव दही *jamāo dahi*, 1163.
 जमा वासिल बाकी *jama wāsil bāki*,
 1468c, 1472.
 जमिदार *jamidār*, 904.
 जमुड़ *jamūḍ*, 1163.
 जमुड़ा *jomūra*, 404, 411, 517, 385.
 जमुरी *jamuri*, 517.
 जमोट *jamot*, 925.
 जमौषा *jamaua*, 639.
 जम्बूर *jambur*, 388.
 जम्हार *jamhār*, 1075.
 जम्हूरा *jamhūra*, 404, 411.
 जर *jar*, 1010, 1201, 1210.
 जरई *jarāi*, 862, 982.
 जरकड़ा *jarkatta*, 875.
 जरखा *jarkha*, 339.
 जरखोर *jarkhor*, 1180.
 जर चौट *jar chauth*, 1201.
 जरखोरनी *jarchhorni*, 875.
 जरखोरा *jarchhora*, 875.
 जरठुधा *jarathua*, 1043.
 जरठुधा तेल *jarathua tel*, 1043.
 जरदोज *jardoj*, 502.
 जर पेशगी ठीका *jarpeshgi thika*, 1210.
 जरराह *jarrah*, 384.
 जर समन *jar saman*, 1210.
 जरसुधा *jarsudha*, 238.
 जराप्रब *jarāḇ*, 1416.
 जराह *jarāh*, 384.
 जरि *jari*, 115 (footnote), 444.
 जरिया *jariya*, 370, 1008.
 जरिया के ऊख *jariya ke ūkh*, 1008.
 जरौ *jari*, 798, 1006.
 जरौ खेत *jari khet*, 798.
 जरुआ *jarua*, 1043.
 जरुआ तेल *jarua tel*, 1043.
 जरुआ सोरा *jarua sora*, 370.
 जरे *jareñ*, 1166.
 जल *jal*, 655, 1091, 1451.
 जलकर *jalkar*, 1232.
 जलकी *jalki*, 789.
 जलखड़े *jalkhāi*, 1268.
 जलखर *jalkhar*, 1145.
 जलखरी *jalkhari*, 41, 650.
 जलखावा *jalkhāwa*, 1268.
 जलघेराव *jalgherāw*, 1268.
 जलधर *jaldhar*, 923.
 जलधरी *jaldhari*, 697.
 जलपारवाह *jalparwāh*, 1428.
 जलपातर *jalpātar*, 775.
 जलपान *jalpān*, 1268.
 जलमहार *jalamhār*, 233.
 जलवा *jalwa*, 1380, 1384, 1385.
 जलवा देब *jahwa deb*, 1385.
 जलवाई *jahwāi*, 1458.
 जलहोर *jalthor*, 973.
 जलाला *jalāla*, 939.
 जलासेन *jalāsen*, 1456.
 जलिया *jaliya*, 87.
 जलेबी *jalebi*, 585.
 जलोत्सरग *jalotsarg*, 1459.
 जला *jalla*, 647, 650, 1092, 1145.
 जवसुधा *jawsadha*, 238.
 जवा *jawa*, 748, 705.

- जवाइन *jawān*, 1073.
 जवाखार *jawākhār*, 1272.
 जवा गोटा *jawā gota*, 765.
 जवाध *jawādh*, 1274.
 जवारा *javāra*, 961.
 जवारी *javāri*, 758.
 जवास *javās*, 1085.
 जसरिया *jasariya*, 965f.
 जसेर *jaser*, 940.
 जसोधा *jasodha*, 238.
 जहड़ *jahar*, 938.
 जहरन्वात *jaharbāt*, 1179.
 जहरन्वाद *jaharbād*, 1179.
 जहेज *jahej*, 1283.
 जाइखी *jāichhi*, 625.
 जाइठ *jāith*, 346.
 जाइल *jāil*, 860, 1132.
 जाई *jāi*, 833, 1092.
 जावर *jāur*, 1272.
 जाए *jāē*, 1087, 1088.
 जाप्रब *jāēb*, 1078, 1132, 1173, 1174, 1486.
 जाओ *jāo*, 1087.
 जाक *jāk*, 893.
 जाकड़ *jākar*, 1480.
 जाकर *jākar*, 1462.
 जागर *jāgar*, 965b.
 जागीर *jāgir*, 1200, 1209b.
 जागीरन्दार *jāgirdār*, 1200.
 जागे *jāge*, 1026.
 जाँघा *jāngha*, 609, 1328.
 जाँघा बैसाप्रब *jāngha baisāēb*, 1328.
 जाँच *jānch*, 1485.
 जाँचब *jānchab*, 1484.
 जाँच मिलान *jānch milān*, 1485.
 जाँच लेब *jānch leb*, 1485.
 जाजिम *jājim*, 750.
 जाट *jāt*, 917.
 जाटि *jāti*, 917.
 जाठ *jāth*, 256, 273, 346, 917.
 जाठि *jāthi*, 330, 917.
 जाड़ *jār*, 1092.
 जाड़ा *jāra*, 1083.
 जात *jāt*, 1089.
 जाँत *jānt*, 443, 625, 928.
 जाँता *jānta*, 443, 581, 619.
 जाति *jāti*, 1217.
 जादू *jādu*, 1453.
 जादूगर *jādūgar*, 1453.
 जान *jān*, 719, 790.
 जानधि *jānathi*, 356.
 जाना *jāna*, 915, 844.
 जानिमाज *jānimāj*, 751.
 जानिहार *jānihar*, 1416.
 जाप माला *jāp māla*, 781.
 जाफरी *jāphri*, 770.
 जाब *jāb*, 94.
 जाबन्ता *jābta*, 1474.
 जाबन्ता साह जोग *jābta sāh jog*, 1474.
 जाबर *jābar*, 1272.
 जाबा *jāba*, 94.
 जाबी *jābi*, 94.
 जाम *jām*, 678.
 जामा *jāma*, 732, 1371, 1379, 1381, 1382.
 जामुन *jāmun*, 1272.
 जाम्हर *jāmhar*, 1075.
 जाय *jāē*, 250, 356, 414, 572, 604, 1084, 1272.
 जाय नैमाज *jāy nemāj*, 751.
 जारब *jārab*, 1416.
 जाल *jāl*, 646, 1094.
 जालन्दार *jāldār*, 1236.
 जाला *jāla*, 69, 224, 647, 713, 1074, 1145.
 जाली *jāli*, 87, 94, 646, 650, 748.
 जालीदार *jālidār*, 1236.
 जावर *jāwar*, 1400.
 जाँवर *jāwār*, 1400.
 जावा *jāwa*, 758, 987.

- जासर *jāsar*, 1037.
 जासू *jāsu*, 1033.
 जाह *jāh*, 790, 1142.
 जितिया *jiutiya*, 1447.
 जिकरी *jikri*, 1487.
 जिगरी *jigri*, 1487.
 जिग्गा *jigga*, 757, 768.
 जितिया *jitiya*, 1447.
 जिन *jin*, 1458.
 जिनवँ *jimvān*, 1075, 1183.
 जिनिस *jinis*, 1470e.
 जिनिसवार *jiniswār*, 1468a.
 जिनोरा *jinora*, 983, 985, 987.
 जिन्हार *jinhār*, 1075.
 जिवन्दान *jibdān*, 1457.
 जिविया *jibiya*, 275.
 जिभा *jibba*, 711.
 जिब्ही *jibbi*, 1173.
 जिभसत्ता *jibhsatta*, 1173.
 जिभिया *jibhiya*, 275.
 जिभेला *jibhela*, 363.
 जिमिदार *jimidār*, 1208.
 जिमिदारी *jimidāri*, 1207.
 जियता *jiyata*, 649.
 जिया *jiya*, 1457.
 जिया दान *jiya dān*, 1457.
 जिरतिहा *jiṛatiha*, 1184.
 जिरात *jiṛāt*, 903, 1040, 1221.
 जिलन्दगर *jildgar*, 586.
 जिलन्दबन्द *jildband*, 586.
 जिलवाया *jilwāiya*, 1458.
 जिलवाया के कुशल *jilwāiya ke chhūāl*, 1458.
 जिहा *jila*, 539, 1040.
 जिलादार *jilādār*, 1040.
 जिहा सान *jila sān*, 539.
 जिले बया *jilebiya*, 473.
 जिलबिया कुलम्भी *jilebiya kulphi*, 473.
 जिलेबी *jilebi*, 1272.
 जिलेया *jilāiya*, 1458.
 जिवगर *jiugar*, 851, 922.
 जिवगर पानी खावि गेल *jiugar pāni ābi gel*, 922.
 जिवगर चोपला धूर बैसाचोल *jiugar hoē la dhūr baisāöl*, 851.
 जिहा *jista*, 335h, 706.
 जिहला *jihla*, 363.
 जिहेला *jihela*, 363.
 जीए *jie*, 1026.
 जीगर *jigar*, 800.
 जीता *jita*, 645.
 जीभा *jibha*, 275.
 जीयत *jiyat*, 645.
 जीयल *jiyal*, 933.
 जीर *jiṛ*, 972, 1073.
 जीरा *jira*, 975, 1073.
 जुआठ *juāth*, 14, 194, 938.
 जुग *jug*, 1023.
 जुगन्दा *jugra*, 1183.
 जुगनू *jugnu*, 765.
 जुजवी *jujwi*, 1208.
 जुजवी हिस्सेदार *jujwi hissedār*, 1208.
 जुङ्गुड़ो *juguro*, 1183.
 जुइलौ *jurailin*, 1310.
 जुइलू *jurailu*, 1310.
 जुत्ता *jutta*, 735.
 जुनेरी *jeneri*, 121, 122.
 जुना *junna*, 120.
 जूअर *jūar*, 193, 938.
 जूआ *jūa*, 14, 194, 443, 621, 1391.
 जूग *jūg*, 1483.
 जूड़ *jūr*, 1449.
 जूड़ चीतल *jūr sital*, 1449.
 जूड़ सितलक सिपाही *jūr sitlak sipāhi*, 1449.
 जूता *jūta*, 735.
 जूता गोर लगार *jūta gor lagār*, 1336.
 जूता चोराद *jūta chorād*, 1336.

जूता *jūti*, 735.
 जूना *jūna*, 96, 120, 122.
 जूर *jūr*, 1183.
 जूही *jūhi*, 585.
 जेकरा *jekra*, 1020.
 जेठन्त *jethans*, 1214.
 जेठकी *jethki*, 1276.
 जेठरी *jethri*, 1276.
 जेठरैयत *jeth raiyat*, 1217.
 जेठहन्त *jethhans*, 1214.
 जेठुया *jethua*, 379, 1021, 1228.
 जेठौठी *jethauti*, 1214.
 जेठौती *jethauti*, 1214.
 जेठनार *jeonār*, 1345, 1426.
 जेवाइन *jevāin*, 1073.
 जेवाइन *jevāin*, 1402.
 जे *je*, 967, 1025, 1085, 1087, 1091, 1092.
 जेकर *jekar*, 1086.
 जेठ *jeth*, 1082, 1092.
 जेठी *jethi*, 985.
 जेड़ *jer*, 1124.
 जेब *jeb*, 77.
 जेरन्पाइ *jeerpāi*, 735.
 जेरन्बन्ध *jerband*, 226.
 जेल *jel*, 1124.
 जैव *jemu*, 966.
 जैवर *jemwar*, 115, 398, 415.
 जेश्ठा *jeshtha*, 1082.
 जैदादी *jaidādi*, 1224.
 जै *jai*, 962.
 जैती *jainti*, 961.
 जैतुक *jaituk*, 1283.
 जैत्री *jaintri*, 517.
 जैबों *jaibon*, 1087.
 जैयद *jaiyad*, 800.
 जैया मिरन्चा *jaiya mirecha*, 1073.
 जोकन्डी *jokti*, 1171.
 जोगनियॉ *joganian*, 870.
 जोगाप्रब *jogāēb*, 870.

जोड़ाप्रब *jorāēb*, 1404.
 जोतिह *jotiha*, 829.
 जोधरिया *jondharia*, 987.
 जोधरी *jondhri*, 985.
 जोन्हरी *jonhri*, 985.
 जोन्हिया *jonhiya*, 155.
 जोरन्वा *jorwa*, 378.
 जोलन्हा *jolha*, 355, 356, 990.
 जोलन्दिनी *jolhini*, 356.
 जोलाहा *jolāha*, 355, 356.
 जोसांदा *josānda*, 963.
 जो *jo*, 959, 961.
 जोँ *jon*, 1084, 1087, 1090.
 जोँका *jonka*, 13, 233, 1011.
 जोँकी *jonki*, 13, 1171.
 जो खेसरा *jo khesra*, 959.
 जोग *jog*, 1343, 1474, 1457, 1487.
 जोग टोन *jog ton*, 1457.
 जोग मिलाब *jog milab*, 1343.
 जोग मिलाप्रब *jog milāēb*, 1343.
 जोंगा *jonga*, 967e, 970.
 जोगी *jogi*, 782, 1092.
 जोठ *joth*, 938.
 जोड़ *for*, 1331.
 जोड़ा *jora*, 625, 735, 1096, 1381.
 जोड़ी *jori*, 149, 451, 941, 1096.
 जोही *jorhi*, 1129.
 जोत *jot*, 226, 825, 828, 1009.
 जोतब *jotab*, 817, 818, 1098.
 जोतल *jotal*, 817, 1098.
 जोता *jōta*, 18, 116, 196, 642, 818, 930.
 जोता बावग *jota bāwag*, 818.
 जोती *jōti*, 18, 120, 145, 196, 116, 117, 398, 415, 470, 642, 645, 930.
 जोन्ही *jonhi*, 155.
 जोब *job*, 1183.
 जो बुहा *jo butta*, 959.
 जोर *for*, 108, 110, 115, 1088.
 जोरन *forun*, 1162.

जोरा *jora*, 128, 1145.
 जोरु *joru*, 1275.
 जोरो *joro*, 110.
 जोहा *joha*, 270.
 जोहरी बरग *jauhri barm*, 1456.
 जो *jau*, 356, 444, 959, 960, 961,
 1000, 1089, 1504.
 जो *jauñ*, 1084, 1087, 1088.
 जो केरा *jau kerā*, 959, 960, 1000,
 1183.

जोगा *jauga*, 969.
 जोजी *jauji*, 1275.
 जोहा *jaunrha*, 184.
 जो मटरा *jau matra*, 959.
 जोरा *jaura*, 1194, 1204.
 जोरी *jauri*, 115, 120.
 जोसन *jausan*, 767.
 ज्यो *jyon*, 568, 737.

॥ झ ॥

झकना *jhakna*, 84.
 झकाप्र *jhakāṇḁ*, 876.
 झखुरी *jhakhuri*, 815.
 झखुली *jhakhuli*, 815.
 झगार *jhaggār*, 935.
 झङ्गा *jhanga*, 896.
 झङ्गार *jhaggar*, 713.
 झङ्गरा *jhanyhara*, 307, 319b, 456,
 685.
 झंझिया *jhanyhiya*, 835.
 झटका *jhataka*, 184, 190, 191, 205,
 224.
 झटनी *jhantni*, 887.
 झटहा *jhatha*, 41.
 झटाहब *jhatahab*, 876.
 झटुआ *jhatusa*, 894.
 झटै *jhatai*, 55.
 झटैनी *jhataini*, 57.
 झरुआ *zharua*, 53.
 झनक *zhanak*, 1174.
 झनकट *zhanakat*, 1251.
 झनकवाता *zhanakvāta*, 1174.
 झनकवाह *zhanakvāh*, 1174.
 झनका *zhanaka*, 1174.
 झनकौट *zhanakaut*, 1250.
 झपट *zhapat*, 655.
 झपना *zhapna*, 79, 562.
 झपान *zhapān*, 957.

झंपिया *zhanpiya*, 45.
 झबरा *zhabra*, 1110.
 झबही *zhabhi*, 136, 713.
 झबिया *zhabiya*, 767, 770.
 झब्बा *zhabba*, 770.
 झब्बू *zhabbu*, 100.
 झमड़ी *zhamri*, 995.
 झर *zhar*, 878, 980, 1075.
 झरकट्टी *zharakanti*, 815.
 झरका *zharaka*, 679, 1074.
 झरखाप्र *zharakhāṇḁ*, 876.
 झरगा *zhanrga*, 967f.
 झरगा *zharnga*, 878, 1075.
 झरझराप्रल *zharzharāṇḁ*, 876.
 झरना *zharana*, 57, 401, 440, 456,
 606, 685, 711.
 झरना रन्दा *zharana randa*, 401.
 झरनी *zharani*, 428, 747.
 झरहा *zharha*, 815.
 झरी *zhari*, 1088.
 झरुआ *zharua*, 878, 1183.
 झलमरन्दन *zhalmandan*, 965d.
 झलरिया *zhalariya*, 985.
 झलसी *zhaltsi*, 121.
 झलस *zhalās*, 121, 815, 1431.
 झँकब *zhanakab*, 1405.
 झँखी *zhanakhi*, 57.
 झँग *zhang*, 896, 995.

भौंभ *jhānjh*, 685, 776.
 भौंभा *jhānjha*, 1272.
 भौंटब *jhāntab*, 887.
 भौंटा *jhānta*, 57.
 भौंटी *jhānti*, 815.
 भाड़ भूड़ *jhār jhūr*, 1446.
 भाड़नी *jhārni*, 866.
 भाड़ुआ *jhārua*, 53.
 भाड़ु *jhāru*, 53, 57, 465.
 भाँप *jhāmp*, 45, 50, 467, 554.
 भाँपन *jhāmpan*, 554.
 भाँपना *jhāmpna*, 554.
 भाँपा *jhāmpa*, 45.
 भाँपी *jhāmpi*, 45, 657.
 भाबर *jhābar*, 1110.
 भास *jhām*, 27, 602, 1264.
 भासा *jhāma*, 27, 591, 1264.
 भासो *jhāmo*, 1264.
 भार *jhār*, 815, 655, 995, 1075, 1183, 1250.
 भारंग *jhārang*, 878.
 भारङ्ग *jhārang*, 1075.
 भारन *jhāran*, 980.
 भारब *jhārab*, 58, 887.
 भारा *jhāra*, 815.
 भारि *jhāri*, 58.
 भारि भुरि देव *jhāri jhuri deb*, 58.
 भारी *jhāri*, 432, 688, 689, 713.
 भारी के रन्दा *jhāri ke randa*, 402.
 भार *jhāru*, 56.
 भारू *jhāru*, 439.
 भाल *jhāl*, 776.
 भालर *jhālar*, 590.
 भाला *jhāla*, 1024.
 भावन *jhāwan*, 1477.
 भाँवाँ *jhāwān*, 1264.
 भिकन्डा *jhikta*, 793.
 भिकन्डिया *jhiktiya*, 793.
 भिकन्टी *jhikti*, 793, 794, 1262.
 भिकन्टौर *jhiktaur*, 793.

भिकन्डा *jhikra*, 793.
 भिकन्डो *jhikri*, 1262.
 भिकन्रौर *jhikraur*, 793.
 भिँगुनी *jhinguni*, 1069.
 भिँगुली *jhinguli*, 1069.
 भिङ्गा *jhinga*, 1069.
 भिड़की *jhutuki*, 1262.
 भिड़ी *jhitti*, 99, 149, 196, 1096.
 भिमन्की *jhimki*, 742, 745.
 भिमन्भिमिया *jhimjhimiya*, 764.
 भिरन्वा *jhirwa*, 1075.
 भिरुआ *jhirua*, 1075.
 भिरौआ *jhiraui*, 1075.
 भिलिया *jhiliya*, 1272.
 भिल्ली *jhilli*, 1074, 1272.
 भौँक *jhink*, 622.
 भौँका *jhika*, 622.
 भौँका *jhinka*, 622.
 भौरो *jhāro*, 1075, 1183.
 भौल *jhāl*, 790.
 भुकन्ता *jhukta*, 645.
 भुटन्का *jhutka*, 1262.
 भुटन्की *jhutki*, 1262.
 भुण्ड *jhund*, 1124.
 भुनन्की बीर *jhunki bir*, 1456.
 भुम्भक *jhummak*, 764.
 भुरन्नी *jhurni*, 866.
 भुरि *jhuri*, 58.
 भुलन्नी *jhulni*, 763.
 भूड़ *jhūr*, 1446.
 भूड़ *jhūr*, 1124.
 भूमक *jhūmak*, 764.
 भूर *jhūr*, 815.
 भूल *jhūl*, 133, 1431.
 भूला *jhūla*, 744.
 भूस *jhūs*, 799.
 भूसी *jhūsi*, 799.
 भोगन्टा *jhegta*, 896.
 भोगन्डा *jhengra* 937.
 भोगन्रा *jhengra*, 896, 995.

भोगी *jhengi*, 973.
 भोंकरल *jhonkral*, 1080.
 भोंपन्डा *jhompna*, 879, 1234.
 भोंपन्डी *jhompri*, 71, 879, 1234.
 भोलारल *jholāl*, 1080.
 भोंक *jhonk*, 196.
 भोंमन *jhonjhan*, 1258.

भोर *jhor*, 789, 832, 1001, 1272.
 भोरल *jhorāl*, 876.
 भोरा *jhora*, 41, 734, 781, 647, 832.
 भोरी *jhori*, 507, 647.
 भोल *jhol*, 1116.
 भोला *jhola*, 41, 133, 134, 647, 1080.
 भोली *jholi*, 133, 134, 647.

॥ ट t ॥

टकना *takna*, 482.
 टकसाल *taksāl*, 1488.
 टकही *takhi*, 1198, 1479.
 टका *taka*, 1479, 1497.
 टकुचा *takua*, 350, 499, 518.
 टकौरी *takauri*, 462, 640.
 टक्का *takka*, 1500.
 टंगना *tangna*, 649.
 टंगनी *tangni*, 364, 613, 649.
 टंगबह *tangbah*, 363.
 टंगारी *tangāri*, 86.
 टंगारी *tangāri*, 395.
 टंगुनी *tanguni*, 988.
 टंगौर *tangaur*, 49, 895.
 टङ्गा *tanga*, 395.
 टटंगर *tatghar*, 1234.
 टटुआनी *tatuāni*, 1126.
 टटौघर *tataughar*, 1235.
 टट्टी *tatti*, 381, 585, 1051, 1250.
 टट्टी लीलूफर *tatti lilu phar*, 585.
 टट्टू *tattu*, 1126.
 टट्ठना *tanrna*, 276.
 टट्ठ्या *tanrua*, 792, 954.
 टपका *tapka*, 1246.
 टपका मारब *tapka mārāb*, 1246.
 टप्पर *tappar*, 319m.
 टरग्याह *tarwāl*, 857.
 टरग्सरी *tarsū*, 24.
 टरिया *tariya*, 713, 767.

टलन्हा *talha*, 161.
 टलाह *talāh*, 161.
 टलुचा *talua*, 161.
 टहन्ना *tahra*, 1125.
 टहरी *tahri*, 136.
 टाँक *tānk*, 372.
 टाकर *tākar*, 793.
 टाका *tāka*, 1113.
 टाँगव *tāngab*, 624, 1422.
 टाँगह *tāngah*, 363.
 टाँगा *tānga*, 224, 395.
 टाँगी *tāngi*, 395.
 टाँगुन *tāngun*, 988.
 टाट *tāt*, 129, 319, 1051, 1486.
 टाटी *tāti*, 1051, 1084, 1234, 1250, 1416.
 टाँठी *tānthi*, 682.
 टाड़ *tār*, 713, 784.
 टाँड़ *tānr*, 784, 788, 790, 857.
 टाड़ा *tāra*, 713, 1011, 1074.
 टाँड़ा *tānra*, 1074.
 टाड़ी *tāri*, 713.
 टाँड़ी *tānri*, 24, 328, 784, 1074.
 टाप *tāp*, 48, 50, 646.
 टापा *tāpa*, 48, 50.
 टापौ *tāpi*, 48, 50, 646.
 टार *tār*, 24, 767, 857.
 टार *tānr*, 857.
 टारब *tārab*, 857.
 टारी *tāri*, 857.

ढाल *tāl*, 161, 784, 853, 890, 894,
986.

ढाली *tālī*, 1263.

ढिकन्दी *tikthi*, 318, 1416.

ढिकन्दी के लकड़ी *tikthi ke lakri*,
226.

ढिकरी *tikri*, 466, 1272.

ढिकिया *tikiya*, 1272.

ढिकुला *tikula*, 1272.

ढिकुली *tikuli*, 747, 762.

ढिकोड़ा *tikorha*, 1272, 1449.

ढिकोर *tikor*, 793.

ढिकर *tikkar*, 791, 793.

ढिकन्दी *tikhthi*, 587.

ढिपन्कारि *tipkari*, 1246.

ढिपन्दार *tipdār*, 1208, 1217.

ढिपन्ना *tipna*, 480.

ढिपन्नी *tipni*, 867.

ढिपुनी *tipuni*, 482.

ढिबी *tibbhi*, 1009.

ढिभिषा *tibhiya*, 987.

ढिररी *tirri*, 1074.

ढिल्हा *tilha*, 791, 793.

ढिल्हा ढाकर *tilha tākar*, 793.

ढीक *tik*, 69.

ढीकब *tikab*, 240.

ढीका *tika*, 1400.

ढीड़ी *tiri*, 1074.

ढीनी *tini*, 1183.

ढीपन *tipan*, 1343.

ढीपुर *tipur*, 793.

ढुईया *tuñiya*, 713.

ढुकन्दी *tukri*, 1272.

ढुंगना *tungna*, 958.

ढुंगनी *tungni*, 875.

ढुटाह *tutāh*, 1094.

ढुन्की *tunki*, 1074, 1177.

ढुण्ठा *tuān*, 713.

ढुई *tūn*, 713.

ढूक *tūk*, 723.

ढूका *tūka*, 1272.

ढूगब *tūgab*, 624.

ढूट *tūt*, 922, 1094.

ढूट गैल *tūt gail*, 1094.

ढूटन *tūtan*, 1265.

ढूड़ *tūnr*, 958, 961.

ढूड़ा *tūnra*, 961, 958.

ढूसल *tūsāl*, 604.

ढेकन्दी *tekthi*, 318.

ढेकन्नी *tekni*, 464.

ढेकानी *tekāni*, 167, 169, 173, 174,

175, 176, 179, 182, 184, 189,

200, 203, 221, 222, 464.

ढेकुषा *tekua*, 350, 499, 518, 589.

ढेकुरी *tekuri*, 518.

ढेकुली *tekuli*, 518.

ढेकौरी *thekauri*, 462.

ढेखन्ती *tekhti*, 461, 508.

ढेखन्ती *tetkhi*, 226.

ढेडुषा *teñrua*, 243.

ढेपन्टा *tepta*, 842, 1097.

ढेपाइ *tepāi*, 319j.

ढेबचा *terua*, 243, 1252, 1256, 1257.

ढेहरा *tehra*, 713.

ढेहरी *tehri*, 136.

ढेहान *tehān*, 1120.

ढेंट *tent*, 726.

ढेनी *teni*, 1011.

ढेंभी *tembhi*, 957.

ढेसा *tema*, 96.

ढेर *ter*, 1017, 1110, 1113.

ढोकन्डा *tokra*, 44.

ढोकन्दी *tokri*, 44, 49, 369, 895.

ढोकन्दार *tokdār*, 1040.

ढोकन्ना *tokna*, 669.

ढोकन्नी *tokni*, 97, 261, 867.

ढोटन्का *tolka*, 69, 1457.

ढोटन्ना *totna*, 69, 1457.

ढोटन्स *totram*, 1457.

ढोटन्वाँ *totcān*, 69.

टोंटिया *tontiya*, 713.
 टोंटियारी *tontiyāri*, 1262.
 टोडिया *toriya*, 1265.
 टोनकट *tonkat*, 286.
 टोनकट्टा *tonkatta*, 286, 293.
 टोनखाद् *tonkhād*, 281, 298, 1008.
 टोनखावा *tonkhāwa*, 1008.
 टोनिकट्टा *tonikatta*, 293.
 टोनियाठी *toniyāthi*, 281.
 टोनियारी *toniyāri*, 281, 298.
 टोनियासी *toniyāsi*, 281, 298.
 टोपन्ना *topna*, 413.
 टोपन्ना *topra*, 832, 838.
 टोपन्नी *topri*, 832.
 टोरन्वाह *torwāh*, 857.
 टोइया *toiya*, 1246.
 टोक *tok*, 1040.
 टोकब *tokab*, 866, 867.

टोंटा *tonta*, 1010.
 टोंटी *tonti*, 688, 1262.
 टोड *tor*, 918.
 टोंड *tonr*, 857.
 टोडा *tora*, 768.
 टोन *ton*, 1457.
 टोना *tona*, 69, 933, 940, 1008, 1457.
 टोनी *toni*, 288, 1008.
 टोपड *topar*, 895.
 टोपन *topan*, 413.
 टोपी *topi*, 398, 725.
 टोर *tor*, 9, 24, 857.
 टौर *tonr*, 857.
 टोर लागारब *tor lagāēb*, 857.
 टोरा *tōra*, 9.
 टोरी *tori*, 857.
 टोह *toha*, 1045.

॥ ठ th ॥

ठकर *thakar*, 106.
 ठकरा *thakra*, 68.
 ठकरी *thakri*, 747.
 ठकवा *thakwa*, 464.
 ठकहरिया *thakhariya*, 837.
 ठकुषा *thakua*, 1272.
 ठग *thag*, 1486.
 ठठर *thatar*, 1250.
 ठठरा *thatra*, 1051.
 ठठरी *thatri*, 213, 245, 247, 318, 649.
 ठठरी *thathri*, 1051.
 ठठेर *thather*, 986.
 ठठेरा *thathera*, 548, 983, 986.
 ठठेरी *thatheri*, 548, 558.
 ठठेरी *thathero*, 896, 983, 987.
 ठठ्ठवाता *tharbāta*, 233.
 ठठिया *thariya*, 473.

ठहार *tharhāin*, 828.
 ठहिया *tharhiya*, 828, 1033, 1073, 1183, 233, 473.
 ठप्पा *thappa*, 533, 569, 590.
 ठमरा *thamra*, 1158.
 ठरम्पचरा *tharpachra*, 251.
 ठररा *tharra*, 123, 858.
 ठरिया *thariya*, 1033.
 ठस *thas*, 800.
 ठसा *thasa*, 533.
 ठसा *thassa*, 533.
 ठहार *thahar*, 1247.
 ठहरा *thahra*, 1114.
 ठाँठ *thāinth*, 1158.
 ठाँठ होप्रब *thāinth hoēb*, 1158.
 ठाकुर *thākur*, 383, 407, 975, 1208.
 ठाकुर भोग *thākur bhog*, 975.
 ठाठ *thāt*, 585, 1244, 1245.

ठाँठी *thānṭhi*, 682.
 ठार *thārḥ*, 26.
 ठारहा *thārha*, 26.
 ठामे *thāme*, 115 (footnote).
 ठारिक *thārik*, 834.
 ठाँव *thānw*, 747, 1247.
 ठाँस *thāns*, 534.
 ठासा *thāsa*, 534.
 ठिकरा *thikra*, 511, 793.
 ठिकड़िया *thikariya*, 1263.
 ठिकरा *thikra*, 563.
 ठिकराहू *thikrahū*, 793.
 ठिकरिया *thikariya*, 793.
 ठिकरी *thikri*, 1262.
 ठिकरौल *thikraul*, 793.
 ठिकर *thikkar*, 563.
 ठिंगुरियापल्ल *thinguriyāḷ*, 1076.
 ठिया *thiya*, 404, 408.
 ठिलिया *thiliya*, 432, 713.
 ठिहा *thiha*, 404.
 ठीकर *thīkar*, 793.
 ठीका *thīka*, 1040, 1210.
 ठीका के लोल *thīka ke lāl*, 1040.
 ठीकेदार *thīkedār*, 1210.
 ठीकेदारी *thīkedāri*, 1210.
 ठींचा *thīncha*, 45.
 ठीहा *thīha*, 404, 408.
 ठुठा *thuttha*, 987.
 ठुण्डा *thunṭha*, 987.
 ठुनका *thunka*, 385.
 ठुररी *thurri*, 1272.
 ठुरियापल्ल *thuriyāḷ*, 1076.
 ठूठा *thūṭha*, 1107.
 ठूरी *thūri*, 1272.
 ठेका *theūka*, 953.
 ठेकनी *thekni*, 464.
 ठेकरा *thekrā*, 106, 612.
 ठेकवा *thekwa*, 89, 464.
 ठेकुषा *thekua*, 1272.
 ठेकुरी *thekuri*, 1250.

ठेगना *thengna*, 464.
 ठेगनी *thengni*, 654.
 ठेगुनी *thenguni*, 654.
 ठेगुरी *thegunri*, 654.
 ठेगनी *thenghni*, 362.
 ठेगुनी *thenghuni*, 654.
 ठेंडियाल *thenthīwāl*, 319.
 ठेंडियाल नाद *thenthīwāl nād*, 319.
 ठेवका *thevka*, 952.
 ठेवरी *thevri*, 236.
 ठेवहा *thehua*, 389.
 ठेवना *thehuna*, 1010.
 ठेवने *thehunen*, 1159.
 ठेक *thek*, 77, 764.
 ठेकर *thekar*, 106.
 ठेका *theka*, 108, 464.
 ठेकी *theki*, 401.
 ठेकुर *thekur*, 106.
 ठेंग *theng*, 654.
 ठेंगा *thenga*, 654.
 ठेंगी *thengi*, 654.
 ठेंठा *thentha*, 2, 825.
 ठेंठा के जोत *thentha ke jot*, 825.
 ठेंठी *thenthi*, 2, 29.
 ठेंठी कोदार *thenthi kodār*, 28.
 ठेपी *thepi*, 401, 81.
 ठेल *thel*, 236.
 ठेहा *theha*, 91, 325, 286, 404, 408, 527, 1141.
 ठेचा *thaicha*, 45.
 ठेंचा *thaincha*, 45.
 ठोकना *thokna*, 600.
 ठोकरा *thokra*, 106, 1075.
 ठोंडियारी *thonṭhiyāri*, 1074.
 ठोपारी *thopāri*, 1015.
 ठोकब *thokab*, 853, 1484.
 ठोकर *thokar*, 106.
 ठोकल *thokal*, 853.
 ठोरी *thori*, 1272.
 ठोंसा *thonsa*, 534.

॥ ड d ॥

- डगर *lagar*, 941.
 डगरन *dagran*, 106.
 डगरना *dagarna*, 459.
 डगरा *dagra*, 44, 47, 602, 714.
 डगरिन *dagrin*, 1400.
 डगरी *aagri*, 44.
 डंगौनी *dangauni*, 887.
 डग्गी *daggi*, 1180.
 डङ्गा *danga*, 996.
 डधराप्रब *daghrāḥ*, 1098.
 डँटकी *dantki*, 1024.
 डँटुका *dantuka*, 896.
 डटौका *datauka*, 654.
 डँडुनवास *danroāns*, 375.
 डँडिया *danriya*, 154, 225, 247.
 डँडेर *danrer*, 833.
 डँडरा *danrera*, 225.
 डँडरी *danreri*, 919.
 डँडरी *darenri*, 225.
 डरुआ *darhua*, 1043.
 डरुआ तेल *darhua tel*, 1043.
 डँडरी *danrheri*, 188.
 डण्टा *danta*, 191, 213, 223, 236, 247, 335a, 414, 431, 508, 510, 654.
 डण्टी *danti*, 60, 415, 455, 335a, 888, 1024, 1315.
 डण्टी दाँव *danti dāncab*, 888.
 डण्ड कमण्डल *dand kamandal*, 782.
 डण्डा *danda*, 213, 223, 235, 414, 416, 611, 931, 940, 1250.
 डण्डी *dandi*, 415, 508, 598, 644.
 डपटन *daptan*, 306, 457.
 डपट्टी *dapti*, 305.
 डफाली *daphālī*, 1456.
 डबरी *dabri*, 713.
 डबल *dabal*, 1000.
 डबल कोराव *dabal kerāo*, 1000.
 डबन्ही *dabhi*, 137.
 डब्बु *dabbu*, 319 g & l, 305, 438, 450, 458.
 डब्बू *dabbu*, 683, 711.
 डभन्कल *dabhkal*, 1272.
 डभन्का *dabhka*, 1272.
 डभन्को *dabhko*, 1066.
 डभन्को *damko*, 68.
 डभन्कौला *damkaula*, 68.
 डभरन्डाक *damardāk*, 1456.
 डमार *damār*, 848, 852.
 डमारा *damāra*, 848, 852.
 डमन्हौआ *damhaua*, 68.
 डम्फ *damp*, 29.
 डम्हरो *damharo*, 1075.
 डर *dar*, 1075.
 डरन्कस *danrkas*, 376.
 डलन्भकन्ना *dajhakna*, 1381.
 डलन्नी *dalni*, 641.
 डलिया *daliya*, 44, 284, 442.
 डहन्रा *dahra*, 1125.
 डहन्राप्रब *dahrāḥ*, 1098.
 डहन्री *dahri*, 1125.
 डाइ *dāi*, 417.
 डाइन *dāin*, 1453.
 डाक *dāk*, 1084, 1085, 1088, 1456.
 डाकन्नी *dākni*, 156.
 डाकिनि *dakini*, 1088.
 डाँग *dāng*, 103, 654.
 डाँगर *dāngar*, 1094, 1183.
 डाँट *dānt*, 880, 896, 983, 987, 990, 1024, 1183.
 डाँटा *dānta*, 896.
 डाँटी *dānti*, 896, 983, 987, 990, 1483.
 डाँठ *dānth*, 880, 896, 990, 995, 1024.
 डाँड़ *dānr*, 237, 792, 833, 954, 1010.

डाँडर *dānra*, 198.
 डाँडा *dānra*, 376.
 डाँडी *dānri*, 75, 60, 247, 335a.
 डाही *dārhi*, 1037, 1161.
 डाबर *dābar*, 792, 832.
 डाबा *dāba*, 137, 713.
 डाभा *dābha*, 450.
 डाभी *dābhi*, 815, 957, 1001, 1075, 1183.
 डाम *dām*, 1066.
 डारब *dārab*, 1350.
 डाल *dāl*, 1347.
 डाल दौरा *dāl daura*, 1347.
 डाला *dāla*, 44, 325, 1347.
 डाली *dāli*, 44, 45, 1194.
 डाँस *dāns*, 415.
 डाँसन *dānsan*, 390.
 डाही *dāhi*, 726 (footnote), 868.
 दिहौरी *dīthauri*, 1045.
 दिड़िया *diriya*, 1073.
 दिड़िया मिरचाद *diriya mirchāi*, 1073.
 दिँडोर *dinror*, 66.
 दिन्डी *dindi*, 994, 1001, 1004, 1017, 1029.
 दिन्डी लागल है *dindi lāgal hai*, 1001.
 दिफ्ती *diphi*, 1009.
 दिबरा *dibra*, 563.
 दिबरी *dibri*, 713.
 दिबिया *dibiya*, 535, 658.
 दिब्बा *dibba*, 658.
 दिब्भी *dibbhi*, 957, 986, 994, 1001, 1018.
 दिक्का *dikka*, 793.
 दिल्ली *dilli*, 478.
 दिसमिल *dismil*, 1499.
 दिहवार *dihwār*, 1203, 1434, 1438, 1456.
 दिहवार पूजा *dihwār pūja*, 1434.
 दिहॉस *dihāns*, 784, 790, 1226.

दिही *dīhi*, 1218.
 डौडा *dinra*, 784a.
 डौडो *dinro*, 784a.
 डौडी *dinri*, 994, 1017.
 डोव *dib*, 547.
 डीबा *diba*, 658.
 डीभी *dibhi*, 986, 994.
 डौरी *dīnri*, 1004.
 डील *dil*, 95, 790, 791, 793.
 डीला *dila*, 95, 788.
 डीलो *dilo*, 95.
 डीह *dih*, 784, 790, 793, 796, 1234.
 दुँडिया *duñriya*, 1107.
 दुप्पा *duppha*, 1272.
 दुब्बा *dubbha*, 677, 690.
 दुब्भी *dubbhi*, 1018.
 दुबा *dūba*, 1458.
 दुबो गेले *dūbo gelai*, 1477.
 डेउरिया *deurhiya*, 1479.
 डेउही *deurhi*, 1254.
 डेओड़ा *deorha*, 1479.
 डेगन्ची *degchi*, 448, 711.
 डेंगौनी *dengauni*, 887.
 डेंडौका *deñrauka*, 1010.
 डेहपट्टा *derhpatta*, 730.
 डेहपट्टी *dherpatti*, 730.
 डेहसेरी *derhseri*, 912, 1500.
 डेहवा *derhua*, 1183.
 डेहौरा जोर *derhaurā jor*, 110.
 डेयोरा *deyora*, 1075.
 डेहरी *dehri*, 77, 310, 1436.
 डेग *deg*, 711, 1491, 1492, 1495.
 डेंग *deng*, 103.
 डेंगी मछुआ *dengi machhua*, 232.
 डेह *derh*, 473, 792, 1127, 1479.
 डेह कौआ *derh kaua*, 792.
 डेह खम्हा *derh khamha*, 473.
 डेह पैसे रुपैया *derh paise rupaiya*, 1479.
 डेदा *derha*, 1479.

डेही *derhi*, 1475.
 डेफ *deph*, 957
 डेफ निकसल *deph niksal*, 957.
 डेफी *dephi*, 957
 डेब *deb*, 1101.
 डेभन *dhebbhan*, 40.
 डेर *der*, 1110.
 डेरा *dera*, 1236, 1237, 1254.
 डेली *deli*, 44, 46, 319f.
 डेवद *dewarkh*, 1117.
 डैया *daiya*, 1453
 डोकनी *dokni*, 717.
 डॉङ्ग्रा *donrha*, 734.
 डोभग्रा *dobhra*, 833.
 डोरबन्धा *dorbandha*, 363.
 डोहरा *dohra*, 319h, 305.
 डोहरी *dohri*, 462.
 डोहला *dohla*, 319h.
 डोषा *doa*, 450, 718.
 डोइ *doi*, 449, 718, 1380.
 डोष्ट *doët*, 231.
 डोषा *doiia*, 718.
 डोकी *doki*, 44, 661, 718.
 डॉगा *donga*, 450.

डॉङ्ग *donr*, 646.
 डॉङ्गा *donra*, 17, 734, 889.
 डॉङ्गी *donri*, 646.
 डोभब *dobhab*, 857.
 डोभा *dobna*, 316, 857, 864.
 डोम *dom*, 1419.
 डोमा *doma*, 786, 996.
 डोमा करैल *doma karail*, 786.
 डोर *dor*, 113, 115, 117, 949.
 डोरी *dori*, 115, 117, 145, 216, 362,
 398, 425, 470, 475, 642, 748,
 949.
 डोरीक *dorik*, 359.
 डोरीक सर *dorik sar*, 359.
 डोरो *doro*, 1020.
 डोल *dol*, 694, 695, 720, 924, 929,
 1290.
 डोल कदुई *dol karhui*, 1290.
 डोली *doli*, 241, 247.
 डोले *dole*, 1087.
 डोहत *dohat*, 231.
 डोहार *dohar*, 794.
 डोही *dyorhi*, 828.
 डौदा *dyaurha*, 1092.

॥ ढ dh ॥

दक *dhak*, 1499.
 दकन्धकिया *dhakdhakiya*, 68.
 दकन्ना *dhakna*, 84, 544, 700, 711,
 713, 717.
 दकनी *dhakni*, 438, 713, 1422.
 दकिया *dhakiya*, 44.
 डंचरी *dhanchri*, 585.
 दडा *dhattha*, 362A, 896, 983, 986,
 987, 990, 1153.
 दठेरा *dhathera*, 986.
 दड्डा *dhaddha*, 1468c, 1472 ; Appen-
 dix, 14.
 दधना *dhapna*, 79, 700, 711.
 दधौवा *dhapana*, 562.

दबन्धन्वा *dhabdhabwa*, 68.
 दबन्नी *dhabri*, 787.
 डरन्का *dharka*, 1168, 1173.
 डरन्की *dharki*, 363.
 डरनिहार *dharnihār*, 943.
 डरन्नी *dharni*, 564.
 डरन्नी अकुरी *dharni akuri*, 564.
 दधवा *dharua*, 215, 224.
 डधवा *dhanrua*, 215.
 डरेवाला *dharewāla*, 561.
 दलन्कोषा *dhalkaua*, 68.
 दही *dhahi*, 67.
 दाकनि *dhākani*, 713.
 दाकर *dhakar*, 1164.

दाका *dhāka*, 44.
 दाकी *dhāki*, 44, 1055.
 दाको *dhāko*, 1234.
 दाँचा *dhāncha*, 585.
 दाठ *dhāth*, 895, 1132, 1153, 1416.
 दाठा *dhātha*, 96, 724, 1132.
 दाँठा *dhānthā*, 362A.
 दाड़ा *dhāra*, 560.
 दाड़ा *dhārha*, 751, 1080.
 दाड़ी *dhārhi*, 1080.
 दाब *dhāb*, 787.
 दाबन्ही *dhābhi*, 1000.
 दाबा *dhāba*, 1242.
 दाभ *dābh*, 1004.
 दाबर *dhārab*, 1451.
 दारा *dhāra*, 532.
 दासदा *dhārua*, 224.
 दाहा *dhāla*, 197, 216.
 दाहुआँ *dhāhuān*, 224.
 दाँसी *dhānsi*, 1173.
 दाह *dhāh*, 792.
 दिबरी *dhībri*, 325, 417.
 डिमका *dhimka*, 713.
 दीदारी *dhādhāri*, 1308.
 दीबर *dhābar*, 790.
 धुरका *dhurka*, 918.
 दहा *dhulla*, 894.
 दुसमार *dhusmār*, 1098.
 दुसियाप्र *dhusiyāḥ*, 1098.
 दुसियादा *dhusiyāha*, 1098.
 दुस *dhūs*, 1098.
 दुँस *dhüns*, 1098.
 दुस मारब *dhūs mārāb*, 1098.
 दुँस मारब *dhüns mārāb*, 1098.
 दुसा *dhūsa*, 1098.
 दुसा मारब *dhūsa mārāb*, 1098.
 दुह *dhūh*, 791, 793.
 दुही *dhūhi*, 791, 793.
 दुँकवाँस *dhenkwāns*, 66.
 दुँकुचा *dhenkua*, 256, 274, 726.

दुँकुचास *dhekuās*, 66.
 दुँकुला *dhenkula*, 928.
 दुँकुदा *dhenkuda*, 274.
 देबुचा *dhebua*, 1497.
 देमन्नी *dhemni*, 1280.
 देरिया *dhenriya*, 1073.
 देरिया मिरचाद *dheñriya mīrchāi*,
 1073.
 देलमास *dhelmās*, 66.
 देलवा *dhehwa*, 1456.
 देलवा गोसाँई *dhehwa gosāin*, 1456.
 देलवाँस *dhelwāns*, 66.
 देलहा *dhelha*, 1456.
 देलहा पीर *dhelha pīr*, 1456.
 देलौरी *dhelauri*, 66.
 देक *dhenk*, 291.
 देका *dheka*, 608.
 देका *dhenka*, 256, 261, 274, 608,
 726, 1250.
 देकी *dhenki*, 431, 464, 608, 928, 1250.
 देकुल *dhenkul*, 608, 928, 931.
 देद *dhenrh*, 1017.
 देही *dhenrhi*, 994, 996, 1001, 1004,
 1029, 1017.
 देही लागल है (or बा) *dhenrhi lāgal*
hai (or ba), 1001.
 देन *dhen*, 1158.
 देन के दूध *dhen ke dūdh*, 1158.
 देनु *dhenu*, 1114.
 देपी *dhempi*, 1051.
 देमा *dheṃa*, 541.
 देरी *dheri*, 82, 849, 890, 892, 893.
 दोलना *dholna*, 765.
 दोलना चौकी *dholna chauki*, 765.
 दोसवाह *dhoswāh*, 949.
 दोका *dhoku*, 1125, 1265.
 दोंगा *dhonga*, 372.
 दोही *dhonrhi*, 1017.
 दोही *dholi*, 1053, 1054, 1055.
 दोस *dhos*, 949.

॥ त ॥

तल *ta*, 356, 363, 829, 833.
 तँ *tañ*, 1451.
 तकरै *takrai*, 1090.
 तकलो *taklo*, 741 (footnote).
 तकिथा *takiya*, 637.
 तकेथा *takeya*, 637.
 तकर *tukkar*, 1272.
 तखतपोष *takhatpos*, 635.
 तखन्त रवाँ *takht rawān*, 241.
 तखन्ता *takhta*, 222, 414, 457, 467,
 475, 587, 832, 1214.
 तखन्ती *takhti*, 222, 587.
 तखाना *takhāna*, 1241.
 तगधरी *tagdhari*, 491.
 तगन्ही *taghi*, 108.
 तगाड़ *tagār*, 430.
 तगाड़ी *tagāri*, 39, 430, 714.
 तगार *tagār*, 430, 1014.
 तगावी *tagāwi*, 1187, 1190.
 तङ्ग *tang*, 226.
 तङ्गी *tangi*, 128 (footnote), 130.
 तज *taj*, 1381.
 तड़क *tarak*, 223, 1252, 1257.
 तड़तड़वाँ *tartarwān*, 241.
 तड़ाका *tarāka*, 585b.
 तँतवा *tantwa*, 355.
 ततुरियाछल *taturiyāñ*, 1076.
 तँदूर *tandūr*, 446.
 तन *tan*, 1375.
 तनाव *tanāw*, 390.
 तनिका *tanika*, 1056.
 तनर *tanūr*, 446.
 तन्नी *tanni*, 642.
 तपन्नाह *tapnāh*, 800.
 तब *tab*, 356, 393, 1088, 1113.
 तबजारी *tabjāri*, 1201.
 तबथ *tabay*, 1084.
 तबलक *tablak*, 1466.

तबाक *tabāk*, 711, 713.
 तबाख *tabākh*, 711.
 तँबिया *tambiya*, 319f.
 तमघैल *tamghail*, 693.
 तमघैला *tamghaila*, 693.
 तमन्नी *tamni*, 865, 867.
 तमन्हा *tamha*, 689.
 तमन्हेड़ी *tamheri*, 675.
 तमाकुफरोश *tamākupharosh*, 464.
 तमाकुल *tamākul*, 1021.
 तमाकुलबाला *tamākulbāla*, 464.
 तमाकुलबाला *tamākulwāla*, 464.
 तमाकु *tamāku*, 1021, 1026, 1452.
 तमान *tamān*, 727.
 तमासा *tamāsa*, 128 (footnote), 356.
 तमिया *tamiya*, 319g, 372, 670.
 तमियाँ *tamiyān*, 319f.
 तम्हेड़ा *tamhera*, 556.
 तर *tar*, 1234.
 तरई *tarāi*, 751.
 तरकट्टी *tarkatti*, 378, 713.
 तरकारी *tarkāri*, 1073.
 तरकी *tarki*, 764.
 तरकोंका *tarkonka*, 1073.
 तरख *tarakh*, 26.
 तरन्हा *tarchha*, 50.
 तरन्ही *tarchhi*, 39, 126, 606.
 तरन्जूबा *tarjūba*, 640.
 तरन्जूई *tarjūi*, 47, 462, 555, 640.
 तरन्जू *tarju*, 640.
 तरन्हार *tarjhār*, 888.
 तरनगर *tarangar*, 1252.
 तरन्पचन्रा *tarpachra*, 251.
 तरन्बुज *tarbūj*, 1064.
 तरन्बुजा *tarbūja*, 1064.
 तरन्यानी *taryāni*, 788.
 तरन्रा *tarra*, 1493.
 तरल *taral*, 1272.

तरंगला *tarla*, 474.
 तरंगवार *tarvār*, 655.
 तरंगसईल *tarsail*, 938.
 तरंगसिवाद् *tarsiwāi*, 792.
 तरंगसैला *tarsaila*, 14, 938.
 तरंगसोखा *tarsoa*, 922.
 तरङ्गरा *tarahra*, 1241.
 तरङ्गा *tarha*, 1493.
 तरागीतगुस्तरंग *tarāgotsarg*, 1459.
 तराजू *tarāju*, 47, 462, 555, 640.
 तराय *tarāy*, 751.
 तराशी *tarāshi*, 1411.
 तरौ *tari*, 788, 789, 792, 901, 914, 960.
 तरु *taru*, 726 (footnote).
 तरेर *terer*, 1262.
 तरैरा *tarera*, 225, 1246, 1262.
 तरैनी *taraini*, 461.
 तरैला *taraila*, 12.
 तरैली *taraili*, 12.
 तरौ *taroi*, 1069.
 तरौटा *tarauta*, 620.
 तरौड़ी *tarauri*, 284.
 तरौना *tarauina*, 49, 461.
 तरौनी *tarauini*, 461.
 तलाद् *talāi*, 916.
 तलाव *talāo*, 916.
 तलैया *talaiya*, 916 (footnote).
 तलौटा *talauta*, 620.
 तवक *tavak*, 226, 765.
 तवा *tawa*, 676.
 तसत *tasat*, 711.
 तसतरौ *tastari*, 678, 711, 713.
 तसमई *tasmaī*, 1272.
 तसन्मा *tasma*, 226, 415, 470.
 तसन्लवा *taslawā*, 664.
 तसन्ला *tasla*, 664, 666.
 तसन्ली *tasli*, 665.
 तसुर *tassur*, 1490.
 तहखाना *tahkhāna*, 1241.
 तहबजारी *tahabjāri*, 1201.

तहबन्द *tahband*, 726.
 तहबील *tahbil*, 1463b.
 तहम्मद् *tahmad*, 726.
 तहसिलन्दार *tahsildār*, 1208.
 तहाँ *tahān*, 655.
 तही *tahi*, 726, 739.
 ताद् *tāi*, 676, 713.
 ताख *tākh*, 1253.
 ताखा *tākha*, 1253.
 ताखी *tākhi*, 725.
 तागा *tāga*, 123, 1383.
 ताँगा *tānga*, 178, 214, 224.
 ताज *tāj*, 725, 1272.
 ताज खानी *tāj khāni*, 1272.
 ताड़ *tār*, 379, 1092.
 ताड़ब *tārab*, 1484.
 ताड़ी *tāri*, 378, 379, 713.
 ताँत *tānt*, 113, 335d.
 ताँती *tānti*, 355.
 ताँतो *tānto*, 355.
 ताधी *tādhi*, 784b.
 तान *tān*, 224, 245, 249, 322.
 ताना *tānā*, 863.
 तानि *tāni*, 1234.
 तानी *tāni*, 358, 642.
 तानी करब *tāni karab*, 358.
 ताबन्दान *tābdān*, 1249.
 ताँबा *tāmba*, 668, 1451.
 तामब *tāmab*, 865, 867.
 तामा *tāma*, 319h, 343.
 तामिया *tāmiya*, 319g.
 तामी *tāmi*, 670.
 ताँमी *tāmmi*, 372.
 तारुज *tārūj*, 1064.
 तार *tār*, 326, 379, 1084, 1456;
 Appendix, 14.
 तारक बजा *tārak ohajā*, 68.
 तारन *tāran*, 1252.
 तारा *tāra*, 585d.
 तारौ *tāri*, 379, 999 (footnote).

तारीखवार *tarikhwār*, 1470.
 ताल *tāl*, 916.
 ताला *tāla*, 1250.
 तालुका *tāluka*, 1207, 1233.
 तालुकादार *tālukādār*, 1207.
 तालुकादारी *tālukādāri*, 1207.
 ताव *tāw*, 289, 455.
 तावा *tāwa*, 226, 676, 711, 860, 922.
 तावा टूट गेल *tāwa tūt gel*, 922.
 तावीज *tāwij*, 754, 765.
 तास *tās*, 1272.
 तास खानी *tās khāni*, 1272.
 तासन *tāsan*, 362.
 तासन करब *tāsan karab*, 362.
 ताहि *tāhi*, 1234.
 तिउनी *tiuni*, 733.
 तितल्ली *titli*, 1183.
 तितिली *titili* 1074, 1075.
 तितोर *titoi*, 1183.
 तिनका *tinke*, 1310.
 तिनकोनिया *tinkoniya*, 833.
 तिनखण्डी *tinckhandi*, 768.
 तिनखलिया *tinckhaliya*, 769.
 तिनजान्त *tinjānt*, 926.
 तिनदरा *tindara*, 1236.
 तिननगा *tinnaga*, 768.
 तिनपखी *tinpakhi*, 1427.
 तिनपखी के पिण्डा *tinpakhi ke pinda* 1427.
 तिनपतिया *tinpatiya*, 1183.
 तिनपहल *tinpahāl*, 418.
 तिनपौचा *tinpaua*, 1500.
 तिनफसिला *tinphasila*, 803.
 तिनफहा *tinphalla*, 418.
 तिनलही *tinlatthi*, 926.
 तिनसेरा *tinsera*, 1500.
 तिनसेरी *tinseri*, 1500.
 तिपाइ *tipāi*, 633.
 तिरगिया *tirtiya*, 1444.
 तिरपहल *tirpahāl*, 418.

तिरपहला *tirpahla*, 418.
 तिरपाइ *tirpāi*, 319j.
 तिरपाह *tirpāl*, 132.
 तिरफाल *tirphāl*, 418.
 तिरसल *tirsāl*, 1112.
 तिराँटी *tirānti*, 1039.
 तिराती *tirāti*, 1424.
 तिरिज *tirij*, 1468a and b, 1469, 1470, 1472.
 तिरिज खसरा *tirij khasra*, 1471.
 तिरिज जिनिसवार *tirij jiniswār*, 1468a, 1470; Appendix, 5.
 तिरिज तारीखवार *tirij tarikhwār*, 1470; Appendix, 1a.
 तिरिज पदेवारी *tirij patewāri*, 1468b, 1471; Appendix, 11.
 तिरिज मोफरीद *tirij mophrid*, 1470, 1471.
 तिरिज मोलहकी *tirij molhaki*, 1472.
 तिरिज लगित *tirij laggit*, 1470, 1471; Appendix, 10a.
 तिरिज वासिल बाकी *tirij wāsīl bāki*, 1472.
 तिरौ *tiri*, 363.
 तिल *til*, 1084, 1423.
 तिलक *tilak*, 1287, 1289, 1318, 1429.
 तिलकनगरी *tilkatri*, 1272.
 तिलकदेउचा *tilakdeua*, 1318.
 तिलकहलू *tilkahru*, 1318.
 तिलकुट *tilkut*, 1272.
 तिलठी *tilthi*, 896.
 तिलदानी *tildāni*, 734.
 तिलनी *tilni*, 765.
 तिलान्जुर *tilānjur*, 1423.
 तिलान्जुर देब *tilānjur deb*, 1423.
 तिलाठी *tilāthi*, 896.
 तिलिकिया *tilikiya*, 1318.
 तिलिया *tiliya*, 799.
 तिलिया कोही *tiliya korhi*, 799.
 तिलौरी *tilauri*, 1272.

- तिष्ठक *tillak*, 1318.
 तिल्ली *tilli*, 592, 1045.
 तिसज्जोरी *tisjauri*, 1272.
 तिसरिया *tisariya*, 842.
 तिसरी *tisri*, 842, 907.
 तिसियाउर *tisiyaur*, 1272.
 तिसिघौटा *tisiauta*, 768.
 तिसौर *tisaur*, 884, 885.
 तिहैया *tihaiya*, 907.
 तीज *tij*, 182, 183, 200, 1443.
 तीतिर *titir*, 1088.
 तीथा *titha*, 937, 952.
 तीन *tin*, 953, 1006, 1088, 1089.
 तीन टेउका *tin theuka*, 953.
 तीन पटावन तेरह कोइन *tin patāwan terah koran*, 1006.
 तीनि *tini*, 1089.
 तीनु *tinu*, 393, 1025.
 तीनो *tino*, 1486.
 तीयन *tiyan*, 1073.
 तीर *tir*, 1456.
 तीरथ *tirath*, 1460.
 तील *til*, 1045, 1089.
 तीली *tili*, 498, 502, 592.
 तीसी *tisi*, 356, 1045.
 तुकमा *tukma*, 729.
 तुम *tum*, 1087.
 तुमङ्गी *tumri*, 782.
 तुम्बा *tumba*, 715, 782.
 तुम्मा *tumma*, 715, 782.
 तुम्पई *turpai*, 748.
 तुम्हा *turha*, 1456.
 तुम्ह *turāi*, 731.
 तुम्क *turuk*, 999 (footnote).
 तुलंगन्डा *tulangra*, 170.
 तुलबुल्लू *tulbulli*, 996.
 तुलसी *tulsi*, 414, 977, 1183, 1451.
 तुलसी नाँवा *tulsi tāmba*, 1451.
 तुलसी फूल *tulsi phāl*, 977.
 तुला *tula*, 1090.
 तुलाइ *tulāi*, 222.
 तुलावा *tulāwa*, 167, 168, 187, 188, 204, 221, 222.
 तू *tū*, 1084.
 तूनब *tūnab*, 334.
 तून्नब *tūnnab*, 334.
 तूमब *tūmab*, 334.
 तूमा *tūma*, 715, 782.
 तूर *tūr*, 833.
 तूरत बा *tūrat ba*, 240.
 तूरब *tūrab*, 1024.
 तूरल *tūral*, 240.
 तूरे *tūre*, 1486.
 तुल *tul*, 640, 1470.
 तेआह *teāh*, 1278.
 तेकानी *tekāni*, 173.
 तेकुना *tekuna*, 1059.
 तेकुरा *tekura*, 907.
 तेकुरी *tekuri*, 207.
 तेकुली *tekuli*, 907.
 तेखुरा *tekhura*, 820.
 तेखुरी *tekhuri*, 907.
 तेघाँव *teghānw*, 953.
 तेघावा *teghāwa*, 953.
 तेजता *tejatta*, 926.
 तेतरी *tetri*, 1397.
 तेतन्ला *tetla*, 204.
 तेतलिआ *tetaliya*, 204.
 तेतार *tetār*, 1183.
 तेतारी *tetāri*, 1183.
 तेतुला *tentula*, 204.
 तेधरी *tedhri*, 1097.
 तेधुरा *tedhura*, 1097.
 तेपई *tepai*, 633.
 तेपखी *tepakhi*, 996.
 तेपहल *tepahāl*, 319j, 418.
 तेपाइ *tepāi*, 633.
 तेफला *tephalla*, 403.
 तेबिहा *tebiha*, 1278

तेरगा *terra*, 959.
 तेलचट *telchat*, 1074.
 तेलही *telatthi*, 926.
 तेलहान्रा *telbhānra*, 663.
 तेलरी *telri*, 765, 1039.
 तेलहण्डा *telhanda*, 663, 713.
 तेलहन *telhan*, 1045.
 तेलहन तीसी *telhan tisi*, 1045.
 तेलहान्री *telhānri*, 713.
 तेलाय *telāy*, 713.
 तेलिया *tehiya*, 786.
 तेलिया केवाल *tehiya kewāl*, 786.
 तेवारे *tewāre*, 1098.
 तेवारे जोतल *tewāre jotāl*, 1098.
 तेसरी *tesri*, 907.
 तेसरो *tesro*, 1007.
 तेहरावन *tehrāwan*, 820.
 तेकर *tekar*, 823, 1086.
 तेखार *tekhār*, 820.
 तेगा *tenga*, 1294.
 तेजी *tenji*, 1039.
 तेतर *tetar*, 1397.
 तेफल *tephal*, 403, 418.
 तेरह *terah*, 1006, 1088.
 तेल *tel*, 347, 1043, 1045, 1308,
 1378, 1458.
 तेल चहाप्रब *tel charhāeb*, 1378.
 तेली *tehi*, 255, 572.
 तेसर *tesar*, 1007.

तेसर (or तेसरो) पटावन (or पानी) *tesar*
 (or *tesro*) *aptāwan* (or *pāni*), 1007.
 तेथार *taiyar*, 1118.
 तेनी *tainti*, 757.
 तोड़ाप्रब *torāḍb*, 888.
 तोबड़ा *tobra*, 134, 227.
 तोरग्ना *torna*, 585b.
 तोरियठ *toriyath*, 896.
 तोरिया *toriya*, 1119.
 तोरियाठी *toriyāthi*, 896.
 तोरियान *toriyān*, 1119.
 तो *to*, 1091.
 तोगर *togar*, 569.
 तोड़न *toran*, 1042.
 तोड़ब *torab*, 240, 981.
 तोड़ा *tora*, 757.
 तोर *tor*, 664 (footnote).
 तोरी *tori*, 823, 1045.
 तोला *tola*, 1498, 1499.
 तोसक *tosak*, 637.
 तौलार *taulāi*, 914.
 तौं *taun*, 1087.
 तौनी *tauni*, 733.
 तौल *taul*, 1118.
 तौला *taula*, 69, 143, 319i, 368,
 378, 437, 713.
 तौली *tauli*, 665.
 त्रितिवर *tritibar*, 1278.
 त्यों *tyon*, 737.

॥ थ th ॥

थक *thak*, 1034.
 थकरी *thakri*, 747.
 थकुरई *thakurāi*, 867.
 थक्का *thakka*, 531.
 थनमार *thanmār*, 1477.
 थनेलियाही *thanailiyāhi*, 1395.
 थनेली *thanaili*, 1395.
 थपरी *thapri*, 137, 713.

थपुआ *thapua*, 624, 1262.
 थम *tham*, 500.
 थमनी *thamni*, 613.
 थमुआ *thamua*, 1259.
 थमहुआ *thamhua*, 1259.
 थरिया *thariya*, 680, 460.
 थला *thalla*, 500.
 थवाई *thawāi*, 420, 1264.

थहसल *thahusal*, 1094.
 थाकल *thākal*, 657.
 थान *thān*, 1455.
 थापी *thāpi*, 282, 307, 424, 431.
 थारी *thāri*, 460, 680, 681, 682, 1316,
 1401, 1408.
 थारी बजाय *thāri bajāeb*, 1401.
 थाल *thāl*, 713, 460
 थुकका *thukka*, 1173.
 थुन्ही *thunhi*, 940.
 थुम्भा *thumbha*, 363.
 थुम्भी *thumbhi*, 363, 1259.
 थूआ *thūa*, 1048.
 थूनु *thūnu*, 500.
 थून्ही *thūnhi*, 1256, 1259.
 थूम *thūm*, 363.

थैया *thaiya*, 318.
 थैर *thair*, 1118.
 थैला *thaila*, 734.
 थैली *thaili*, 734.
 थैलीमार *thailimār*, 1477.
 थोड़ली *thorli*, 359.
 थोल्ली *tholri*, 359.
 थोक *thok*, 531, 1214.
 थोड़ी *thori*, 359.
 थोप *thop*, 177, 189, 249.
 थोभ *thobh*, 189, 192, 204, 221.
 थोर *thor*, 829.
 थौक *thauth*, 531.
 थौना *thauna*, 500, 1247.
 थौसल *thausal*, 1094.
 थौंवा *thaunsa*, 1094.

॥ द d ॥

दै *dai*, 1295.
 दखिनका *dakhinā*, 1074.
 दखिनाका *dakhināka*, 1074, 1160.
 दखिनाका घु *dhakhināka ghyu*, 1160.
 दगदर *dagdār*, 1076.
 दगध करब *dagadh karab*, 1416, 1419.
 दगनी *dagni*, 359.
 दगनरि *dagrini*, 1400.
 दगली *dagli*, 224.
 दंगाठ *dangāth*, 1079.
 दगियाल *dagiyāl*, 1004.
 दहिनी *dachhini*, 1057.
 दड़िमी *darimi*, 1272.
 दहिया *darhiya*, 346.
 दन *dat*, 1196, 1197.
 दंतकमरा *dant kamra*, 984.
 दंतनर *dantnar*, 1173.
 दतभोजनी *datbhojni*, 1197.
 दतुशन *datuan*, 747.
 दंतुआ *dantua*, 216.
 दंतुआ *dantula*, 73.

ददिचौरा *dadiāura*, 1299.
 ददिहर *dadihar*, 1299.
 ददिहार *dadihār*, 1299.
 ददिहाल *dadihāl*, 1299.
 दनजापर *danjāūr*, 1272.
 दनियाली *daniyālī*, 585a.
 दनौरी *danāuri*, 1272.
 दन्त *dant*, 568, 1113, 1173.
 दन्त लहर *dant lahar*, 1173.
 दफतरी *daphtari*, 586.
 दफंदरी *daphdari*, 586.
 दबकन *dabkan*, 81, 309, 713.
 दबठा *dabtha*, 549.
 दबनी *dabni*, 398.
 दबलिया *dabliya*, 1000.
 दबिया *dabiya*, 439, 583, 1141.
 दबिला *dabila*, 439.
 दबोइ *daboi*, 1267.
 दबौटा *dabauta*, 322, 398.
 दम *dam*, 145.
 दमकड़ी *damkatti*, 913.

दमका *damka*, 796.
 दमड़ी *damri*, 1497.
 दमदमाचा *damdamācha*, 472.
 दमहरिया *damhariya*, 44.
 दमाव *damāo*, 913, 1471.
 दमाव गछा *damāo galla*, 1471.
 दमाही *damāhi*, 887.
 दम्मी *dammi*, 472.
 दर *dar*, 1220, 1479.
 दरखोल *darkhol*, 1153.
 दरज *daraj*, 748.
 दरजी *darji*, 393, 748.
 दरपतनी *darpatni*, 1211.
 दरपन *darpan*, 383, 765.
 दरबन्दी *darbandi*, 1220.
 दरमाहा *darmāha*, 1185.
 दरमी *darmi*, 965e.
 दरयाबादी *daryābādi*, 769.
 दररा *darra*, 1272.
 दरवजा *darwaja*, 1254.
 दरवजा *darwājja*, 1249.
 दरवाजा *darwāja*, 562, 1249.
 दरसनी *darsani*, 1487.
 दरसूधा *darsūdha*, 238.
 दरसूधा के मलिया *darsūdha ke maliya*, 238.
 दरा *dara*, 1272.
 दराज *darāj*, 248, 401.
 दरी *dari*, 750.
 दरौची *darinchi*, 1249.
 दरूद *darūd*, 1432.
 दरौची *darainchi*, 1249.
 दरोखा *darokha*, 1239.
 दरोजा *daraja*, 1249.
 दरोजा *darauja*, 1249, 1254.
 दलकी *dalki*, 789.
 दलदल *daldal*, 789.
 दलगिड़ी *dalpitthi*, 1272.
 दलगिठौरी *dalpithauri*, 1272.
 दलगैता *dalpaita*, 1001.

दलसगा *dalsagga*, 1001, 1272.
 दलन्ही पूरी *dalhi puri*, 1272.
 दलान *dalān*, 1239, 1254, 1388.
 दलाली *dalālī*, 1474.
 दवड़ *dawar*, 921.
 दवन *dawan*, 832, 954.
 दवर *darwar*, 235, 941.
 दवात *dawāt*, 713, 1034, 1442.
 दवात पूजा *dawāt puja*, 1442.
 दवाँही *dawānhi*, 887, 889.
 दस *das*, 711.
 दसकरन्म *daskarm*, 1425.
 दसगरदौ *dasgardān*, 1476.
 दसगातर *dasgatr*, 1425.
 दसपना *daspana*, 711.
 दसवाँ *daswān*, 1423, 1425.
 दसहरा *dasahra*, 1381, 1393.
 दसहरा के जोड़ा *dasahra ke jora*, 1381.
 दसहरा खाना *dasahra khāna*, 1393.
 दसाही *dasāhi*, 1425.
 दसेर *daser*, 940.
 दसौही *dasaurhi*, 1250.
 दसौही चौकठ *dasaurhi chāukath*, 1250.
 दसौत *dasaut*, 1358.
 दस्त *dast*, 711.
 दस्तगरदौ *dastgardān*, 1476.
 दस्तपनाह *dastpanāh*, 711.
 दस्ता *dasta*, 335h, 706.
 दस्ती *dasti*, 585, 720.
 दस्ती कुप्पा *dasti kuppā*, 720.
 दस्तूरी *dasturi*, 1474.
 दहड़ी *dahri*, 713.
 दहार *dahār*, 912, 1080.
 दहार महार *dahār mahār*, 912.
 दहि *dahi*, 1162.
 दहिक्क *dahiak*, 1198, 1203.
 दहिक्क माँगन *dahiak māngan*, 1198.
 दहिन *dahin*, 817.

दहिन धरेखाव *dahin dhareāo*, 817.
 दहिना *dahina*, 827.
 दहिया *dahiya*, 1074.
 दहियाणल *dahiyāñl*, 1004.
 दहियाही चाँडी (or कड़ाही) *dahiyāh hāñri* (or *karāhi*), 138.
 दहिहक्की *dahihakki*, 1192.
 दही *dahi*, 138, 713, 990, 1162, 1324.
 दहेज *dahej*, 1283, 1339, 1347.
 दहेंड़ी *dahenri*, 138, 713.
 दाउदी *dāudi*, 956.
 दाखिला *dākhlā*, 1467.
 दाँगली *dāngli*, 184.
 दाँड़े *dāñre*, 1085.
 दाही *dāhi*, 346, 356.
 दाँत *dānt*, 73, 401.
 दाँत रन्दा *dānt randa*, 401.
 दाँतुआ *dāntua*, 585b.
 दादन *dādan*, 1040.
 दादनी *dādni*, 1028, 1040.
 दाँदर *dāndar*, 868.
 दादा *dādā*, 463.
 दादीहाल *dādihāl*, 1299.
 दान *dān*, 1334, 1457, 1459.
 दाना *dāna*, 856, 904, 1030, 1031, 1268, 1272, 1470.
 दाना डूनी *dāna dūni*, 1268.
 दानाबन्दी, *dānābandi*, 913, 1468a, 1470.
 दानी *dāni*, 447, 1194, 1273.
 दानो *dāno*, 1438.
 दानो पूजा *dāno pūja*, 1438.
 दाब *dāb*, 168, 322, 439, 457, 583.
 दाबा *dāba*, 319l, 457, 718.
 दाबि *dābi*, 718.
 दाबी *dābi*, 457.
 दाम *dām*, 1487, 1496, 1497.
 दाँमर *dāmmar*, 889.
 दास *dāl*, 1002n, 1272, 1369.

दाल धोई *dāl dhoi*, 1369.
 दाल पीठी *dāl pithi*, 1272.
 दाल शोई *dāl shoi*, 1369.
 दाव *dāv*, 86.
 दाँवब *dāñwab*, 888.
 दाँवल *dāñval*, 1119.
 दावा *dāwa*, 1251.
 दाबागौर *dāwāgūr*, 655.
 दास *dās*, 1456.
 दाह *dāh*, 1416.
 दाह देब *dāh deb*, 1416.
 दिअका *diaka*, 1074.
 दिअँका *dianka*, 1074.
 दिअरख *diarakh*, 1253.
 दिअरखा *diarkha*, 1253.
 दिअरा *diara*, 788.
 दिउँका *diunka*, 1074.
 दिउरी *diuri*, 713.
 दिउली *diuli*, 713.
 दिन *din*, 965, 966, 1087, 1091, 1343.
 दिन गुन्नी करब *din gunni karab*, 1343.
 दिनिह *dinihar*, 874.
 दिनुक *dinuk*, 1088.
 दिनौरा *dinaurā*, 874, 914.
 दिपन्दान *dipdān*, 780.
 दिपन्दानी *dipdāni*, 780.
 दिपनरा *dipra*, 702.
 दिपनरा *dipahra*, 702.
 दियरी *diyari*, 713.
 दियाँड़ा *diyāñra*, 1074.
 दियार *diyār*, 1074.
 दियारा *diyāra*, 788.
 दियारी *diyāri*, 713.
 दिलुन्चा *dilka*, 247.
 दिवार *diwār*, 1074, 1251.
 दिवाला *diwāla*, 1486.
 दिवाला उखड़ि गोलैन्हि *diwāla ukhari gelainhi*, 1486.
 दिवाला निक्सब *diwāla niksab*, 1486.

- दिवाला निकास *divāla nikāsab*, 1486.
 दिवाला सुध जो जाग्र *divāla sudh ho jāēb*, 1486.
 दिवालिया *divāliya*, 1486.
 दिस *dis*, 849 (footnote).
 दिसा *dista*, 335*h*, 706.
 दिस्था *distha*, 335*h*.
 दिहलस *dihlas*, 1116.
 दोच्छि *diathi*, 702.
 दोनी *dini*, 874.
 दीप *dip*, 713.
 दीपक *dipak*, 585*f*.
 दीयट *diyāt*, 702.
 दीयर *diyar*, 784, 788.
 दीया *diya*, 713, 1316, 1423.
 दीयाँ *diyān*, 1074.
 दीया बातो *diya bāti*, 1423.
 दीर *dīra*, 788.
 दीरा *dīra*, 788.
 दीरी *dīri*, 713.
 दीवट *diwāt*, 702, 711.
 दीवाल *diwāl*, 247, 1251.
 दीह *dīha*, 829, 1113.
 दुअनौ *duanni*, 1201, 1499; Appen-
 dix, 14.
 दुअरिया *duariya*, 1238.
 दुआर *duār*, 454, 1238, 1247,
 1249, 1254, 1319, 1335, 1352.
 दुआर हेंकार *duār chhenkāi*, 1335,
 1352.
 दुआर हेंकौनी *duār chhenkauni*, 1335.
 दुआर पूजा *duār pūja*, 1319.
 दुआर लगार *duār lagāi*, 1319.
 दुआरी *duāri*, 247, 1249.
 दुआली *duāli*, 17.
 दुर *duā*, 1087.
 दुइबियाहा *duibiyāha*, 1278.
 दुकानी *dukāni*, 933.
 दुख *dukh*, 1085.
 दुगोटिया *dugotiya*, 639.
 दुगोड़ी *dugori*, 31, 549.
 दुजन्ता *dujanta*, 926.
 दुजान *dujāt*, 926.
 दुतिबर *dutibār*, 1278.
 दुश्न *dudant*, 1118.
 दुदसर *dudsar*, 970.
 दुदही कँठिया *dudhi kantiya*, 136.
 दुधा *duddha*, 984.
 दुधौ *dudhi*, 1422.
 दुधकदुआ *dudhkātua*, 1395.
 दुधकाँडर *dudhkānra*, 973.
 दुधगिलास *dudhgilās*, 975.
 दुधघोड़ *dudhghōṭṭu*, 984.
 दुधदुआ *dudhtutua*, 1395.
 दुधपिलास *dudhpilās*, 1408.
 दुधभोरो *dudhbhoro*, 984.
 दुधमुँह *dudhmunh*, 1422.
 दुधमुँही *dudhmuñhi*, 1422.
 दुधराज *dudhrāj*, 972.
 दुधा मकई *dudha makāi*, 984.
 दुधार *dudhār*, 1117.
 दुधारि *dudhāri*, 1117, 1157.
 दुधिया *dudhiya*, 956, 985, 1075,
 1183.
 दुधियाल *dudhiyāl*, 957.
 दुधैले *dudhailai*, 957.
 दुध *dunu*, 226 (footnote).
 दुपतियो *dupatiyo*, 1018.
 दुपहरिया *dupahariya*, 842.
 दुबगल्ली *dubagli*, 111.
 दुभौ *dubbhi*, 1183.
 दुमकजा *dumkaja*, 226.
 दुमचौ *dumchi*, 226.
 दुमचौँ *dumunhān*, 1239.
 दुरगा *durga*, 1198.
 दुरगा पुजार *durga pujāi*, 1198.
 दुरजन *durjan*, 655.
 दुरागमन *durāgnaghan*, 1292.
 दुरागमन *durāgaman*, 1291.

- दुरागौन *durāgaun*, 1291.
 दुरस *durus*, 1398.
 दुरौष *duraundh*, 1251, 1335.
 दुरौषा *duraundha*, 1251, 1335.
 दुलहरि *aulahri*, 974.
 दुलहा *dulha*, 1274, 1281, 1383.
 दुलहिन *dulhin*, 1282, 1383.
 दुलारी *dulāri*, 965c.
 दुलार *dullar*, 978.
 दुसरी *duseri*, 912.
 दुहन्नी *duhni*, 136.
 दुहन्थी *duhanthi*, 414.
 दुहाब *duhāb*, 1159.
 दुहारी *duhāri*, 247, 248, 1238.
 दुहाव *duhāo*, 1201.
 दुहावे *duhāve*, 604.
 दुहिया *duhiya*, 1205.
 दुहु *duhu*, 849 (footnote).
 दू *du*, 823, 904, 1113, 1116, 1118, 1479.
 दूआ *dūa*, 908, 1483.
 दूचास *du chās*, 823.
 दू तौल *du taul*, 1118.
 दूध *dūdh*, 990, 1030, 1157, 1158, 1165.
 दूधक *dūdhak*, 1166.
 दूधी *dūdhi*, 786, 956.
 दूनी *dūni*, 1268.
 दूब *dūb*, 1183.
 दूबी *dūbi*, 1308.
 दूम *dūbh*, 868, 1075, 1183.
 दूम दाँदर *dūbh dāndar*, 868.
 दूर *dūr*, 1087.
 दूरा *dūra*, 1238.
 दूहब *dūhab*, 1157.
 देउही *deurhi*, 1254.
 देवता *deota*, 1455, 1456.
 देखरा *dekhra*, 1253.
 देखिह *dekhhiha*, 1091, 1113.
 देगन्धी *degchi*, 448, 711.
 देवाल *dewāl*, 233.
 देवाला *dewāla*, 1486.
 देवाली *dewāli*, 538.
 देसरिया *desariya*, 965f.
 देसिला *desila*, 956, 1073.
 देहन *dehan*, 1477.
 देहन्द *dehand*, 1477.
 देहरी *dehri*, 1238.
 देहानी *dehāni*, 1263.
 देहुरी *dehuri*, 1203.
 दे *de*, 748, 1025.
 दे के *de ke*, 69.
 देखब *dekhāb*, 1428.
 देखर *dekhar*, 1253.
 देखल *dekhāl*, 1484.
 देखह *dekhah*, 1113.
 देखि *dekhi*, 1070.
 देखे *dekhe*, 128 (footnote), 1087.
 देखें *dekhen*, 568.
 देग *deg*, 372, 711, 713.
 देन *den*, 1284, 1461.
 दैन मोहर *dain mohar*, 1284.
 देना *dena*, 1151.
 देब *deb*, 58, 585f, 867, 876, 966, 1087, 1090, 1116, 1385, 1416, 1419, 1423, 1429, 1431, 1439, 1452.
 देब उथान *deb uthān*, 1087, 1439.
 देबी *debi*, 1449, 1455, 1456.
 देबी अस्थान *debi asthān*, 1455.
 देबी थान *debi thān*, 1455.
 देलें *del*, 250.
 देलन्हि *delanhi*, 1234.
 देली *delin*, 741.
 देलें *deleñ*, 1217.
 देव *deo*, 585f.
 देवठान *deothān*, 1439.
 देवाल *dewāl*, 1251.
 देस *des*, 1088, 1092.
 देसी *desi*, 328, 956, 1021, 1059.

- देही *dehi*, 973, 1207, 1215, 1218.
 देही खरच *dehi kharch*, 1207.
 देहाप्रब *daihäëb*, 1078.
 देना *daina*, 1151.
 दोआत *doät*, 1198.
 दोआत पुजाइ *doät pujäi*, 1198.
 दोआर *doär*, 1238, 1249.
 दोआली *doäli*, 388, 398, 415.
 दोआह *doäh*, 1278.
 दोकड़ा *dokra*, 149, 1497.
 दोकड़ा *dokra*, 1497.
 दोकान *dokän*, 463.
 द कानी *dokäni*, 373, 933, 940, 1023.
 दोखन्ता *dokhta*, 1023.
 दोग्ला *dogla*, 956.
 दोगहा *dogaha*, 111, 889.
 दोगाह *dogäh*, 1153, 1239.
 दोघाँव *doghānw*, 953.
 दोघावा *doghāwa*, 953.
 दोचग्रा *dochra*, 1235, 1245.
 दोचारा *dochāra*, 1245.
 दोछपग्रा *dochhapra*, 1245.
 दोतग्रा *dotra*, 798.
 दोतग्रा चौमास *dotra chaumās*, 798.
 दोतुरा *dotura*, 810, 1006, 1008.
 दोतुरा के ऊख *dotura ke ükh*, 1008.
 दोदन्त *dodant*, 1118.
 दोदन्ता *dodanta*, 1118.
 दोधरिया *dodhariya*, 857.
 दोनवाह *donwäh*, 950.
 दोपग्या *dopta*, 730, 740.
 दोपडा *dopatta*, 724, 730, 740.
 दोपतिया *doputiya*, 1018.
 दोपत्ती *dopatti*, 1018.
 दोपलिया *dopaliya*, 725, 1245.
 दोपहरिया *dopahariya*, 837, 842.
 दोफसिला *dophasila*, 803, 858.
 दोफसिली *dophasili*, 803.
 दोबगली *dobagli*, 111.
 दोबगली *dobaggi*, 111.
 दोबधिया *dobadhiya*, 639.
 दोबरगदा *dobarda*, 31, 149.
 दोबागी *dobägi*, 111.
 दोबारा *dobāra*, 373.
 दोबिहा *dobihä*, 1278.
 दोमड़ा *domra*, 884.
 दोरसाही *dorsähi*, 787.
 दोरसा *dorassa*, 1023.
 दोरसो *dorasso*, 468, 1023.
 दोलगी *dolgi*, 977.
 दोलङ्गी *dolangi*, 974.
 दोलड़ी *dolatthi*, 926.
 दोलाइ *doläi*, 731.
 दोलाय *doläy*, 876.
 दोलाय देव *doläy deb*, 876.
 दोसग्रा माँटी के बीया *dosra mänti ke biya*, 1057.
 दोसग्री *dosro*, 1007.
 दोसग्री पटावन *dosro patāwan*, 1007.
 दोसलिया *dosaliya*, 803.
 दोसाल *dosäl*, 803.
 दोसूती *dosüti*, 590.
 दोहग्या *dohita*, 1218.
 दोहग्या *dohtha*, 852.
 दोहग्रा *dohra*, 1250.
 दोहग्रावन *dohräwan*, 819.
 दोहान *dohän*, 1118.
 दोहार *dohär*, 819, 857.
 दो *do*, 817, 953.
 दोख *dokh*, 1118.
 दोख बैल *dokh bail*, 1118.
 दोखाड़ *dokhär*, 819.
 दोखार *dokhär*, 819, 820.
 दोगा *doga*, 1245.
 दोंगा *donga*, 1294.
 दोंज *donj*, 1011.
 दोंजी *donji*, 1011, 1024, 1039.
 दो ठेक़ा *do theüka*, 953.
 दोधा *dodha*, 984.
 दोन *don*, 950.

दोना *dona*, 721, 1405.
 दौनी *donni*, 1405.
 दौनी भाँकब *donni jhānkab*, 1405.
 दोनी *donon*, 1088.
 दोबर *dobar*, 1084, 1092.
 दो बाँह *do bānh*, 817.
 दोमा *doma*, 1015.
 दोरस *doras*, 468, 787.
 दोल *dol*, 924, 929.
 दोलब *dolab*, 876.
 दोसर *dosar*, 393, 838, 1007.
 दोसर आंतर धरब *dosar āntar dharab*, 838.
 दोसर पटावन (*or* पानी) *dosar patāwan (or pāni)*, 1007.
 दोहट *dohat*, 1218.
 दोहद *dohad*, 1399.

दोहर *dohar*, 730.
 दो हरा *do hara*, 31.
 दौंगड़ी *daungri*, 184.
 दौदिया *daudiya*, 956.
 दौग *daug*, 832, 836, 1050.
 दौंगर *daungar*, 836, 1050.
 दौदी *daudi*, 956.
 दौना *dauna*, 978.
 दौना फूल *dauna phul*, 978.
 दौनी *dauni*, 649, 887.
 दौंरड़ *daunrar*, 889.
 दौरा *daura*, 43, 44, 442, 949, 1347, 1350.
 दौरा में गोर ढारब *daura men gor dārab*, 1350.
 दौरी *dauri*, 43, 44, 442, 887.
 दौरी *daunri*, 887, 889.

॥ घ dh ॥

धकरगोह *dhakarchhoh*, 1095.
 धकरा *dhakra*, 1183.
 धंगाग्रल *dhangāḡl*, 1079.
 धंगाठ *dhangāth*, 1079.
 धंगेड़ *dhanger*, 1079.
 धङाठ *dhangāth*, 1079.
 धचान *dhachān*, 363 (14).
 धचाना *dhachāna*, 363 (14).
 धंधारी *dhandhāri*, 756.
 धन *dhan*, 1092.
 धनकियारा *dhankiyāra*, 981.
 धनकियारी *dhankiyāri*, 812.
 धनकुट्टी *dhankutti*, 616.
 धनखर *dhanakhar*, 812, 981.
 धनखेत *dhanakhet*, 981.
 धनखेती *dhanakheti*, 981.
 धनपुरही *dhanpurahi*, 1114.
 धनबट्टी *dhanbatti*, 1303, 1309, 1313.
 धनबाल *dhanbāl*, 984.

धनखर *dhanakhar*, 812, 981.
 धनखरा *dhanakhra*, 984.
 धनखा *dhunha*, 981, 1089.
 धनियाँ *dhaniyān*, 1073.
 धनिष्ठा *dhanishtha*, 1082.
 धनी *dhani*, 1461.
 धनीवा *dhanīwa*, 975.
 धनुही *dhanuhi*, 334, 478.
 धन्धारौ *dhanhāri*, 756, 769.
 धमाका *dhamāka*, 213, 224.
 धमाकुल *dhamākul*, 1021.
 धरखा *dharakha*, 1253.
 धरङ्गी *dharanji*, 864.
 धरन्ती *dharti*, 1433.
 धरन्ती माइ *dharti māi*, 1433.
 धरन *dharan*, 322, 1256.
 धरना *dharana*, 939.
 धरब *dharab*, 838.
 धरम *dharm*, 1446.

धरन्मन्नाय *dharmnāth*, 1456.
 धरन्म लगी *dharm laggi*, 328.
 धरन्मा *dharmā*, 1446.
 धरल *dharal*, 817.
 धरन्हर *dharhar*, 1234.
 धरिया *dhariya*, 12, 726, 857.
 धरियाग्र *dhariyāg*, 857.
 धरिस *dharis*, 1004.
 धरेचाव *dhareāo*, 817.
 धवर *dhavar*, 1134.
 धसन्ना *dhasna*, 789.
 धाकर *dhakar*, 1095.
 धाध *dhādh*, 1080.
 धान *dhān*, 963, 964, 967, 1084,
 1086, 1087, 1088, 1090, 1091,
 1217, 1303.
 धाप *dhāp*, 1492.
 धामा *dhāma*, 44.
 धार *dhār*, 25, 29, 892, 1451.
 धार असन्नाग्र *dhār asrāg*, 25.
 धारनिक *dhārnik*, 1461.
 धार पजाव *dhār pajāo*, 25.
 धार पिजावल *dhār pijāval*, 25.
 धार पिटावल *dhār pitāval*, 25.
 धार फरगावल *dhār phargāval*, 25.
 धार बनाग्र *dhār banāg*, 25.
 धारा *dhāra*, 643, 975, 1484, 1500.
 धारा करव *dhāra karav*, 1484.
 धारी *dhāri*, 835, 857.
 धारी खगाग्र *dhāri kagāg*, 857.
 धावर *dhāvar*, 1134.
 धिंगान *dhingān*, 1201.
 धिमोद *dhimoi*, 1183.
 धिया *dhiya*, 990.
 धी *dhi*, 1295.
 धुवा *dhua*, 67, 68.
 धुवांकस *dhuan̄kas*, 302.
 धुवाँर *dhuañār*, 1272.
 धुंधुका *dhundhuka*, 302.
 धुन्की *dhunki*, 334.

धुन्हठ *dhunhath*, 334.
 धुनिया *dhuniya*, 334, 990.
 धुनिय *dhuniyān*, 476.
 धुनेठी *dhunethi*, 334.
 धुनेठ *dhunaith*, 334.
 धुपदान *dhupdān*, 779.
 धुपदानी *dhupdāni*, 779.
 धुपचहरा *dhupahra*, 779.
 धुपेड़ी *dhuperi*, 779.
 धुरई *dhuraī*, 933, 940.
 धुरकमिया *dhurkamiya*, 303.
 धुरकिली *dhurkilli*, 164, 203.
 धुरगोलो *dhurgolo*, 1135.
 धुरगुसा *dhurgussa*, 858.
 धुरगक *dhurchhak*, 1320.
 धुरपा *dhurpa*, 1075.
 धुरही *dhurhi*, 931, 940.
 धुरिया *dhuriya*, 149, 858, 914, 1096.
 धुरिया बावग *dhuriya bāwag*, 858.
 धुरप *dhurup*, 1075.
 धुरौटी *dhurauti*, 174, 175.
 धुसरा *dhusra*, 967g.
 धुसरी *dhusri*, 965a.
 धुसा *dhussa*, 737.
 धू *dhu*, 868.
 धूआ *dhūa*, 1317, 1320.
 धू *dhū*, 489.
 धूँध *dhūndh*, 1080.
 धून *dhūn*, 1080.
 धूनव *dhūnav*, 334.
 धूप *dhūp*, 1419.
 धूमन *dhūman*, 347.
 धूर *dhūr*, 833, 851, 1094, 1096,
 1495.
 धूर डाँगर *dhūr dāngar*, 1094.
 धूरा *dhūra*, 166, 203, 221, 489.
 धूरी *dhūri*, 149, 166, 221, 414,
 1096.
 धूस *dhūs*, 737, 785.
 धूसी *dhūsi*, 785.

घृह *dhāh*, 67.
 घृहा *dhūha*, 67.
 घेनुवागर *dhenuāgar*, 1164.
 घेउन *dhūn*, 1114.
 घेन *dhen*, 1114, 1158.
 घेन के दूध *dhen ke dūdh*, 1158.
 घेनू *dhemu*, 1114.
 घे *dhai*, 1451.
 घे आवल *dhai āval*, 69.
 घोआंच *dhoānch*, 1272.
 घोइहें *dhoihen*, 1092.
 धोकड़ा *dhokra*, 719.
 धोकड़ *dhokren*, 719.
 धोकरी *dhokri*, 734.
 धोबडाँग *dhobdāng*, 390.
 धोबिनिचाँ *dhobiniyān*, 740.
 धोबिया *dhobiya*, 393.
 धोरखा *dhorkha*, 1253.
 धोरेखा *dhorea*, 933, 940.
 धोखन *dhoan*, 1032.

धोखल *dhoal*, 1272.
 धोखल दाल *dhoal dāl*, 1272.
 धोखा *dhoa*, 542.
 धोइ *dhoi*, 1341.
 धोइ *dhoi*, 1032, 1272, 1369.
 धोप्रल *dhoel*, 391.
 धोए *dho*, 1032.
 धोकर *dhokar*, 1458.
 धोकर कसना *dhokar kasna*, 1458.
 धोंग *dhong*, 1272.
 धोंक *dhonchh*, 1117.
 धोती *dhoti*, 726, 740, 1357.
 धोधर *dhodhar*, 920c.
 धोंधा *dhondha*, 466, 1251.
 धोबिक *dhobik*, 393.
 धोबी *dhobi*, 389, 393, 1092, 1204.
 धौकनी *dhaunki*, 510.
 धौरहर *dhaurahar*, 1234.
 धौना *dhauna*, 500.
 धौर *dhaur*, 1134.

॥ न n ॥

न न *na*, 128, 226, 394, 572, 1026,
 1056, 1084, 1085, 1087, 1234.
 नरै *nar*, 740.
 नकहन्दा *nakehanda*, 763.
 नकहिकनी *nakehikni*, 1075.
 नकटी *nakti*, 20.
 नकपाँचे *nakpānche*, 1445.
 नकपाँचो *nakpāncho*, 971.
 नकररै *nakrai*, 1474.
 नकररै सकररै *nakrai sakrai*, 1474.
 नकसोंध *naksondh*, 1146.
 नकादर *nakādar*, 1094.
 नकालोल *naklōl*, 114.
 नकैल *nakel*, 114, 1131.
 नकैल *nakail*, 114.
 नखत *nakhāt*, 971, 1082.
 नगन्वा *nangra*, 301.

नगद *nagad*, 1488.
 नगन्दा *nagda*, 1488.
 नगन्दा नगन्दी *nagda nagdi*, 1488.
 नगन्दी *nagdi*, 902, 1198, 1221,
 1225, 1488.
 नगपाँचे *nagpanche*, 1445.
 नगर *nagar*, 1416.
 नगर बिसन्राँव *nagar bisnāw*, 1416.
 नगर मोथा *nagar motha*, 1381.
 नगन्ला *nagla*, 226.
 नँगोट *nangot*, 726.
 नँगोटा *nangota*, 726.
 नघुरी *naghuri*, 768.
 नङ्गर *ngangar*, 1130.
 नचनी *nachni*, 363 (13).
 नखनर *nachhatr*, 967, 1082.
 नकुनाप्र *nachhunā*, 1326.

नजर *najar*, 69, 813.
 नजर गुजर *najar gujar*, 69.
 नजर गोजर *najar gojar*, 69.
 नजर बाग *najar bāg*, 813.
 नजराना *najrāna*, 1201.
 नटब्बाज *natbāj*, 585 (*f*).
 नटग्वा *natwa*, 353, 501, 1099.
 नटाइ *natāi*, 501.
 नट्वा *natua*, 1154, 1358.
 नट्ठि *natthahi*, 1084.
 नठहर *nathahar*, 1117.
 नत्ती *natti*, 353.
 नथ *nath*, 763.
 नथिया *nathiya* 236, 763, 936.
 नथियारी *nathiyāri*, 936.
 नथुनी *nathuni*, 763.
 नदग्वा *nadwa*, 308.
 नदग्हा *nadha*, 365.
 नदिया *nadiya*, 138, 139, 713,
 1088.
 नदी *nadi*, 655.
 नदोइ *nadoi*, 141, 713, 719.
 नद्दी *naddi*, 916, 954.
 नधग्ना *nadhna*, 276.
 नधान *nadhān*, 116, 276.
 ननक्कटनी *nankatni*, 875.
 ननकिरग्वा *nankirwa*, 1099.
 ननद *nanad*, 1402.
 ननब्बाइ *nanbāi*, 445.
 ननमुहिया *nanmuhiya*, 499.
 ननिचौरा *nanicaura*, 1298.
 ननिहर *nanihar*, 1298.
 ननिहार *nanihār*, 1298.
 ननिहाल *nanihāl*, 1298.
 नन्कटनी *nanhkatni*, 875.
 नन्धिया *nankhiya*, 972, 985.
 नन्धिया जनेरा *nankhiya janera*, 985.
 नपग्ही *naphi*, 378.
 नपाली *napali*, 1057.
 नफर *naphar*, 844.

नफा *napha*, 1475.
 नबग्घ *nabgrah*, 767.
 नबात *nabāt*, 1389, 1390.
 नबात चुनब *nabāt chūnab*, 1389,
 1390.
 नबेर *naber*, 419.
 नबेरी *naberi*, 419.
 नमेर *namer*, 419.
 नम्हेर *namher*, 861.
 नम्हेरो *namhero*, 861.
 नया *naya*, 740.
 नर *nar*, 381, 472, 978, 1026,
 1034.
 नरक्कट *narkat*, 815.
 नरक्कटाइ *narkatāi*, 1400.
 नरक्कठिया *narkatiya*, 985.
 नरक्कान *narkān*, 815.
 नरगोरी *nargori*, 1005.
 नरग्घा *narcha*, 1034, 1183
 नरग्जा *narja*, 462.
 नरग्जौक *narjonk*, 1183.
 नरन्दोइ *nardoh*, 270.
 नरग्पुर *narpur*, 1025.
 नरम *naram*, 786.
 नरग्मा *narma*, 1016.
 नरग्घ्नी *narhamni*, 1030.
 नरग्ही *narhi*, 1257.
 नरग्हु *narhu*, 996.
 नरग्हो *narho*, 996.
 नराउँ *narāūn*, 510.
 नरियर *nariyar*, 472.
 नरियरग्वाळा *nariyār-wāla*, 471.
 नरियरी *nariyari*, 715.
 नरिया *nariya*, 75, 713, 1262.
 नरियाल *nariyāl*, 472.
 नरी *nari*, 363, 529, 567, 570.
 नरग्वा *narua*, 990, 1183.
 नरै *narai*, 1183.
 नरैली *naraili*, 17.
 नरोइ *naroi*, 814.

- नरोरै *naroin*, 814.
 नरोह *naroh*, 253, 270.
 नरोही *narohi*, 270.
 नरौचा *naraua*, 510, 545.
 नल *nal*, 381.
 नला *nalla*, 585.
 नव *nav*, 814.
 नव गछुली *nav gachhuli*, 814.
 नवगघर *navghar*, 2, 29.
 नवगठा *navtha*, 2, 825.
 नवगठा के जोत *navtha ke jot*, 825.
 नवत *navat*, 1344.
 नवन्ता *navta*, 645.
 नव पेड़ा *nav pera*, 814.
 नवहन्गा, *navahra*, 825.
 नवाद *navād*, 981.
 नवाद खेत *navād khet*, 981.
 नविप्रसखानी *navishtakhāni*, 1040.
 नस *nas*, 1023.
 नह *nah*, 153, 1349.
 नहकटिया *nahkatiya*, 1326.
 नह कहरा *nah chhachhāi*, 1349.
 नहकुचा *nahchhua*, 1326.
 नहकुचा नहावन *nahchhua nahāwan*, 1326.
 नहकु *nahchhu*, 1313, 1314, 1326.
 नहहङ्गी *nahtungī*, 1326, 1403, 1411.
 नहर *nahar*, 916.
 नहरन *nahrān*, 383.
 नहरनी *naharni*, 383, 470, 1030.
 नहला *nahla*, 422.
 नहवाग्रव *nahwāgav*, 1418.
 नहस *nahas*, 1454.
 नहरा *nahāi*, 526.
 नहावन *nahāwan*, 1326, 1402.
 नहि *nahiñ*, 235, 250, 363, 393, 548, 990, 1088, 1090, 1272.
 नहिरा *nahira*, 1297.
 नही *nahiñ*, 29.
 नहेरि *naheri*, 383.
 ना *na*, 356, 1020, 1090, 1234, 1451, 1477.
 नाउ *nāu*, 383.
 नाक *nāck*, 1456.
 नाक साहेब *nāck sāheb*, 1456.
 नाओ *nāo*, 1088.
 नाक *nāk*, 346.
 नाग *nāg*, 1445, 1456.
 नाग्नो *nāngno*, 7.
 नाग पञ्चमी *nāg panchmi*, 1445.
 नागपुर *nāgpur*, 1025.
 नागला *nāgla*, 226.
 नागिन *nāgin*, 1456.
 नाटा *nāta*, 149, 261, 1096, 1099.
 नाटा बैल *nāta bail*, 261.
 नाठा *nātha*, 1157.
 नाड़ा *nāra*, 1381, 1384, 1391.
 नाहा *nārha*, 1109.
 नाथ *nāth*, 112, 261, 1234.
 नाद *nād*, 92, 284, 309, 365, 430, 506, 713, 924.
 नाँद *nānd*, 92, 314, 316, 430.
 नादा *nāda*, 365.
 नादी *nādi*, 304, 1173.
 नादी कनवा *nādi kanwa*, 1173.
 ना देहन *na dehan*, 1477.
 ना देहन् *na dehand*, 1477.
 नाध *nādh*, 276.
 नाधन *nādhan*, 258, 276.
 नाधव *nādhav*, 817.
 नाध बरन्ता *nādh barta*, 276.
 नाधा *nādha*, 17, 116, 277, 930.
 नाधा बरन्ता *nādha barta*, 279.
 नानपज *nānpaj*, 445.
 नानवाइ *nānbāi*, 445.
 नानीचाल *nāničāl*, 1298.
 नाप *nāp*, 1028.
 नापा *nāpa*, 378.
 नापी *nāpi*, 1028.

नाफा *nāpha*, 1475.
 नाब *nāb*, 75.
 नाबूद *nābūd*, 912, 1230.
 नाम *nām*, 1463a, 1485.
 नाम घेरल गैल *nām gheral gail*, 1485.
 नामजद *nāmjad*, 1486.
 नामा *nāma*, 1488.
 नार *nār*, 75, 60, 90, 655, 894, 990,
 1183, 1259, 1400, 1401, 1408.
 नारकटाई *nārkatāi*, 1400.
 नारंगी *nārgi*, 318.
 नारंजी *nāranji*, 1043.
 नारन *nāran*, 17, 277.
 नार पुरैन *nār purain*, 1401.
 नारा *nāra*, 743, 990, 1183.
 नारी *nāri*, 90, 315, 529, 570, 798,
 836, 954, 1006, 1008.
 नारी के ऊख *nāri ke ūkh*, 1008.
 नारैनी *nāraini*, 1429.
 नाल *nāl*, 585.
 नालकी *nālki*, 241.
 नालबन्द *nālband*, 387.
 नाला *nāla*, 792.
 नाली *nālī*, 315, 532.
 नाव *nāw*, 229.
 नाँव *nānw*, 1463a and b.
 नाशता *nāshta*, 1268.
 नास *nās*, 9, 1023.
 नास पाल *nās pāl*, 585.
 नासा *nāsa*, 9.
 नाह *nāh*, 153.
 नाहा *nāha*, 153.
 नाहक *nāhak*, 356.
 नाहीं *nāhiñ*, 829, 964, 1084, 1091.
 निकसब *niksāb*, 1486.
 निकसार *niksār*, 1249.
 निकसारी *niksāri*, 1175.
 निकाप्रब *nikāp̄b*, 867.
 निकाल *nikāla*, 1085.
 निकावन *nikāvan*, 867.

निकास *nikās*, 1249.
 निकासब *nikāsab*, 1486.
 निकासल *nikāsāl*, 1098.
 निकाह *nikāh*, 1273, 1279, 1382.
 निकौरिया *nikauriya*, 1070.
 निकौनी *nikāuni*, 865, 869.
 निक्ती *nikti*, 644.
 निखारल *nikhāral*, 391.
 निखुराह *nikhūrāh*, 1146.
 निखोराह *nikhorāh*, 1146.
 निंगन्हा *ningchha*, 1457.
 निंगन्हा खोरी *ningchha chhori*, 1457.
 निग्रइन *nigrān*, 954.
 निगस्ता *nigasta*, 1258.
 निगाली *nigālī*, 472, 1034.
 निगिहरी *nigihri*, 768.
 निघास *nighās*, 896, 983, 1145.
 निघेस *nighes*, 896, 1079.
 निघेसा *nighesa*, 983.
 निचिन्त *nichint*, 572.
 निचिराकी *nichirāki*, 796.
 निहत्तर *nichhattr*, 1082.
 निहरव *nichharab*, 391.
 निहावर *nichhāūr*, 1347.
 निहावर *nichhāwar*, 1347, 1402.
 निहावर करब *nichhāwar karab*, 1402.
 नित्ती *nitti*, 644.
 निदान *nidān*, 1085.
 निपनिचाँ *nipanīyān*, 801.
 निबन्डा *nibra*, 319i.
 निबद्द *nibaddar*, 1091.
 निमक *nimak*, 1407.
 निमक चसी *nimak chasi*, 1407.
 निमगौरिद *nimgirid*, 403, 418.
 निमडण्डा *nimdanda*, 228.
 निमन्डा *nimra*, 319i.
 निमन्दला *nimdāsta*, 706.
 निमात्र *nimār*, 392.
 निमारा *nimāra*, 154.
 निमास्तीन *nimāstīn*, 729.

निषाज *niyāj*, 1408, 1414.
 निषाज कर *niyāj karab*, 1408.
 निषारिषा *niyariya*, 542.
 निषार *niyār*, 542.
 निषार घोषा *niyār dhōa*, 542.
 निषारा *niyāra*, 543.
 निषारिषा *niyāriya*, 542.
 निरख *nirakh*, 1488.
 निरख नामा *nirakh nāma*, 1488.
 निरखन *nirakhhan*, 1322.
 निरखन *nirchhan*, 1322.
 निरन्वीज *nirbīj*, 859.
 निरम्मल *nirmal*, 1091.
 निरारी *nirāri*, 939.
 निरिखन *nirichchhan*, 1322.
 निरेख *nirekhab*, 1322.
 निरोह *nirōh*, 251, 253, 270.
 निर्विज्ज *nirbījī*, 1078.
 निर्वीज *nirbīj*, 1078.
 निशङ्करदा *nishkarda*, 587.
 निषब्धत *nisbat*, 1285, 1364.
 निषुषा *nisua*, 286.
 निषुषा *nisuha*, 91, 286.
 निस्तार *nistar*, 427.
 निहार *nihāi*, 408, 526, 539, 549.
 नीच *nich*, 1217.
 नीपे *nīpe*, 1267.
 नीम, *nīm*, 1402.
 नीम धूरी *nīm dhūri*, 154.
 नीमन *nīman*, 741.
 नीमा *nīma*, 729, 1074.
 नील *nīl*, 1038.
 नुङ्गा *nunga*, 723.
 नुडा *nunda*, 710.
 नूगा *nūga*, 723, 740.
 नूंगा *nūnga*, 723.
 नून्ना *nūnra*, 121, 710.
 नून्ना *nūro*, 710.
 नेषरन्धरा *neardharua*, 1292.
 नेषार *neār*, 1292, 1349.

नेषारा *neāra*, 543.
 नेङ्गडा *nengra*, 302.
 नेटवा *netwa*, 501.
 नेटुषा *netua*, 652, 1154.
 नेनुषाँ *nenuān*, 1069.
 नेबान *nebān*, 877.
 नेबारा *nebāra*, 154.
 नेमान *nemān*, 1090, 1438.
 नेवषा *nerua*, 990.
 नेवन्हावर *newchhāwar*, 1347.
 नेवन्तहार *newtahar*, 1292.
 नेवन्ता *newta*, 145, 645, 1426, 1344.
 नेवन्ता *neñwta*, 1344.
 नेवन्त *newnath*, 389.
 नेवान *newān*, 877, 1438.
 नेवानो *newāni*, 1438.
 नेवार *newār*, 1073.
 नेवारी *newāri*, 894, 1183.
 नेवाला *newāla*, 1271.
 नेहन्नी *nehni*, 470, 512, 555.
 नेहरा *nehra*, 1297.
 नेहार *nehāi*, 408.
 नेहारक *nehāik*, 408.
 नेहाष्ट *nehāṣṭ*, 526, 549.
 नेहाय *nehay*, 560.
 नेहाली *nehāli*, 731.
 नेचन *neun*, 1160, 1166.
 नेकी बीबी *neki bibi*, 1458.
 नेग *neg*, 912, 1198, 1400.
 नेठो *netho*, 652.
 नेहा *nerha*, 984.
 नेहा *nenrha*, 1074.
 नेत *net*, 145.
 नेतो *neto*, 145.
 नेन *nen*, 1166.
 नेनू *nenū*, 1160, 1166.
 नेफा *nepha*, 743.
 नेव *neo*, 1251.
 नेवस *newat*, 145, 645.
 नेवन्तैरिन *nailraitin*, 1277.

नैचा *naicha*, 473.
 नैचाबन *naichāban*, 474.
 नैचाबन्द *naichāband*, 474.
 नैजा *naija*, 1376.
 नैनु *nainu*, 1160.
 नैया *naiya*, 229.
 नैहर *naihar*, 1297.
 नोकन्ता *nokta*, 97.
 नोचिया *nochiya*, 1198.
 नोनहराह *nonchharah*, 816.
 नोनिया *noniya*, 713.
 नोनियाँ *noniyān*, 365, 1431.
 नोनियारी *noniyāri*, 816.
 नोनियाह *noniyāh*, 816.
 नोह *noh*, 1349.
 नोह छिलाइ *noh chhilāi*, 1349.
 नोहटुंगार *nohtungāi*, 1403.
 नोहटुंगी *nohtungi*, 1403.
 नोकर *nokar*, 740, 844, 1184.
 नौचा *noncha*, 1198, 1200.
 नोचे *noche*, 356.

नोनौ *noni*, 816, 1003.
 नोनौ चारी *nonihāri*, 44.
 नौकेड़ा बगैचा *naukera bagaicha*, 814.
 नौखील *naukhīl*, 981.
 नौगाही *naugāchi*, 814.
 नौराही *naurāhi*, 814.
 नौसत्ता *nausatta*, 905, 906.
 नौह छिल्ली *nauh chhilli*, 1349.
 नौ *nau*, 363, 741, 975, 1070, 1127.
 नौचा *naua*, 383, 1204, 1286.
 नौचा ब्राह्मन *naua brāhman*, 1286.
 नौठ *nauthat*, 1246.
 नौठ करव *nauthat karav*, 1246.
 नौठा *nautha*, 2.
 नौ धारा *nau dhāra*, 975.
 नौनगा *naunaga*, 767.
 नौपचम *naupancham*, 1236.
 नौरतन *nauratan*, 1236.
 नौशे *naushe*, 1281.
 नौसत *nausat*, 905, 906.

॥ प ॥

पइला *paīla*, 24.
 पई *pai*, 1017.
 पाइना *paēna*, 98.
 पाइला *paēla*, 24.
 पकठारल *pakthāl*, 984.
 पकठन्ता *pakarta*,
 पकड़ि *pakari*, 568.
 पकमान *pakmān*, 1272.
 पकवान *pakwān*, 1272.
 पकवाह *pakwāh*, 293.
 पकसी *paksi*, 375.
 पकहा *pankha*, 789.
 पकुचा *pakua*, 1023.
 पकुसी *pakusi*, 375.
 पक्का *pakka*, 920, 1235, 1263, 1495.
 पक्का बिगहा *pakka bigha*, 1495.
 पक्खन *pakkhan*, 1074.
 पक्की *pakki*, 1074.

पख *pakh*, 1081, 1088.
 पंखड़ी *pankhri*, 414.
 पखनरी *pakhnari*, 363.
 पखनी *pakhni*, 898.
 पखबीर *pakhbīr*, 363.
 पखरचा *pakharua*, 1341.
 पखारी *pakhāri*, 1341.
 पखिया *pakhiya*, 1074.
 पखुरी *pakhuri*, 543.
 पखेधार *pakheār*, 363.
 पखेव *pakheo*, 1119.
 पखेवां *pakheva*, 1119.
 पगन्डा *pagra*, 120, 533, 1010, 1012.
 पगन्डी *pagri*, 533, 724, 912, 1426.
 पगन्डी ठसा *pagri thasa*, 533.
 पगन्डी बन्हाप्रब *pagri banhāēb*, 1426.
 पगरवाह *pagarwāh*, 292.
 पंगरवाह *pangarwāh*, 292.

पगन्हा *pagha*, 108, 261, 1234.
 पगरी *pagri*, 724.
 पगार *pagār*, 1010, 1012.
 पगिया *pagiya*, 724.
 पगुरी *paguri*, 1011.
 पगुरी *paguri*, 1143.
 पगुरी करब *paguri karab*, 1143.
 पंगौरा *pangaura*, 308.
 पघरिया *paghariya*, 73.
 पघरया *pagharua*, 73.
 पघुराघब *paghurāeb*, 1143.
 पघुरी *paghuri*, 1143.
 पघुरी करब *paghuri karab*, 1143.
 पङ्क *pank*, 788, 789.
 पङ्का *pankha*, 414, 529.
 पङ्की *pankhi*, 225, 414, 529, 975, 1256.
 पङ्गत *pangat*, 1450.
 पङ्गत *panghat*, 1341.
 पँचशगिन *panchagin*, 1419.
 पचन्नो *pachanni*, 1479.
 पँचशगि *panchāgi*, 1419.
 पँचउख *panchukh*, 1437.
 पँचकटेल *panchkatail*, 787.
 पचकटा *pachkatta*, 1074.
 पचकठिया *pachkathiya*, 348, 1419.
 पचकरमा *pachkarma*, 1419.
 पचका *pachka*, 1428.
 पचकाठ *pachkāth*, 1419.
 पचकाठी *pachkāthi*, 1419.
 पचखण्डी *pachkhandi*, 768.
 पचखा *pachkha*, 76.
 पचखँड *pachkhānr*, 1437.
 पचखी *pachkhi*, 1024.
 पचगोटिया *pachgotiya*, 984.
 पचघन *pachghan*, 1439.
 पचड़ी *pachri*, 11, 401.
 पचदू *pachdu*, 908.
 पँचदू *panchdu*, 908, 909.
 पचनी *pachni*, 319i.

पँचपातर *panchpātar*, 775.
 पँचपिण्डा *panchpinda*, 1421.
 पँचपिरिया *panchpiriya*, 1456.
 पचफरिया *pachphariya*, 37.
 पचमंगरा *pachmangra*, 1305.
 पचरावन *pachrawan*, 1194.
 पचरी *pachri*, 331.
 पचरूखी *pachrūkhi*, 956.
 पँचरूखी *panchrūkhi*, 585.
 पँचलकड़ा *panchlakra*, 172.
 पँचलकड़ी *panchlakri*, 1419.
 पचलरी *pachlari*, 765.
 पचहत्ती *pachhatthi*, 737.
 पँचाइठ *panchāith*, 1435.
 पँचाइत *panchāit*, 1450.
 पँचाइत सँ काट देब *panchāit señ kat deb*, 1452.
 पचाँटी *pachānti*, 1435.
 पचाड़ *pachār*, 1114.
 पचार *pachār*, 938.
 पचास *pachās*, 823.
 पँचीत *panchit*, 1450.
 पचे *pache*, 1272.
 पँचेता *pancheta*, 1450.
 पँचेती *panchaiti*, 1450.
 पचौखँ *pachauān*, 801.
 पँचौख *panchaukh*, 1437.
 पँचौट *panchauṭ*, 831.
 पचड़ *pachchar* 164, 157, 401
 पचर *pachchar*, 157, 179.
 पचा *pachcha*, 908.
 पचा डुचा *pachoha dāa*, 908.
 पची *pachchi*, 157, 401, 485.
 पच *pachchi*, 1081.
 पचखी *pachkhi*, 1011.
 पचनिहार *pachhnihar*, 1030.
 पचनिहारिन *pachhniharin*, 1030.
 पचलकड़ा *pachhlakra*, 172.
 पचलगवा *pachhlagwa*, 1279
 पचवा *pachhwa*, 1087, 1088.

पखर *pachhakar*, 614.
 पखाड़ *pachhār*, 113, 614, 932.
 पखाड़ी *pachhāri*, 366.
 पखिमा *pachhima*, 1088.
 पखियारी *pachhiyāri*, 1005.
 पक्षुषा *pachhua*, 181, 558, 614, 726,
 900, 912, 914, 1483.
 पक्षुषार *pachhuār*, 1237
 पक्षुषारा *pachhuāra*, 1237.
 पक्षुत *pachhūt*, 1245.
 पक्षुत के ठाट *pachhūt ke thāt*, 1245.
 पक्षेष्वा *pachheea*, 1087, 1092.
 पक्षेष्वा *pachherna*, 172.
 पक्षेष्वा *pachhehiya*, 768.
 पक्षेड़ *pachher*, 932.
 पक्षेष्वा *pachhela*, 363, 558, 768.
 पक्षोही *pachholi*, 125.
 पक्षौटा *pachhauta*, 335e.
 पक्षौरा *pachhaura*, 614.
 पंजनी *panjāni*, 168, 203.
 पजवाहा *pajwāha*, 292.
 पजार *pajāi*, 1263.
 पजावा *pajāwa*, 1264.
 पंजियार *panjiyār*, 1354.
 पंजौर *panjaur*, 1194.
 पंजौरा *panjaura*, 1196.
 पञ्चक *panchak*, 1428.
 पञ्चमी *panchami*, 1445.
 पञ्जा *panja*, 274.
 पठ *pat*, 843.
 पठकन *patkan*, 477, 654.
 पठकी *patki*, 1004.
 पठदेहर *patdehar*, 1251
 पठदेहल *patdehal*, 1251.
 पठना *patna*, 625, 1486.
 पठपर *patpar*, 788, 901.
 पठपरी *patpari*, 793.
 पठमौरी *patmauri*, 1326.
 पठरा *patra*, 222, 414, 457, 467,
 635.

पठराही *patrahi*, 1001.
 पठरी *patri*, 248, 587, 600, 768,
 1262.
 पटल *patal*, 878.
 पटवटन *patwatan*, 233, 367.
 पटवा *patwa*, 496, 768.
 पटवार *patwār*, 236.
 पटवारी *patwāri*, 1198.
 पटवासी *patwāsi*, 1326.
 पटवे *patwe*, 30.
 पटवा *patha*, 389.
 पटवाही *patwāhī*, 801, 1240.
 पटहेरा *pathera*, 496.
 पटहेरी *patheri*, 496.
 पटा *pata*, 1001.
 पटार *patāi*, 233.
 पटाव *patāēb*, 915, 1006.
 पटावल *patāēl*, 850, 1001.
 पटावोल *patāōl*, 801.
 पटाखा *patākha*, 585f.
 पटाही *patārhi*, 1074.
 पटान *patān*, 915.
 पटा लागत बा *pata lāgat ba*, 1001.
 पटावन *patāwan*, 915, 1006, 1007.
 पटिदार *patidār*, 1214.
 पटिदारी *patidāri*, 1214.
 पटिया *pātiya*, 213, 248, 467, 738,
 889, 1265.
 पटिहर *patihar*, 915.
 पटिल सोज *patil soj*, 711.
 पटुषा *patua*, 1047, 1073.
 पटवाज *patebāj*, 585f.
 पटेर *pater*, 815.
 पटेली *pateli*, 230.
 पटवारी *patewāri*, 1468b.
 पटेली *patāli*, 230, 233.
 पटोड़ *putōi*, 1074.
 पटोतन *patotan*, 1262.
 पटौषा *patāua*, 801, 1039, 1210,
 1482.

पटौना *pataunān*, 1210.

पटौरे *patauri*, 801.

पटौना *patauna*, 801.

पटौनी *patauni*, 915.

पटौरी *patauri*, 233.

पट्टा *patta*, 11, 128, 213, 317, 574, 1471.

पट्टी *patti*, 213, 243, 502, 638, 748, 1214.

पट्टा *pattha*, 1125, 1129.

पठरा *pathra*, 1125.

पठरू *pathru*, 1122, 1123.

पठवनिचा *pathvaniya*, 1295.

पठिया *pathiya*, 889, 1122.

पडरुहि *parruhi*, 1120.

पडरू *parru*, 1120.

पडाक *parāk*, 170, 172.

पडाका *parāka*, 585f.

पडे *pare*, 393.

पडिया *parhiya*, 745.

पडित *pandit*, 572.

पतई *patai*, 1010.

तक्कडा *patkatta*, 1074.

पतनारी *patnāri*, 271.

पतनी *patni*, 880, 1211.

पतनीदार *patnidār*, 1211.

पतर *patr*, 1085, 1343.

पतरपारा *patarpāra*, 292.

पतरस *patras*, 1010.

पतरी *patri*, 721, 1343, 1487.

पतरीरी *patrauri*, 721.

पतलगुआ *patlagua*, 1004.

पतलगु *patlaggu*, 1004.

पतला *patla*, 136, 858.

पतलार *patlār*, 1183.

पतलो *patlo*, 1010.

पतवार *patwār*, 236.

पतवर *pathar*, 120, 1010.

पतहू *pathul*, 1010.

पतहोल *pathol*, 1010.

पता *pata*, 1024.

पता तूरन *pata tūran*, 1024.

पतारा *patāra*, 1457.

पताल *patāl*, 1101.

पताल सिङ्घी *patāl singhi*, 1101.

पताली *patāli*, 1101, 1113.

पतिया *patiya*, 1018.

पतियाग्रह *patiyāgrah*, 1018.

पतियार *patiyār*, 236.

पतियारी *patiyāri*, 814.

पतिली *patili*, 668.

पती *pati*, 1274.

पतील *patil*, 858.

पतीला *patila*, 711, 713.

पतीली *patili*, 448, 711.

पतुकी *patuki*, 139, 713.

पतैन *patain*, 235, 1010.

पतौड़ी *patauri*, 880.

पतौतन *patautan*, 1210.

पतौर *pataur*, 873, 880.

पतौरा *pataura*, 984, 1010, 1073, 1272.

पतन *pattan*, 880.

पतार *patar*, 178, 268.

पतल *pattal*, 721, 1029, 1422.

पता *patta*, 21, 404, 721, 764, 1462.

पती *patti*, 425.

पथर *patthar*, 565, 593, 1080, 1265.

पथल *patthal*, 404, 565, 1080, 1265.

पत्र *patra*, 1354.

पत्री *patri*, 1344, 1487.

पथरटिया *pathratiya*, 786.

पथरी *pathri*, 565.

पथरेहर *pathrehar*, 794.

पथरौटी *pathrauti*, 769, 786, 794.

पथरौर *pathraur*, 853.

पथल *pathal*, 318, 389, 404, 549, 1087.

पथाना *pathāna*, 638.

पथार *pathār*, 832.

- पथारी *pathāri*, 853, 880.
 पथिया *pathiya*, 39, 43, 93, 288.
 पथुचा *pathua*, 1262.
 पथुली *pathuli*, 44.
 पथौनी *pathauni*, 638.
 पदुका *paduka*, 585.
 पंदेनी *pandeni*, 551.
 पन *pan*, 854.
 पनकाठी *pankāthi*, 551.
 पनकी *panki*, 854.
 पनगाण्डा *panganda*, 1007.
 पनगिजा *panginja*, 1263.
 पनचठी *pancharhi*, 1287.
 पनचाहा *panchāha*, 419.
 पनचोरा *panchora*, 713.
 पनचत्ती *panchhatti*, 1245.
 पनचहन्दा *panchhanda*, 915.
 पनचहन्ना *panchhanna*, 915, 945.
 पनचहाही *panchhāhi*, 1005.
 पनचोर *panchor*, 115, 116, 930.
 पनचोही *panthohi*, 1287.
 पनचठिया *pandathiya*, 1021.
 पनचूबी *pandubi*, 1458.
 पनदान *pandān*, 708.
 पनपिथोचा *panpiaua*, 884.
 पनपियाइ *panpiyāi*, 1268.
 पनपियार *panpiyār*, 1268.
 पनपियाव *panpiyāo*, 1268.
 पनबडा *panbatta*, 660, 708, 711.
 पनबडी *panbatti*, 660, 1285.
 पनभरा *panbhara*, 915.
 पनभारा *panbhāra*, 915.
 पनभार *panmār*, 789.
 पनभारा *panmāra*, 721.
 पनभोरवाह *panmorwāh*, 915.
 पनभोरा *panmora*, 945.
 पनवा *panwa*, 767.
 पनवाळा *panwāla*, 553.
 पनसचा *pansacha*, 923.
 पनसारी *pansāri*, 966a, 1005.
 पनसाहा *pansāha*, 969.
 पनसाही *ansāhi*, 1005.
 पनसूही *pansūhi*, 231.
 पनसेरा *pansera*, 1500.
 पनसेरी *panseri*, 1500.
 पनसेल *pansel*, 923.
 पनहण्डा *panhanda*, 419, 465.
 पनही *panahi*, 735.
 पना *pana*, 711.
 पनार *panār*, 365.
 पनाह *panāh*, 711.
 पनिसागर *paniāgar*, 1252.
 पनियाण्डल *paniyāḍl*, 915.
 पनियोचा *paniyocha*, Appendix, 16.
 पनियोळ *paniyaulēñ*, 1217.
 पनिवाह *paniwāh*, 915.
 पनिहण्डा *panihanda*, 419.
 पनिहता *panihata*, 963.
 पनिहा *paniha*, 922.
 पनिहारा *panihāra*, 419, 915.
 पनिहोवा *panihauwa*, 1064.
 पनुआ *panuāñ*, 1272.
 पनोटी *panauti*, 660.
 पनोळा *panaula*, 801.
 पन्थ *panth*, 1073.
 पन्ना *panna*, 1462.
 पन्निक *pannik*, 363.
 पन्निक *pannikh*, 363.
 पन्नी *panni*, 363, 567.
 पपरा *papra*, 1133, 1272.
 पपरी *papri*, 860.
 पवन *paban*, 1437.
 पवन परिछा *paban parichchha*, 1437.
 पमड़ी *pamri*, 1037.
 पभी *pambhi*, 898.
 पर *par*, 393, 1088, 1394, 1451, 1478, 1485.
 परकटो *parkattho*, 91, 404, 1141.
 परकठ *parkath*, 286, 408.
 परकार *parkār*, 1056.

- परङ्काल *parkāl*, 404, 419, 512, 519.
 परकिया *parakiya*, 1272.
 परङ्खण्डा *parkhanda*, 740.
 परङ्खब *parkhab*, 1484.
 परङ्खिया *parakhiya*, 1484.
 परङ्खी *parkhi*, 1484.
 परङ्गहनी *pargahni*, 532.
 पॅरङ्गा *panrga*, 832, 83.
 परङ्गनी *pargharni*, 532.
 परङ्गुई *parchūn*, 924.
 परङ्गट्टी *parchhatti*, 1245.
 परङ्गती *parchhatti*, 1245.
 परङ्गन *parchhan*, 1316.
 परङ्का *parchha*, 319i, 365, 713, 952.
 परङ्कावन *parchhawan*, 1316.
 परङ्काणी *parchhauni*, 1316.
 परङ्जा *parja*, 1215.
 परङ्जापत *parjāpat*, 572.
 परन्तर *partar*, 1028.
 परन्तहा *partaha*, 485.
 परन्ता *parta*, 353, 501, 797, 799, 1028.
 परन्ताहार *partāhar*, 292.
 परन्ताहा *partāha*, 485.
 परन्ती *parti*, 501, 797, 799, 912, 1147, 1229.
 परन्थन *parthan*, 630, 1272.
 परन्थनी *parthani*, 630.
 परन्दा *parda*, 216, 223, 246, 467.
 परन्धान *pardhān*, 1450.
 परन्निहार *parnihār*, 292.
 परन्नीचा *parnaucha*, 365.
 परन्पेठ *parpeth*, 1487.
 परन्पैठ *parpāinth*, 1487.
 परन्वत *parbat*, 1087.
 परन्वल *parbal*, 736.
 परन्मल *parmal*, 1272.
 परन्मान *parmān*, 1487.
 परन्वर *paricar*, 1073.
 परन्वल *parwal*, 736.
 परन्वसन्ती *parwasti*, 1209e.
 परन्वाह *parwāh*, 1428.
 परन्साद *parsād*, 975.
 परन्सोती *parsoti*, 787.
 परन्सौती *parsauti*, 1398, 1409, 1412.
 परन्सौती के कमाइ *parsauti ke kamāi*, 1412.
 परन्हटा *parhata*, 91.
 परन्हट्टा *parhattha*, 408.
 परन्वे *parve*, 48.
 पराइ *parāi*, 713.
 पराप्रब *parāeb*, 1425.
 पराँठ *parānth*, 833.
 पराठा *parātha*, 1272.
 परात *parāt*, 460, 681, 797.
 पराँत *parānt*, 797.
 पराता *parāta*, 797.
 परास *parās*, 124, 234.
 परिच्छिठ *pariath*, 91.
 परिकठ *parikath*, 91.
 परिख *parikh*, 1484.
 परिच्छा *parichchha*, 1437.
 परिछन *parichghan*, 1316.
 परिछावन *parichhāwan*, 1316.
 परिथा *pariya*, 713, 832.
 परिथाप्रब *pariyāeb*, 1115.
 परिथाठा *pariyātha*, 408, 404, 934.
 परिथानी *pariyāni*, 640.
 परिथेठा *pariyetha*, 286.
 परिहत *parihat*, 7.
 परिहथ *parihath*, 7.
 परिहार *parihar*, 872, 915.
 परिहार *parihār*, 1456.
 परीत *parit*, 797.
 परुआ *parua*, 436, 1098.
 परुई *parui*, 436.
 परेखिया *parekhiya*, 1484.
 परेह *pareh*, 1272.

परेखव *parekhab*, 1484.
 परेठा *paretha*, 408.
 परेता *pareta*, 353, 501.
 परेह *pareh*, 1001.
 परेठ *paraitha*, 91
 परोसिया *parosiya*, 1113.
 परोधो *parodho*, 1205.
 परोर *parar*, 1073.
 परोरा *parora*, 1073.
 परोल *parol*, 1073.
 परोहन *parohan*, 393.
 परोहित *parohit*, 1347, 1402, 1422,
 1426.
 परौँधा *paraundha*, 1205.
 पलई *palāi*, 21.
 पलंगरी *palangri*, 636.
 पलंगिया *palangiya*, 636.
 पलङ्ग *palang*, 636.
 पलङ्गा *palanga*, 832.
 पलन्टा *palta*, 846.
 पलन्टी *palti*, 291, 846, 915, 872.
 पलङ्गा *palra*, 641.
 पलन्धी *palthi*, 1429.
 पलन्धी बैसब *palthi baisab*, 1492.
 पलमरुचा *palmarua*, 1080.
 पलन्ग *palra*, 641.
 पलन्वल *palwal*, 1073.
 पलन्वार *palwār*, 232.
 पलन्हर *palhar*, 1010.
 पलाँ *palāñ*, 402.
 पलाँकी *palāñki*, 1073.
 पलान *palān*, 125, 126, 1131.
 पलानी *palāni*, 72, 1153, 1234,
 1245.
 पलिया *paliya*, 719.
 पलिहर *palihar*, 798, 802, 858.
 पलेथन *paletthan*, 630, 1272.
 पला *palla*, 21, 35, 416, 739, 938,
 1080, 1092, 1245, 1249.
 पलो *pallo*, 1310, 1331.

पल्हारी *palhāri*, 880.
 पवनी *parvani*, 1193.
 पवनी पसारी *parvani pasāri*, 1193.
 पवही *parvahi*, 914.
 पँवँरी *pamvāñri*, 29.
 पस *pas*, 1120.
 पसंगा *pasanga*, 643.
 पसंगी *pasangi*, 1398.
 पसंगा *pasangha*, 643.
 पसंघी *pasanghi*, 1398, 1400.
 पसन्नी *pasni*, 61, 1400.
 पसरा *pasra*, 646.
 पसन्नी *pasrañri*, 1252.
 पसहिया *pasahiya*, 1005.
 पसही *pasahi*, 882.
 पसार *pasār*, 363.
 पसारी *pasāri*, 1193.
 पसावन *pasāvan*, 1165.
 पसावा *pasāwa*, 1015.
 पसिन *pasin*, 978.
 पसुज *pasūj*, 748.
 पसेरी *paseri*, 1204, 1500.
 पसेवा *paseva*, 923, 1032.
 पसोइ *pasoi*, 923.
 पसौँइ *pasaurar*, 1252.
 पसौँता *pasautta*, 1183.
 पड *pah*, 795, 797, 799, 818, 904.
 पडन्टा *pahta*, 832, 846.
 पडचाना *pahchāna*, 478.
 पड परन्वी *pah parti*, 799.
 पडरन्वार *paharwār*, 842.
 पडरावा *pahrāwa*, 723.
 पडरुचा *paharua*, 610.
 पडरुक *pahruk*, 1184.
 पडन्टा *pahta*, 424, 571.
 पडन्हा *pahla*, 951.
 पडन्हा गार *pahla gār*, 952.
 पडन्हुल *pahsul*, 74.
 पडस बर *pahās bar*, 1456.
 पडिया *pahiya*, 151, 1006.

पहिवा वाला कर *pahiya wāla kar*,
1006.

पहिरे *pahire*, 1090.

पहिरोप *pahirop*, 1435.

पहिरोपा *pahiropa*, 1435.

पहिल *pahil*, 818, 1007.

पहिल चास *pahil chās*, 818.

पहिल पटावन *pahil patāwan*, 1007.

पहिला *pahila*, 1057, 1092.

पहिला माँटी के बीया *pahila mānti ke
biya*, 1057.

पहिलोट *pahiloth*, 1114.

पहिलोट or पहिलौठ गाय *pahiloth or
pahilaunth gāy*, 1114.

पहिलौठ *pahilaunth*, 1114.

पहिलौठा *pahilauntha*, 1397.

पही *pahi*, 797.

पङ्च *pahunch*, 1011, 1487.

पङ्च परमान *pahunch parmān*, 1487.

पङ्चारी *pahunchāri*, 757.

पङ्ची *pahunchi*, 757, 768.

पङ्चे *pahunche*, 1487.

पङ्चे दाम *pahunche dām*, 1487.

पाइ *pāi*, 362, 1497, 1499.

पाइ करब *pāi karab*, 362.

पाई *pāi*, 1218.

पाइट *pāēt*, 915, 1098.

पाइट घुमाइब *pāēt ghumāēb*, 1098.

पाइट *pāeth*, 846, 872.

पाइन *pāēn*, 553.

पाइर *pāēr*, 858.

पाक *pāk*, 289.

पाँक *pānk*, 788, 789.

पाकल *pākal*, 1263.

पाँकी *pānki*, 789, 898.

पाके *pāke*, 965.

पाख *pākh*, 1251.

पाखा *pākha*, 1251.

पाग *pāg*, 724, 1272.

पाँगल *pāngal*, 875.

पागुर *pāgur*, 1143.

पागुर करब *pāgur karab*, 1143.

पाँच *pānch*, 1138.

पाचक *pāchak*, 1272.

पाँच कलियान *pānch kaliyān*, 1138.

पाँचख *pānchakh*, 76,

पाचड़ *pāchar*, 11, 269.

पाचर *pāchar*, 251, 269, 1251.

पाँचा *pāncha*, 76.

पाँचा दूआ *pāncha dūa*, 909.

पाँचे *pānche*, 1445.

पाँचो *pāncho*, 723, 1456.

पाँचो टूक कपड़ा *pāncho tūk kapra*,
723.

पाँचो पीर *pāncho pīr*, 1456.

पाखन *pāchhab*, 1030.

पाखा *pāchha*, 1087.

पाखिल *pāchhil*, 1089.

पाङ्ग *pāchhu*, 1234.

पाज *pāj*, 1143.

पाज करब *pāj karab*, 1143.

पाँजा *pānja*, 882, 884, 1013, 1194,
1196.

पाँजी *pānji*, 1354.

पाँजौ *pānjau*, 884.

पाझा *pājha*, 1153.

पाट *pāt*, 11, 389, 889, 940, 924,
1098

पाटन *pāta*, 29.

पाट जोतर *pāt jotab*, 1098.

पाट लगान *pāt lagāēb*, 1098.

पाटन *pātan*, 233.

पाटना *pātna*, 233.

पाटनवाला *pātnwāla*, 889.

पाटा *pāta*, 11, 317, 319m, 424.

पाटी *pāti*, 243, 248, 626, 633, 738,
843.

पाटो *pāto*, 11.

पाठ *pāth*, 429, 889.

पाठा *pātha*, 1122.

पाठी *pāthi*, 1122.
 पाड़ *pār*, 1257.
 पाँर *pānrar*, 853.
 पाड़ा *pāra*, 1120.
 पाड़ी *pāri*, 1120.
 पाड़ *pārḥ*, 429, 588, 1050.
 पाहि *pārhi*, 745.
 पात *pāt*, 764, 767, 868.
 पातन *pātan*, 880.
 पातर *pātar*, 858.
 पाता *pāta*, 21, 237.
 पाँता *pānta*, 814.
 पाती *pāti*, 655, 1090.
 पाँती *pānti*, 814, 857, 1050.
 पाथक *pāthak*, 1339.
 पाथब *pāthab*, 853.
 पाथर *pāthar*, 162, 858, 1080.
 पाथल *pāthal*, 853.
 पाथा *pātha*, 137, 146.
 पान *pān*, 767, 822, 1049, 1217, 1432.
 पान चास *pān chās*, 822.
 पानन्दार *pāndār*, 475.
 पान फूल *pān phul*, 1432.
 पानि *pāni*, 240, 1234, 1314.
 पानि तूरल *pāni tūral*, 240.
 पानि तोड़ब *pāni torab*, 240.
 पानी *pāni*, 919, 922, 1007, 1090, 1092, 1145, 1159, 1419.
 पानी देब *pāni deb*, 1419.
 पापर *pāpar*, 1272.
 पाँभी *pāmbhi*, 898.
 पाया *pāya*, 638, 1256.
 पार *pār*, 1113, 1205.
 पारखत *pārkhāt*, 777.
 पारचा *parcha*, 1370.
 पारसनाथ *pāras nāth*, 1456.
 पारब *pārab*, 865, 873.
 पारा *pāra*, 254, 1205.
 पारा पाती *pāra pāri*, 291.
 पारी *pāri*, 291, 436, 832, 872.

पारीवाला *pāriwāla*, 1184.
 पारैती *pārbaṭi*, 1443.
 पाल *pāl*, 238, 319m, 920c, 1115, 1194, 1196, 1204.
 पाल पसेरी *pāl paseri*, 1204.
 पालत *pāla*, 14.
 पालकी *pālki*, 241, 1073.
 पालक *pālak*, 1073, 1209e, 1394.
 पाल खाज *pāl khāḥb*, 1115.
 पालट *pālat*, 830.
 पाला *pāla*, 1080, 1249.
 पालो *pālo*, 14, 194, 938, 1308, 1331.
 पालो मोटोचा *palo motha*, 938.
 पाव *pāw*, 1500.
 पाँव *pānw*, 771, 1341.
 पाँवजेब *pānwjeb*, 771.
 पावट *pāwat*, 771, 939.
 पावना *pāwna*, 1488.
 पाँव पखारी *pānw pakhāri*, 1341.
 पाँव सङ्कर *pānw sankar*, 771.
 पावा *pāwa*, 638, 1054, 1500.
 पावे *pāwe*, 1088, 1486.
 पास *pās*, 29, 1050.
 पासंघ *pāsangh*, 643, 1484.
 पासंघ देखल *pāsangh dekhāl*, 1484.
 पासङ्ग *pāsang*, 60.
 पासा *pāsa*, 29, 866.
 पासौ *pāsi*, 74, 115, 374, 638.
 पासो *pāso*, 29.
 पासी *pāhi*, 198, 1215, 1218.
 पासी कास *pāhi kāst*, 1218.
 पाङुर *pāhur*, 1125.
 पाहे *pāhe*, 1050.
 पिचरा *piara*, 1136.
 पिचरी *piari*, 1327, 1348.
 पिडनी *piuni*, 337.
 पिकदान *pikdān*, 707, 711.
 पिकदानी *pikdāni*, 707.
 पिहकड़ा *pichhkara*, 172.
 पिहलकड़ा *pichhlakra*, 172.

- पिक्काड़ी *pichhāri*, 113.
 पिक्कूचा *pichhua*, 224, 726, 1483.
 पिक्कूचानी *pichhuāni*, 1237.
 पिक्कूचार *pichhuār*, 1237.
 पिक्कूचारा *pichhuāra*, 1237.
 पिक्कूत्ती *pichhutti*, 1237.
 पिक्कूत *pichhāt*, 1237.
 पिक्कौरा *pichhaura*, 740, 741.
 पिक्कवा *pijwa*, 1264.
 पिक्कवाल *pijāwal*, 25.
 पिक्कवावा *pijāwa*, 1264.
 पिटन्ना *pitna*, 480.
 पिटन्नी *pitni*, 887.
 पिटावल *piṭāwal*, 25.
 पिटोइ *pitoi*, 1074.
 पिटौचा *pitaua*, 372, 713.
 पिटौर *pitaur*, 103.
 पिट्ठा *pittha*, 1272.
 पिट्ठी *pitthi*, 1272.
 पिठार *piṭhār*, 1203, 1272, 1439.
 पिठिया *piṭhiya*, 126.
 पिंङ्गर *pinrar*, 575.
 पिंङ्ग *pirhāi*, 341.
 पिंङ्गसरि *pinrāsari*, 337.
 पिहिया *pirhiya*, 176, 179, 182, 200,
 332, 457, 467, 487, 587, 623,
 634.
 पिंङ्गरी *pinrhuri*, 575.
 पिहौर *pirhaur*, 575.
 पिण्ड *pinda*, 919.
 पिण्डा *pinda*, 466, 1243, 1425,
 1426, 1427.
 पिण्डा पराण्ड *pinda parāēb*, 1425
 पिण्डी *pindi*, 775.
 पितरसेली *pitarseli*, 1073.
 पिनिक *pinik*, 1035.
 पिनौरी *pinauri*, 575.
 पिन्ना *pinna*, 1031.
 पिपरा *pipra*, 1075, 1185.
 पियरा *piyara*, 1264.
 पिया *piya*, 1087.
 पियाज *piyāj*, 1073.
 पियादा *piyāda*, 871.
 पियाला *piyāla*, 465, 711, 713.
 पियाली *piyālī*, 711.
 पिरकी *pirki*, 1179.
 पिरगन्दान *piragdan*, 707.
 पिरगिठी *pirgithi*, 527.
 पिरन्ही *pirhi*, 487.
 पिरिकन्दान *pirikdān*, 707.
 पिरित *pirit*, 914, 971, 1203.
 पिलण्डा *pilanda*, 466.
 पिलन्ही *pillhi*, 1171.
 पिलुचा *pilua*, 1074.
 पिळू *pillu*, 1074.
 पिसन्ना *pisna*, 625.
 पिसन्वन *piswan*, 625.
 पिसाई *pisāi*, 625.
 पिसान *pisān*, 625, 1085, 1272.
 पिङ्गकर *pihkar*, 705.
 पिङ्गिका *pihika*, 1074.
 पी *pī*, 1274.
 पीखनी *piāni*, 1023.
 पीखर *piar*, 1136.
 पीर *pie*, 1026.
 पीच *pich*, 1272.
 पीचर *pichar*, 965g.
 पीटन *pitān*, 575.
 पीटन *piṭab* 391, 887.
 पीठा *piṭha*, 1272, 1378.
 पीठी *piṭhi*, 1272.
 पीँड़ *pīnr*, 575, 268, 917, 953.
 पीँड़ा *pīnra*, 1251.
 पीँड़ी *pīnri*, 775.
 पीड़ा *piṛha*, 332, 457, 467, 623,
 634.
 पीहि *pirhi*, 634.
 पीही *piṛhi*, 623, 634.
 पीतर *piṭar*, 664.

- पीना *pīna*, 263, 1031.
 पीना खल्ली *pīna khalli*, 263.
 पीनी *pīni*, 337, 1023.
 पीबे *pībe*, 1166.
 पीयर *pīyar*, 1003, 1264.
 पीया *pīya*, 1274.
 पीर *pīr*, 337, 1376, 1456.
 पीर का नैजा *pīr ka naija*, 1376.
 पीरिच *pīrich*, 325.
 पीरिस *pīris*, 325.
 पीरी *pīri*, 1098, 1348.
 पीरी में जोतब *pīri meṁ jotab*, 1098.
 पीरो *pīro*, 1074.
 पीला *pīla*, 1264.
 पुअरसी *puarsi*, 893.
 पुआरा *puara*, 894.
 पुआड़ी *puāri*, 1009.
 पुआर *puār*, 894.
 पुआरी *puāri*, 1009.
 पुआरी के जोत *puāri ke jot*, 1009.
 पुस *puś*, 817, 827.
 पुस धरब *puś dharab*, 817.
 पुख *pukh*, 1082, 1086.
 पुच्छ *puchch*, 726.
 पुच्छी *puchchhi*, 1285, 1343.
 पुछ्हा *puchhra*, 614.
 पुछ्हारी *puchhāri*, 1428.
 पुछ्हारो *puchhāro*, 1428.
 पुछ्हीया *puchhiya*, 614.
 पुछ्हेट *puchhet*, 335e.
 पुछ्हेटा *puchheta*, 335e.
 पुछ्हाटा *puchhauta*, 335e.
 पुजमाल *pujmāl*, 388.
 पुजाइ *pujāi*, 1198.
 पुंजौर *puñjaur*, 890.
 पुंजी *puñji*, 1485.
 पुंठी *puṭṭhi*, 152.
 पुतर *putr*, 1394.
 पुतरा *putra*, 957.
 पुतला *putla*, 67.
 पुतली *putli*, 740.
 पुता *puta*, 990.
 पुतिषा *putiya*, 1248.
 पुता *putta*, 1248.
 पुत्ती *putti*, 844, 957, 990, 1248.
 पुदेना *pudena*, 1073.
 पुनरबस *punarbas*, 967, 1082, 1086.
 पुनहर *punhar*, 547.
 पुनु *punu*, 719, 741 (footnote), 1272.
 पुपरा *pupra*, 1075, 1183.
 पुर्जा *purja*, 1464, 1480.
 पुर्जी *purji*, 1464.
 पुर्गनवो *purnavo*, 1183.
 पुर्गवा *purba*, 1082.
 पुर्गवा खाइ *purba khārḥ*, 1082.
 पुर्गवा फगुनी *purba phaguni*, 1082.
 पुर्गवट *purvat*, 895.
 पुर्गवा *purva*, 1087, 1088.
 पुर्गवे *purve*, 819.
 पुर्गवेया *purwaiya*, 1087, 1088.
 पुर्हिवा *purahiya*, 1114, 1117.
 पुर्हिवा *puriya*, 1480.
 पुरख *purukh*, 1274.
 पुरखक *purukhak*, 604.
 पुरेसी *puresi*, 893.
 पुरैन *purain*, 1401.
 पुरोहित *purohit*, 1347.
 पुरौता *purainta*, 1204.
 पुला *pulla*, 894.
 पुल्लो *pulli*, 585, 929.
 पुश्टैल *pushtail*, 335e.
 पुशन्तङ्ग *pushtang*, 226.
 पुसन्टे *pustai*, 1119.
 पुसन्तङ्ग *pustang*, 226.
 पुस्ती *pusti*, 1248.
 पू *pū*, 1272.
 पूषा *pūa*, 1272.
 पूंज *pūñj*, 890.
 पूजा *pūja*, 1319, 1420, 1434, 1438, 1442.

- पुंजी *pūñi*, 1485.
 पुंजी पट्टा *pūñi patta*, 226.
 पुत *pūt*, 1043.
 पुतक *pūtāk*, 781.
 पुता *pūta*, 1248.
 पुती *pūti*, 344.
 पूर *pūr*, 1088, 1118, 1201.
 पूरन *pūran*, 1347.
 पूरब *pūrab*, 1082.
 पूरब भद्रपद *pūrab bhadrapad*, 1082.
 पूरा *pūra*, 136, 1118, 1381, 1384.
 पूरि *pūri*, 1002n.
 पूरिस *pūris*, 923, 1493.
 पूरी *pūri*, 884, 1204, 1272, 1405.
 पूला *pūla*, 882, 894.
 पूस *pūs*, 1082, 1092.
 पेछाला *peāla*, 713.
 पेकचा *pekcha*, 1061.
 पेकची *pekchi*, 1061.
 पेगन्नी *pengni*, 168, 203.
 पेचकस *pechkas*, 325, 417.
 पेचदार *penchdār*, 473.
 पेचवान *pechwān*, 473, 475.
 पेटचल्ली *petchali*, 1171.
 पेटपचरा *petpachra*, 251.
 पेटपोछुआ *petponchhua*, 1397.
 पेटाहा *petārha*, 585, 657.
 पेटाही *petārhi*, 657, 963, 1074.
 पेटार *petār*, 125, 657.
 पेटारही *petārhi*, 1074.
 पेटारा *petāra*, 585c, 657.
 पेटारी *petāri*, 45, 657, 887, 963.
 पेटाही *petāhi*, 963.
 पेटौक *petauk*, 1171.
 पेड़नी *penrni*, 63, 306.
 पेतावन *petāvan*, 1439.
 पेनेनी *peneni*, 551.
 पेन्हाएल *penhāel*, 1164.
 पेपची *pepchi*, 1061.
 पेयाज *peyāj*, 1073.
 पेरमार *permār*, 858.
 पेरमा *perwa*, 48.
 पेवन्नी *pevni*, 337.
 पेशगी *peshgi*, 1210.
 पेहना *pehna*, 79.
 पेहान *pehān*, 79, 81.
 पेहानी *pehāni*, 45.
 पेंच *pench*, 325, 473, 726.
 पेचक *pechak*, 498.
 पेट *pet*, 251, 1465.
 पेटफुल्ली *petphulli*, 1176.
 पेटा *peta*, 1465.
 पेटावाला *petāwāla*, 1219.
 पेटो *peti*, 261, 279.
 पेटे *pete*, 1043.
 पेट *peth*, 1487.
 पेठा *petha*, 1272.
 पेठी *pethi*, 872.
 पेढब *perab*, 264.
 पेड़ा *pera*, 814, 1272.
 पेंद *pend*, 80.
 पेंदा *penda*, 80.
 पेंदी *pendi*, 80.
 पेंदो *pendo*, 80.
 पेना *pena*, 98.
 पेनी *peni*, 80.
 परब *perab*, 264.
 पेलन *pelan*, 486.
 पेवन *pevan*, 738.
 पेवन्द *pewand*, 738.
 पेकरा *painkra*, 114.
 पेजनी *painjani*, 771.
 पेजनी *painjani*, 168, 169, 170, 203.
 पैठानी *paiihāni*, 1043.
 पैताना *paitāna*, 638.
 पैसारी *pa'sāri*, 1350.
 पैहटा *paihta*, 424.
 पैकड़ *painkar*, 198.
 पैकर *paikar*, 105, 114, 198, 1130.
 पैकर *painkar*, 105, 114.

- पैकल *paikal*, 198.
 पैच *painch*, 846, 1476.
 पैचा *paincha*, 1476.
 पैचेदार *painchedār*, 727.
 पैजामा *paijāma*, 727, 746.
 पैटा *paita*, 424.
 पैठ *painth* 1487.
 पैठी *painthi*, 915.
 पैह *zairh*, 105.
 पैहा *pairhā*, 105.
 पैत्रिक *patrik*, 1299.
 पैदा *paida*, 1028.
 पेन *pain*, 836, 916, 954, 1489.
 पेना *paina*, 23, 98.
 पैनि *paini*, 836, 916, 954.
 पैया *paiya*, 967, 1074, 1076, 1086, 1088.
 पैर *pair*, 891, 892, 959, 1341.
 पैर पखरुआ *pair pakharua*, 1341.
 पैर पखारी *pair pakhāri*, 1341.
 पैरा *paira*, 858, 959, 1096.
 पैरी *pairi*, 771.
 पैला *paila*, 24, 343, 398, 714, 914.
 पैस *pais*, 817, 827.
 पैस धरब *pais dharab*, 817.
 पैसा *pausa*, 1500.
 पैसे *pausa*, 1479.
 पैसे रुपैया *pausa rupaiya*, 1479.
 पैहार *pairhār*, 1218.
 पोआर *poār*, 894, 963, 1183.
 पोआरी *poāri*, 1074.
 पोखना *pokhta*, 1235.
 पोखरा *pokhra*, 916, 1379.
 पोखरा खोद *pokhra khodā*, 1379.
 पोचारा *pochāra*, 1267.
 पोचारा वाला *pochāra wālā*, 1267.
 पोचनी *pochhni*, 1030.
 पोङ्गवाला *ponchhwaālā*, 1109.
 पोङ्गिया *ponchhiya*, 224.
 पोङ्गुआ *pochhwa*, 1272.
 पोथानी *pothāni*, 638.
 पोदीना *podina*, 1073.
 पोदेना *podena*, 1073.
 पोर्नोवो *pornovo*, 1011.
 पोर्सा *porsa*, 923.
 पोराणा *porāna*, 1010.
 पोरेया *poraiya*, 1114.
 पोल्हिया *pohiya*, 353.
 पोसना *posta*, 263, 1028.
 पोसपालक *pospālak*, 1394.
 पोसपुत *posput*, 1394.
 पोसनालक *posbālak*, 1394.
 पोसबेटा *posbeta*, 1394.
 पोसिया *posiya*, 1394.
 पोसिया लेब *posiya leb*, 1394.
 पोला *posta*, 1183.
 पोङ्गडा *ponhra*, 1008.
 पोआ *poa*, 1024.
 पोइ *poi*, 1009, 1010, 1017.
 पोकब *pokab*, 1171.
 पोखर *pokhar*, 916.
 पोखरी *pokhari*, 916 (footnote).
 पोङ्गी *pongi*, 472.
 पोचो *pochu*, 984.
 पोख *pochhab*, 1030.
 पोङ्गी *ponchhi*, 614.
 पोड *pot*, 1073.
 पोटी *poti*, 1073.
 पोड़ा *pōra*, 1398.
 पोङ्गा *ponra*, 1005.
 पोहा *porha*, 1006.
 पोङ्गा *ponrha*, 1005.
 पोत *pot*, 536, 1220.
 पोता *pota*, 1220.
 पोतेदार *potedār*, 1215.
 पोर् *por*, 769, 1010, 1012.
 पोर् होरना *por chhorna*, 1010.
 पोरा *pōra*, 894, 1183.
 पोला *pola*, 353.
 पोली *pōli*, 353.

पोस *pos*, 1235.
 पोसत *posat*, 1028.
 पौडण्डी *paudandi*, 213.
 पौताना *pautāna*, 638.
 पौतिया *pautiya*, 45.
 पौथाना *pauthāna*, 638.
 पौनल्ली *paunalli*, 372.
 पौनिया *pauniya*, 456, 686, 1193.
 पौषा *paua*, 244, 248, 638, 1054, 1500.
 पौँही *paunchhi*, 1074.
 पौटी *pauti*, 954.
 पौठ *pauth*, 954.
 पौठा *pautha*, 934, 939, 950.
 पौड़ा *paura*, 1247.
 पौड़ा *paunra*, 308.
 पौँड़ी *paunri*, 646, 1005.
 पौँदा *paunrha*, 309.
 पौँही *paunrhi*, 309.

पौता *pauta*, 656.
 पौतान *pautān*, 363.
 पौती *pauti*, 45, 656.
 पौँती *paunti*, 656.
 पौदर *paudar*, 280, 614, 941.
 पौदर के माँद *paudar ke mānth*, 941.
 पौषा *paudha*, 949.
 पौना *pauna*, 319, 307, 456, 738, 686.
 पौनार *paunār*, 365.
 पौनी *pauni*, 1193.
 पौर *paur*, 280, 436, 888, 891, 959.
 पौरौ *pauri*, 262, 280, 436, 891, 1009.
 पौसार *pausār*, 363 (12).
 पौँसार *paunsār*, 363 (12).
 पौच *pauh*, 797.
 प्रौत *prūt*, 1209a.

॥ फ ph ॥

फषोरा *phaora*, 27.
 फकाह *phakāh*, 858.
 फकिराना *phakirāna*, 1203.
 फकौर *phakir*, 669, 1203, 1234.
 फगुआही *phaguāhi*, 1198.
 फगुनी *phaguni*, 1039, 1082.
 फटकन *phatkan*, 1246, 1262.
 फटका *phatka*, 477.
 फटकी *phatki*, 477, 828.
 फटहा *phatha*, 1074, 1105.
 फहा *phattha*, 654, 1074.
 फही *phatthi*, 492, 654.
 फठाह *phathāh*, 1105.
 फठी *phathi*, 224.
 फड़ *phar*, 178, 204, 214.
 फड़का *pharka*, 185.
 फड़की *pharki*, 1416.
 फड़ही *pharhi*, 63.
 फड़वा *pharua*, 63.

फण्डा *phanda*, 726.
 फतह *phatah*, 473.
 फतह पेँच *phatah pench*, 473.
 फतिङ्गी *phatingi*, 1074.
 फतील सोज *phatil sej*, 711.
 फतेहा *phateha*, 463.
 फँदनी *phandni*, 115.
 फँदिया *phandiya*, 375, 828.
 फनकी *phanki*, 376, 115.
 फनगी *phangi*, 1074.
 फनिगा *phaniga*, 1074.
 फन्नी *phanni*, 376.
 फर *phar*, 178, 179, 184, 204, 585, 1024, 1058.
 फरकभाड़ा *pharakjhāra*, 1105.
 फरकतिघावन *pharkatiyāvan*, 1198.
 फरका *pharka*, 646, 1183, 1245.
 फरकाना *pharkāna*, 1198.
 फरकिला *pharkilla*, 179, 164.

- फरन्किल्ली *pharkilli*, 164.
 फरन्की *pharki*, 29.
 फरन्खत्ती *pharkhatti*, 1485.
 फरन्गावल *phārgāwal*, 25.
 फरद *pharad*, 502.
 फरन्नी *pharni*, 818.
 फरन्मा *pharma*, 321, 326, 424, 484.
 फरन्माइस *pharmais*, 1201.
 फरन्ली *pharli*, 1116.
 फरस *pharas*, 750.
 फरसा *pharsa*, 27, 319k.
 फरन्सी *pharsi*, 473.
 फरन्हा *pharha*, 335b.
 फरन्ही *pharhi*, 469, 1272.
 फरा *phara*, 1272.
 फराठा *pharātha*, 1272.
 फराठी *pharāthi*, 654.
 फरिकाना *pharikāna*, 1198.
 फरिङ्गा *pharinga*, 1074.
 फरिया *phariya*, 37, 740.
 फरी *phari*, 29, 179.
 फरुहा *pharuha*, 27, 63, 319.
 फरुही *pharuki*, 63, 303, 319, 1272.
 फरेहा *phareha*, 335b.
 फरो *pharo*, 29.
 फरौटा *pharauta*, 335b.
 फल *phal*, 29, 1474.
 फलन्कर *phalkar*, 1232.
 फलन्तार *phaltār*, 379.
 फलन्दान *phaldān*, 1287.
 फलन्सा *phalsa*, 401.
 फलिया *phaliya*, 740.
 फलानी *phalguni*, 1039.
 फल्ली *phalli*, 401, 415.
 फँसरन्गाली *phansargāli*, 115.
 फसिलाना *phasilāna*, 1200.
 फहुरा *phahura*, 27, 319k, 369.
 फहुरी *phahuri*, 63, 303, 321.
 फहोड़ा *phahora*, 27.
 फहोरा *phahora*, 27.
 फॉक *phānk*, 1014.
 फॉकी *phānki*, 1139.
 फायुन *phāgun*, 1039, 1082, 1083, 1084, 1092.
 फाजिल *phājil*, 1186, 1463b.
 फाठ *phāt*, 1070, 1214.
 फाटक *phātak*, 1249.
 फाटी *phāti*, 1074.
 फाँड़ *phāñr*, 726.
 फाड़न *phāran*, 1161.
 फाँड़ा *phānra*, 726, 1074.
 फाँड़ी *phāñri*, 919, 1074.
 फाँद *phānd*, 382.
 फाँदा *phānda*, 382, 648.
 फान *phān*, 646.
 फानी *phāni*, 646, 828.
 फाँफर *phānphar*, 858.
 फार *phār*, 10.
 फार करा खाप्रब *phār karā khāeb*, 25.
 फारन्खत्ती *phārkhatti*, 1485.
 फारन *phāran*, 818.
 फारन्सी *phārsi*, 585f.
 फारन्सी गोला *phārsi gola*, 585f.
 फारा *phāra*, 10.
 फारी *phāri*, 29, 1139.
 फालन्साही *phālsāhi*, 1043.
 फाला *phāla*, 10.
 फालुन *phālun*, 1039.
 फाव *phāo*, 900, 1483.
 फाँस *phāns*, 115.
 फाँसठ *phānsa*, 18.
 फिक *phik*, 99.
 फिट्किरी *phitkiri*, 425.
 फिरन्की *phirki*, 350, 425, 590, 753.
 फिरन्ता *phiranta*, 1474.
 फिरिल *phirist*, 1483.
 फौचब *phinchab*, 391.
 फुकाठी *phukāthi*, 529, 570.
 फुकाठी *phukhāthi*, 570.

फुची *phuchchi*, 432, 713.
 फुटना *phutna*, 1011.
 फुटपूरी *phutpūri*, 1272.
 फुटहरा *phutahra*, 1272.
 फुट्हा *phutha*, 433, 1272.
 फुटिया *phutiya*, 1183.
 फुटेहररी *phutehri*, 1272.
 फुदना *phudna*, 99.
 फुंदना *phundna*, 100.
 फुदेना *phudena*, 1073.
 फुनगी *phungi*, 1008.
 फुना *phunna*, 100.
 फुफुति *phuphuti*, 741.
 फुफुनी *phuphuni*, 741.
 फुफुन्दी *phuphundi*, 741.
 फुलको *phulko*, 987.
 फुलकोबी *phulkobi*, 1073.
 फुलगरना *phulgarna*, 507.
 फुलतार *phultār*, 379.
 फुल्दो *phuldo*, 379.
 फुल्डाली *phuldāli*, 45.
 फुल्पता *phulpata*, 1028.
 फुल्पत्ती *phulpatti*, 1029.
 फुल्बघा *phulbagha*, 1176.
 फुल्बात *phulbāt*, 1176.
 फुल्भङ्गा *phulbhanga*, 1074.
 फुल्वारी *phulwāri*, 813.
 फुल्हर *phulhar*, 1076.
 फुलाप्रब *phulaēb*, 1018.
 फुलिया *phuliya*, 213.
 फुलुकी *phuluki*, 44.
 फुलेना *phulena*, 1183.
 फुलौरी *phulauri*, 1272.
 फुली *phulli*, 1178.
 फूक *phūk*, 414.
 फूकि *phūki*, 1166.
 फूंट *phūnt*, 1065, 1066.
 फूटब *phūtab*, 1018.
 फूटे *phutai*, 1090.
 फूरी *phūri*, 713.

फूल *phul*, 590, 666, 688, 975, 977,
 978, 1018, 1029, 1043, 1434.
 फूल डाक *phul dāk*, 1456.
 फूले *phūle*, 1091.
 फूस *phūs*, 1235.
 फूस के घर *phūs ke ghar*, 1235.
 फूहा *phūha*, 1042.
 फेंकलकैक *phenkalkaik*, 1004.
 फेंकाइ *phenkai*, 1401.
 फेंकैल *phenkail*, 646.
 फेटकिना *phetkina*, 425.
 फेटवाल *phetwāl*, 1016, 1019.
 फेटाइन *phetāin*, 1118.
 फेनन्हाप्रल *phenhāēl*, 1164.
 फेनुसा *phenusa*, 1164.
 फेफना *phephna*, 1183.
 फेफरियाह *phephriyāh*, 1098.
 फेरबैक *pherbaik*, 1156.
 फेरवार *pherwār*, 1097.
 फेरहा *pherha*, 942, 1156.
 फेरुवा *pherua*, 140, 756, 769.
 फेरींटी *pheraunti*, 1246.
 फेका *pheka*, 646.
 फेटा *pheta*, 259.
 फेंटा *phenta*, 259, 271, 724.
 फेंटी *phenti*, 848.
 फेनी *pheni*, 975, 1272.
 फेनुस *phenus*, 1164.
 फेफरि *phephri*, 841.
 फेर *pher*, 1087.
 फेरब *pherab*, 1246.
 फेरल *pheral*, 1267.
 फेरा *phera*, 831, 889.
 फेरा फारी *phera phāri*, 291.
 फेड़ *phair*, 178.
 फोकना *phokna*, 1272.
 फोकाठी *phokāthi*, 567.
 फोटा *phota*, 1018.
 फोडी *phori*, 748.
 फोंफी *phonphi*, 567, 585.

फोर *phor*, 801.
फौड़ी *phauri*, 1499.
फोरन *phoran*, 1272.

फोरल *phoral*, 1018.
फौज *phauj*, 1127.
फौरा *phaura*, 27.

॥ ब ७ ॥

बा *bae*, 363.
बकनल *baknal*, 528, 545.
बकनार *baknār*, 528, 545.
बकम *bukam*, 1043.
बकरकासाब *bakarkasāb*, 1141.
बकरा *bakra*, 1121.
बकरी *bakri*, 1121.
बकरू *bakru*, 1122, 1123.
बकला *bakla*, 1073.
बकवा *bakwa*, 1263.
बकवा *bankica*, 1263.
बकसा *baksa*, 372.
बकसिस *baksis*, 1194.
बंकुआ *bankua*, 61.
बकुचा *bakucha*, 390.
बकुला *bakula*, 1031, 1074.
बकुली *bakuli*, 1073, 1074.
बकेन *baken*, 1114, 1158.
बकेन के दूध *baken ke dūdh*, 1158.
बकेना *bakena*, 1114.
बकेया *bakeya*, 1074.
बकोइया *bakoiya*, 975.
बकौ *bakau*, 1263.
बंकौ *bankau*, 1263.
बक्कर *bakkar*, 1121.
बक्की *bakki*, 1074.
बखनौर *bakhtaur*, 1456.
बखरदार *bakhardār*, 1214.
बखरा *bakhrā*, 125, 1214.
बखरी *bakhri*, 1234.
बखार *bakhār*, 77.
बखारी *bakhāri*, 77, 79.
बखिया *bakhiya*, 748.
बखीर *bakhir*, 1272.
बखेया *bakhea*, 748.

बखोर *bakhor*, 1125.
बगच्छा *bagchhalla*, 1138.
बंग्ठी *bangthi*, 1017.
बगडोर *bagdor*, 113.
बंगड़ा *bangra*, 232.
बगमुहनी *bagmuhān*, 516.
बंगरा *bangra*, 1049.
बंगराह *bangrah*, 799.
बगल *bagal*, 233, 637, 1263.
बगलभरवा *bagalbharua*, 549.
बंगला *bangla*, 1049, 1073, 1254.
बगली तकिया *bagli takiya*, 637.
बगलौटी *baglauti*, 547.
बगसँडुसी *bagsaursi*, 516.
बगहा *bagha*, 116, 930.
बगिया *bagiya*, 813, 1272.
बंगुरी *banguri*, 411, 768.
बगुली *baguli*, 704, 734.
बगेया *bageya*, 1272.
बगेचा *bagaicha*, 813, 814.
बंगौरिया *bangauriya*, 1080.
बंगौर *bangaur*, 329, 1017.
बंगौरा *bangaura*, 1017.
बंगौरी *bangauri*, 1080.
बघार *baghār*, 1272.
बघेला *baghela*, 363.
बघेली *bagheli*, 469.
बङ्गा *bangā*, 833, 1016.
बचका *bachka*, 1272.
बचवा *bachua*, 767.
बचाओ *bachāo*, 655.
बचित *bachit*, 1475.
बच्चा *bachcha*, 1116, 1123, 1128.
बहकू *bachhu*, 1118.

बछ्वा *bachhwa*, 1118.
 बछिया *bachhiya*, 1118.
 बछेड़ा *bachhera*, 1126.
 बछेड़ी *bachheri*, 1126.
 बजका *bajka*, 1272.
 बजड़ा *bajra*, 985, 987.
 बजर *bajar*, 959.
 बजर बोंग *bajar bong*, 654.
 बजरी *bajri*, 1000.
 बजा *baja*, 959.
 बजाप्रब *bajāb*, 1401, 1484.
 बसुल्ला *baiulla*, 767.
 बैभौरा *banjhaura*, 1078.
 बैभौरी *banjhauri*, 1078.
 बब्बड़ *banjhar*, 987.
 बब्बा *banjha*, 1398.
 बटकर *batkar*, 1001.
 बटखरा *batkhara*, 643.
 बटनाइ *batnāi*, 594.
 बटनी *batni*, 498.
 बँटनु *bantnu*, 902.
 बटरी *batri*, 44, 442.
 बटलोही *batlohi*, 667.
 बटवन *batvan*, 646.
 बटसारी *batsāri*, 1339.
 बटाइ *batāi*, 913, 902, 903, 914,
 1221, 1468a, 1470.
 बटाइ खरिहानी *batāi kharihāni*, 914.
 बटाम *batām*, 404, 426.
 बटारी *batāri*, 399.
 बटाही *batāhi*, 399.
 बटियारी *batiyāri*, 382, 646.
 बटिवन *bativan*, 646.
 बटुआ *batua*, 666, 734.
 बटुई *batui*, 734.
 बटुरी *baturi*, 772, 1000, 1003.
 बटुली *batuh*, 667, 704.
 बटैया *bataiya*, 902.
 बटोरन *batoran*, 899.

बट्टा *batta*, 43, 44, 288, 627, 692,
 1202, 1474, 1480; Appendix, 14.
 बट्टा कम्पनी *batta kampani*, 1203;
 Appendix, 14.
 बट्टा माल *batta māl*, 1202; Appen-
 dix, 14.
 बट्टू *battu*, 666, 734.
 बड़ *bar*, 741, 1056, 1217.
 बड़ अदमी *bar ādmi*, 1217.
 बड़का *barka*, 1263, 1491.
 बड़का गज *barka gaj*, 1491.
 बड़की *barki*, 1021, 1276.
 बड़गऊमा *bargahuma*, 956.
 बड़गोऊमा *bargohuma*, 1075.
 बड़ घोघट *bar ghoghat*, 741.
 बड़हा *banrehha*, 808, 1016.
 बड़द *barad*, 1096.
 बड़हड़ा *barhara*, 768.
 बड़हर *barhar*, 768.
 बड़हरा *barhara*, 280, 891.
 बड़हावन *barhāwan*, 893.
 बड़ही *barhi*, 894, 1074, 1194, 1204.
 बड़ही खाना *barhi khāna*, 394.
 बड़होड़ा *barhora*, 891.
 बड़ार *barār*, 788.
 बड़ि *bari*, 1087.
 बड़ी *bari*, 503.
 बड़ी सूर *bari sūi*, 503.
 बड़ूखा *bañrūkhha*, 1016.
 बड़ू *bare*, 478.
 बड़ूड़ा *bareñra*, 414.
 बड़ूड़ी *bareñri*, 414.
 बड़ूर *barenr*, 1257.
 बड़ूरा *banvera*, 940.
 बड़ूरी *bareñri*, 1257.
 बड़ूसा *baraisa*, 1016.
 बड़ुती *barhti*, 1474.
 बड़ुनी *barhni*, 45, 54, 56, 439, 465.
 बड़ब *barhab*, 1173.

- बढाँव *barhānw*, 893.
 बढी *barhi*, Appendix 2a.
 बढोतरी *barhotri*, 1475.
 बण्डा *banda*, 1109.
 बण्डा *bandha*, 1109.
 बतारव *batāwa*, 1026.
 बतार *batās*, 975, 1272.
 बतार फेनी *batās pheni*, 975, 1272.
 बतारा *batāsa*, 585, 975, 1272.
 बतारी *batāsi*, 399.
 बतिसी *batisi*, 558.
 बत्ता *batta*, 224, 179, 1249, 1258.
 बत्ती *batti*, 51, 179, 654, 1258, 1423.
 बथनियाप्रल *bathniyāṇl*, 1153.
 बथान *bathān*, 1132, 1147, 1153.
 बथानी *bathāni*, 1147.
 बथुआ *bathua*, 1075.
 बढ *bad*, 1125.
 बढ कौम *bad kaum*, 1125.
 बढ खोम *bad khom*, 1125.
 बढमोहररी *bad mohri*, 1125.
 बढरी *badri*, 1088.
 बढलई *badlāi*, 1461.
 बढला *badla*, 548.
 बढली *badli*, 846.
 बढलया, *badlāya*, 846.
 बढवान *badwān*, 711.
 बढवाँसी *badwānsi*, 808.
 बढशगुन *badshagun*, 1454.
 बढहा *badha*, 735.
 बढहार *badhār*, 828.
 बढामी *badāmi*, 769, 1043.
 बढारी *badāri*, 77.
 बँदिआ *bandiya*, 1098.
 बदीआ *badīya*, 417.
 बँदौतनी *bandautni*, 1456.
 बँदौत *bandaut*, 1456.
 बँदौर *bandaur*, 1017.
 बद्धी *baddhi*, 765.
 बधन *badhan*, 482.
 बधना *badhna*, 432, 711, 713.
 बधनी *badhni*, 711.
 बधरना *badharna*, 566.
 बधरा *badhra*, 73.
 बधरिया *badhariya*, 73.
 बधरी *badhri*, 73.
 बधवार *badhwār*, 870.
 बधवारी *badhwāri*, 566.
 बधवाहा *badhwāha*, 870.
 बधार *badhār*, 832.
 बधारू *badhāru*, 73.
 बधिआ *badhiya*, 417, 1008, 1112.
 बँधिह *bandhiha*, 829.
 बँधेरी *bandheri*, 121.
 बन *ban*, 158, 178, 268, 478, 558, 813, 815, 842, 844, 852, 869, 874, 1091, 1183, 1185, 1205, 1232, 1254, 1408.
 बन उखाव *ban ukhāo*, 1436.
 बन उसरा *ban usra*, 1436.
 बनकर *bankar*, 1232.
 बन्गोरठा *bangoitha*, 852.
 बन घरा *ban ghara*, 1254.
 बन छिओली *ban chhioli*, 1232.
 बन छिहली *ban chhihuli*, 815.
 बन्जोवाइन *banjewāin*, 1073.
 बन्तुलसी *bantulsi*, 1183.
 बन्नी *banni*, 762.
 बन्पियजुआ *banpiyajua*, 1075.
 बन्पियाज *banpiyāj*, 1075.
 बन पोखा *ban posta*, 1183.
 बनाव *banab*, 1343.
 बन्मुटका *banbhutka*, 1073.
 बन्नरसना *banrasna*, 1075.
 बनरा *banra*, 236.
 बन्ल *banal*, 1086.
 बन्वार *banwār*, 1310.
 बन सलवात *ban salwāt*, 1408.
 बन्सारी *bansāri*, 1075.
 बन्हाइ *banhāi*, 1480.

बनाव बनाव 25.
 बनि *bani*, 1185.
 बनिज *banij*, 1461.
 बनिघा *banigha*, 1461.
 बनिघाँ *banighān*, 914.
 बनिघौटा *banighauta*, 1188, 1461.
 बनिहार *banihār*, 874, 1184.
 बनिहारा *banihāra*, 842.
 बनिहारौ *banihārī*, 869.
 बनी *bani*, 844, 869, 874.
 बनुसार *banusār*, 864, 1436.
 बनौर *banaur*, 1017.
 बनौरी *banaurī*, 1080.
 बन्द *band*, 158, 167, 178, 571, 743, 1452.
 बन्द करब *band karab*, 1452.
 बन्दन *bandan*, 1324, 1325.
 बन्दनवार *bandanwār*, 1310.
 बन्दनवार *bandnewār*, 1310.
 बन्दोबस्त *bandobast*, 903, 1221.
 बन्धन *bandhan*, 1331.
 बन्धा *bandha*, 1073.
 बन्धा कोबी *bandha kobi*, 1073.
 बन्धिक *bandhik*, 1480, 1481.
 बन्नी *banni*, 1456.
 बन्सा *bansa*, 24.
 बन्हाका *banhka*, 362.
 बन्हाखरचा *banhkharcha*, 1207.
 बन्हना *banhna*, 119.
 बन्हनेया *banhneiya*, 1201.
 बन्हाप्रब *banhāēb*, 1426.
 बपन्स *bapans*, 1214.
 बपन्हर *baphar*, 1299.
 बपन्हन्स *baphans*, 1214.
 बपौटी *bapauti*, 1214.
 बपौरी *baphaurī*, 1272.
 बबरची *babarchi*, 1248.
 बबरची खाना *babarchi khāna*, 1248.
 बबुई *babui*, 1295.

बबुटोला *babutola*, 1217.
 बभन *babhan*, 1285, 1343.
 बभन पुच्छी *babhan puchchhi*, 1285, 1343.
 बभनी *bhabhni*, 787, 1074.
 बभनौ *babhnaui*, 725.
 बभुण्टा *babhunta*, 767.
 बम *bam*, 922.
 बमगोला *bamgola*, 585.
 बमैला *bamaila*, 363.
 बम्बू *bambu*, 1034.
 बया *baya*, 914.
 बयाइ *bayāi*, 1201.
 बयाना *bayāna*, 1483.
 बर *bar*, 1005, 1274, 1281, 1287.
 बरई *barai*, 45, 1049.
 बर अख *bar akh*, 1005.
 बरक *barak*, 1333.
 बरकत *barkat*, 1483.
 बरक बैसाप्रब छटाप्रब *barak bairsāēb uthāēb*, 1333.
 बरकस *barkas*, 243.
 बरका *barka*, 1175.
 बरकाबर *barkābar*, 727.
 बरका बेमारी *barka bemārī*, 1175.
 बरकी *barki*, 740.
 बरखा *barkha*, 965, 1083, 1087, 1088, 1091.
 बरखी *barkhi*, 1185, 1427.
 बरखू *barkhu*, 1117.
 बरग *barag*, 1343.
 बरगा *barga*, 1258.
 बरगुना *barguna*, 672.
 बरघरा *barghara*, 1153.
 बरछा *barachchha*, 1287.
 बरछा *barchha*, 102.
 बरही *barchhi*, 102.
 बर छँका *bar chhenka*, 1287.
 बरजौर *barjaur*, 1272.
 बरत *bart*, 1442.

- बरत *barat*, 491.
 बरता *barā*, 121, 276.
 बरती *barti*, 121.
 बरतुहार *bartuhār*, 1286.
 बरतुहारी *bartuhāri*, 1286.
 बरतू *bartū*, 1285.
 बरतूही *bartūhi*, 1286.
 बरतूही के भात *bartūhi ke bhāt*, 1286.
 बरद *barad*, 657, 841, 1087, 1096.
 बरदरी *bardari*, 248, 1236.
 बरद्वनिया *bardhvaniya*, 1456.
 बरद्वान *baradvān*, 702.
 बरदा *barda*, 1118.
 बरदाप्रब *bardāṣb*, 1115.
 बरदाप्रल *bardāṣl*, 1116.
 बरदाना *bardāna*, 1151, 1201.
 बरदिषा *barḍiya*, 1151.
 बरदेखी *bardekhi*, 1285.
 बरध *baradh*, 1096, 1097.
 बरधा *bardha*, 1088, 1094.
 बरधिषाप्रब *bardhiyaṣb*, 1115.
 बरन *baran*, 12, 784.
 बरनी *barni*, 489.
 बरफी *barphi*, 1272.
 बरम पिचास *barṃ pichās*, 1458.
 बरमा *barma*, 398, 415, 470, 471, 540, 583.
 बरमाँ *barṃān*, 398.
 बरमोतर *barṃotar*, 1209a.
 बरिया *barariya*, 378.
 बररी *barri*, 1043.
 बररे *barre*, 1043.
 बरल *baral*, 123.
 बरल रसी *baral rassi*, 123.
 बरवाह *barwāh*, 915, 945.
 बरवे *barve*, 1050.
 बरसाइन *barsāin*, 1114, 1398.
 बरसे *barse*, 966, 1084, 1085, 1087, 1090, 1092.
 बरसे *barsai*, 1088.
 बरसेनो *barsaino*, 1398.
 बरह *barah*, 116, 276, 930.
 बरहत्ता *barhattha*, 751.
 बरहत्थी *barhatthi*, 740.
 बरहदारी *barahdari*, 248, 1236.
 बरहन *barhan*, 12.
 बरहन *barham*, 1455, 1456.
 बरहन अस्थान *barham asthān*, 1455.
 बरहन देव *barham deo*, 1456.
 बरहमन *barahman*, 1217.
 बरहा *barha*, 33, 115, 116, 121, 930.
 बरही *barhi*, 33, 118, 121, 1406.
 बरही *barhai*, 1090.
 बरहौघर *barhaughar*, 1234.
 बरा *bara*, 1272, 1491.
 बराइन *barāin*, 12.
 बराप्रब *barāṣb*, 949.
 बरा गज *bara gaj*, 1491.
 बराँटी *brānti*, 975.
 बराठी *barāthi*, 1250.
 बरात *barāt*, 1290.
 बरार *barār*, 788.
 बराहिल *barāhil*, 871.
 बरियात *bariyāt*, 1043, 1290, 1330, 1379.
 बरियार *bariyār*, 800, 808, 922.
 बरियार पानी *bariyār pāni*, 922.
 बरिसे *barise*, 1089.
 बरी *bari*, 994, 1272, 1369, 1381.
 बरुआ *barua*, 239, 639, 859.
 बरुका *baruka*, 713.
 बरेन *baren*, 12.
 बरेखी *barekhi*, 767, 1285.
 बरेठा *baretha*, 414.
 बरेव *bareo*, 1050.
 बरेठा *baraiṭha*, 1050.
 बरेन *barain*, 12.
 बरेनी *baraini*, 12.
 बरौखी *baraukhi*, 1005.

बरौंही *barauñhī*, 536.
 बलकट *balakat*, 875, 1198, 1223.
 बलकसी *balakasi*, 785.
 बलको *baliko*, 984.
 बलखा *balakhā*, 388.
 बलखोद्या *balakhōiya*, 984.
 बलन्तार *balātār*, 379.
 बलन्थर *balthar*, 785.
 बलन्धुस *baldhūs*, 785.
 बलमन्टार *balamtār*, 767.
 बलरक्खा *bal rakkha*, 870, 871.
 बलरखी *balrakhi*, 870.
 बलगरी *balri*, 984.
 बलग्वा *balwa*, 785.
 बलन्वाच *balwāh*, 785.
 बलन्सार *balśār*, 1008.
 बलसुन्दरी *balsundri*, 785.
 बलसुन *balsun*, 785.
 बलसुन्दर *balsundar*, 785, 787.
 बलसुम *balsum*, 785.
 बलसुम्ही *balsumhi*, 785.
 बलाइ *balāi*, 1165.
 बलान *balān*, 788.
 बलिदान *balidān*, 1457.
 बलिखा *balista*, 637.
 बलिहा *balihā*, 379.
 बलुथ *baluath*, 377, 785.
 बलुआ *balua*, 785, 802, 1074.
 बलुआ बाँगर *balua bāngar*, 802.
 बलुआ भौठ *balua bhith*, 802.
 बलुई *balui*, 1074.
 बलुखा *balukha*, 1004.
 बलुरी *baluri*, 984.
 बलुसाही *balusāhi*, 1272.
 बलुआ *balea*, 757.
 बलेठा *baletha*, 377.
 बल्लम *ballam*, 102.
 बल्ला *balla*, 183, 185, 200, 322, 940, 1258.
 बल्ली *balli*, 217, 1258.

बँवरिया *bamwariya*, 363.
 बँवारी *bamwāri*, 363.
 बस *bas*, 1025.
 बसगित *basgit*, 796.
 बँसजोती *bansjoti*, 33.
 बँसजोर *bansjor*, 931.
 बसन्ती *basti*, 784.
 बसन्दौरी *basdāuri*, 1407.
 बसन्नी *basni*, 693, 713.
 बँसफँटा *bansphenta*, 654.
 बसन्ती *basanti*, 379.
 बँसफट्टा *bansphattha*, 654.
 बँसबल्ली *bansballi*, 183.
 बसन्मतिथा *basmatiya*, 976, 979.
 बसन्वयल *baswanta*, 1183.
 बँसवार *banswār*, 814.
 बँसवारी *banswāri*, 814.
 बसचा *basaha*, 1111.
 बसाइ *basār*, 814.
 बसाँही *basānhi*, 1075.
 बसावन कुँवर *basāwan kuñār*, 1456.
 बसिया *basia*, 1272.
 बसिला *basila*, 395.
 बसुही *basurhi*, 1201.
 बसुला *basula*, 394, 395, 470.
 बसुली *basuli*, 421.
 बसुला *basūla*, 395.
 बसे *base*, 393.
 बसेइ *baser*, 814.
 बसौता *basāunta*, 1075, 1183.
 बँसौरा *bansaura*, 183.
 बस्त *bast*, 1218.
 बस्तर *bastar*, 723, 965.
 बह *bah*, 954, 1275.
 बहकल *bahkal*, 1132.
 बहका *bahka*, 533.
 बहखा *bahkha*, 32.
 बहंगी *bahangi*, 651, 657.
 बहगुना *bahguna*, 674.
 बहत *bahat*, 1132.

बहट जाणव *bahat jāēb*, 1132.
 बहन्ना *bahna*, 713, 954.
 बहव *bahab*, 817.
 बहर *bahar*, 1254.
 बहरघरा *baharghara*, 1153, 1254.
 बहरनी *baharni*, 972.
 बहरमँ *baharbhūm*, 784b, 790.
 बहरन्सी *baharsi*, 784b, 1147.
 बहरिया *bahariya*, 1203, 1458.
 बहरैया *bahraiya*, 1203.
 बहरो *bahro*, 1162.
 बहल *bahal*, 148, 207.
 बहली *bahli*, 148, 207.
 बहलोली *bahloli*, 769.
 बहसलि *bahsali*, 356.
 बहारन *bahāran*, 848.
 बहारल *bahāral*, 58.
 बहावे *bahāve*, 1088.
 बहिंगा *bahinga*, 651, 657.
 बहिया *bahiya*, 1184.
 बहियार *bahiyār*, 3, 784, 832, 1147.
 बहिरा *bahera*, 379.
 बहिला *bahila*, 1114, 1398.
 बही *bahi*, 280, 941, 1462, 1463b
 and c, 1485.
 बही खाता *bahi khāta*, 1462.
 बही पर से नाम उतर गेल *bahi par se
 nām utar gel*, 1485.
 बड्यादिन *bahūsāsin*, 1293.
 बड्डा *bahutta*, 767.
 बड्डा *bahunta*, 767.
 बड्डत *bahut*, 240, 829, 841, 1002.
 बड्डरा *bahura*, 1294, 1443.
 बड्डरी *bahuri*, 1272.
 बहू *bahu*, 1275.
 बहेलिया *baheliya*, 381.
 बहे *bahe*, 1087, 1088.
 बहेली *baheli*, 148, 207.
 बहै *bahai*, 1087, 1088.
 बहोरनी *bahorni*, 972.

बहोड़ *bahor*, 1456.
 बहोर *bahor*, 1294.
 बा *ba*, 741, 957, 987, 1001, 1089.
 बाडग *bāüg*, 855.
 बाडोग *bāög*, 855, 964.
 बाँक *bānk*, 233, 825, 416, 583, 754,
 767, 977.
 बाँकटा *bānkta*, 1077.
 बाँक रुखानी *bānk rukhāni*, 400.
 बाकल *bākal*, 233.
 बाकस *bākas*, 656.
 बाँका *bānka*, 1074.
 बाकी *bāki*, 1463b, 1468a, 1472.
 बाँकी *bānki*, 583, 1074.
 बाकी तहबील *bāki tahbīl*, 1463b.
 बाग *bāg*, 813, 978, 1124.
 बाँग *bāng*, 1019, 1020.
 बाग डोर *bāg dor*, 113.
 बाग नर *bāgnar*, 978.
 बाँग सलवात *bāng sahvat*, 1408.
 बाँगर *bāngar*, 204, 786, 802.
 बाँगर करेल *bāngar karail*, 786.
 बाँगा *bānga*, 829, 1016, 1017, 1018,
 1019.
 बाँगा फूटव *bānga phūtab*, 1018.
 बाँगो *bāngo*, 1016, 1017, 1018, 1019.
 बाँगो फूटव *bāngo phūtab*, 1018.
 बाह्वा *bāchha*, 1118.
 बाही *bāchhi*, 1118.
 बाज *bāj*, 585.
 बाजन *bājan*, 1026.
 बाजू *bāju*, 767.
 बाँझ *bānjh*, 1398.
 बाँझ बहिला *bānjh bahila*, 1398.
 बाँझिन *bānjhin*, 1398.
 बाँझी *bānjhi*, 1078.
 बाट *bāt*, 643.
 बाँट *bānt*, 902, 1214.
 बाँटल *bāntal*, 123.
 बाँटल रसी *bāntal rassi*, 123.

बाडी *bāṭi*, 677, 692, 1084.
 बाँटी *bānti*, 902.
 बाढोतमसरग *bātotsarg*, 1459.
 बाँड़ *bānr*, 789, 987, 1109.
 बाड़ा *bāra*, 1272.
 बाँड़ा *bānra*, 1109.
 बाड़ी *bāri*, 784, 1040.
 बाड़ौ *bārīñ*, 1275.
 बाढ़ *bārḥ*, 588, 1080.
 बाढ़न *bārhan*, 54.
 बाढ़नि *bārhani*, 54.
 बाढ़ब *bārhab*, 58.
 बाढ़ि *bārhi*, 1080.
 बात *bāt*, 478, 1088, 1181.
 बात *bāta*, 233, 1174, 1249, 1258.
 बाती *bāti*, 51, 1258, 1423.
 बादर *bādar*, 1088.
 बादिघा *bādiya*, 417.
 बाघ *bādh*, 639, 784, 1147.
 बाँध *bāndh*, 77, 833, 919, 953.
 बाँधब *bāndhab*, 1378.
 बाधा *bādha*, 642, 735.
 बाधी *bādhi*, 184.
 बान *bān*, 167, 478, 585, 639, 864,
 982, 1113.
 बानर *bānar*, 834.
 बाना *bāna*, 1042, 1195.
 बानी *bāni*, 849, 1195.
 बान्ह *bānh*, 741, 919, 953.
 बान्हल *bānhāl*, 444.
 बाप *bāp*, 393, 1043.
 बापक *bāpak*, 356, 781.
 बाँवू *bāmbu*, 1034.
 बाभन *bābhan*, 964, 1451.
 बाभन *bāman*, 999 (note).
 बाया *bāya*, 914.
 बारन्ता *bārta*, 375.
 बारह *bārḥ*, 1020.
 बारहो *barho*, 1086.
 बारा *bāra*, 562, 1205, 1272.

बारी *bāri*, 753, 807, 832, 1016,
 1148, 1218.
 बारी बस्त *bāri bast*, 1218.
 बाल *bāl*, 788, 958, 984, 986, 990,
 1189, 1411.
 बाल बड़ *bāl chhar*, 1381.
 बाल तराशी *bāl tarāshi*, 1411.
 बालम *bālam*, 1070.
 बालम खीर *bālam khira*, 1070.
 बाला *bāla*, 757, 768, 785, 936,
 1074, 1258.
 बालिष *bālis*, 1266.
 बाली *bāli*, 753, 764, 958.
 बालीस *bālis*, 637.
 बालू *bālu*, 324, 1074.
 बालुचर *bālūchar*, 1037.
 बालू मेज *bālu mej*, 324.
 बालू साही *bālu sāhi*, 1272.
 बालै *bālai*, 1376.
 बालै सौचाँ *bālai sāyāñ*, 1376.
 बावग *bāwag*, 818, 855, 857, 863,
 964, 1008, 1039.
 बावग करब *bāwag karab*, 855.
 बावल्ही *bawli*, 215, 224, 704, 920.
 बास *bās*, 356.
 बाँस *bāns*, 183, 242, 249, 814, 931,
 978, 1491.
 बाँसक *bānsak*, 814.
 बाँसक बीठ *bānsak bith*, 814.
 बाँस के कोठी *bāns ke kothi*, 814.
 बासघर *bāsgar*, 1320.
 बाँस फूल *bāns phul*, 978.
 बासमती *bāsmati*, 973, 975, 977,
 978, 979.
 बासा *bāsa*, 978, 1236.
 बाँसा *bānsa*, 24.
 बासा पसिन *bāsa pasin*, 978.
 बासी *bāsi*, 1272.
 बाँसी *bānsi*, 1075.
 बासी कुसी *bāsi kusi*, 1272.

बाँह *bānh*, 533, 568, 817.
 बाहब *bāhab*, 1115.
 बाहा *baha*, 954.
 बाँही *bānhi*, 558.
 बाँहू *bānhu*, 768.
 बिअहन *biahan*, 1121, 1189.
 बिकरी *bikri*, 1346, 1468a, 1470,
 1472, 1479; Appendix, 14.
 बिकरी आम *bikri am*, Appendix, 14.
 बिकरी के भाव *bikri ke bhāo*, 1479.
 बिकौआ *bikaua*, 1346.
 बिकिया *bikhiya*, 1281.
 बिकेया *bikheya*, 1281.
 बिगनल *bigral*, 1077.
 बिगनल हासिल *bigral hāsīl*, 1077.
 बिगनटो *bighatī*, 1194.
 बिगन्हा *bigha*, 1020, 1495, 1496.
 बिचन्ना *bichra*, 862.
 बिचार *bichār*, 1088.
 बिच्चा *bichcha*, 856, 878.
 बिच्ची *bichchi*, 533, 1024.
 बिहर्नी *bichharni*, 392.
 बिहर्न, *bichharab*, 391.
 बिह्वतिया *bichhwatiya*, 1075.
 बिह्वाओन *bichhāon*, 637.
 बिहिया *bichhiya*, 772.
 बिहुआ *bichhua*, 196.
 बिहुटी *bichhuti*, 726.
 बिहौतिया *bichhautiya*, 1075.
 बिहौना *bichhauna*, 637.
 बिजघण्ट *bijghant*, 776.
 बिजन्मार *bijmār*, 859, 1078.
 बिजन्ली *bijli*, 764.
 बिजाएठ *bijāeth*, 767.
 बिजावठ *bijāwath*, 754, 767.
 बिजुली *bijuli*, 767.
 बिजौठा *bijāutha*, 754, 767.
 बिटन *bitan*, 233.
 बिट्ठा *bittha*, 652.
 बिठई *bitthāi*, 209.

बिँदा *binra*, 894.
 बिँङ्डी *birnri*, 652.
 बिँदर *birār*, 798, 818, 862, 982.
 बिँडिया *binriya*, 149, 196, 652, 1096.
 बिँडुआ *binrua*, 652.
 बिण्डा *binda*, 937.
 बिण्डी *bindi*, 924.
 बिन्ना *bitta*, 1489, 1490.
 बिथार *bitthār*, 713.
 बिदहनी *bidahni*, 824, 826.
 बिदागरी *bidāgri*, 1294.
 बिदागी *bidāgi*, 1291, 1294.
 बिदाह *bidab*, 824, 826.
 बिदित *bidit*, 1090.
 बिदेसी बरन्म *bidesi barm*, 1456.
 बिधन्करी *bidhkari*, 1355.
 बिधन्वा *bidhwa*, 1088, 1279.
 बिन *bin*, 1025, 1085, 1088.
 बिनगिहार *binnihār*, 878.
 बिनन्हाइ *binhāi*, 856.
 बिनन्हामो *binhāmo*, 1095.
 बिना *bina*, 1090.
 बिनाइ *bināi*, 639.
 बिनाव *bināw*, 639.
 बिनावठ *bināwat*, 248, 639.
 बिनिषाँ *binīyān*, 877.
 बिनुआ *binua*, 852.
 बिनुआ गोइठा *binua goītha*, 852.
 बिनौट *binaut*, 639.
 बिन्दी *bindi*, 747.
 बिन्धा *bindha*, 1176.
 बिबाह *biḥāh*, 1273.
 बियहूती *biyahuti*, 241.
 बियहूती पालन्की *biyahuti pālki*, 241.
 बियाज *biyāj*, 1475.
 बियाजू *biyāju*, 1485.
 बियान *biyān*, 1116.
 बियाना *biyāna*, 1116.
 बियामार *biyāmār*, 859.
 बियार *biyār*, 862, 982.

बिषाह *biyāh*, 1194, 1273.
 बिषाह दानी *biyāh dāni*, 1194, 1201, 1273.
 बिषाही *biyāhi*, 1276, 1338.
 बिषाही भात *biyāhi bhāt*, 1338.
 बिषौषा *biyaua*, 1196.
 बिरग्ली *birkhi*, 767.
 बिरग्लोतन्सर्ग *birkhotsarg*, 1459.
 बिरग्नियाप्रल *birniyāēl*, 1076.
 बिरग्वा *birwa*, 1056.
 बिरग्वाद *birwāi*, 1073.
 बिरहन्रा *birahra*, 660, 1055.
 बिरह्वा *birha*, 1154.
 बिराह *birāh*, 826.
 बिरित *birit*, 1194, 1209, 1209d.
 बिरितन्दार *biritdār*, 1209.
 बिरितिहा *biritiha*, 1209.
 बिरिया *biriya*, 196, 335f, 1055.
 बिरेंटी *birenti*, 767.
 बिलस *bilast*, 1489.
 बिलस्ता *bilasta*, 637, 1489.
 बिलहस्त *bilhast*, 1489.
 बिलाप्रती *bilāēti*, 328, 1021, 1059, 1073.
 बिलाप्रती पट्टा *bilāēti patua*, 1073.
 बिलाप्रती बैंगन *bilāēti baingan*, 1073.
 बिलैया *bilaiya*, 175, 183, 1250.
 बिल्ली *billi*, 1250.
 बिशुन *bishun*, 1209a.
 बिशुन अरपन *bishun arpan*, 1209a.
 बिशुन प्रीत *bishun prit*, 1209a.
 बिसखाब *biskhāb*, 1158.
 बिसन्टी *bisti*, 726.
 बिसन्मादी *bismādi*, 867.
 बिसमिल *bismil*, 1499.
 बिसर्राँव *bisrāñv*, 1416.
 बिसर्री *bisri*, 646.
 बिसग्वा *biswa*, 1496.
 बिसहन्रा *bisakra*, 1456.
 बिसाखा *bisākha*, 1082.

बिसाही *bisārhi*, 1183.
 बिसार *bisār*, 646.
 बिसारी *bisāri*, 646.
 बिसुखब *bisukhab*, 1158.
 बिसुन *bisun*, 914, 971, 1203.
 बिसुन अन्त *bisun ans*, 1203.
 बिसुनटिया *bisunatiya*, 971.
 बिसुन पिरित *bisun pirit*, 914, 971, 1203.
 बिसुकरमा *biswakarma*, 299.
 बिहड़ *bihar*, 791.
 बिहन्गदोषा *bihandhoa*, 864.
 बिहन्नाह *bihnāi*, 856, 859, 862, 982.
 बिहन्तार *bihantur*, 862.
 बिहँसि *bihan̄si*, 1088.
 बिहा *biha*, 1273.
 बिहान *bihān*, 362.
 बिही *bihi*, 1276.
 बिहौती *bihauti*, 1322.
 बीच *bičh*, 833, 1451.
 बीतक *bijak*, 1483.
 बीमल *bijhal*, 1074.
 बीट *bīt*, 233.
 बीटो *bīto*, 814.
 बीठ *bīth*, 814.
 बीठा *bītha*, 652.
 बीठो *bītho*, 652.
 बीड़ *bīr*, 764.
 बीँड़ *bīnr*, 149, 924, 1096.
 बीड़ा *bīra*, 1055.
 बीँड़ो *bīnro*, 652.
 बीन *bīn*, 585, 1073.
 बीनन *bīnan*, 639.
 बीबी *bībi*, 1377.
 बीबी के सहनक *bībi ke sahnak*, 1377.
 बीम *bīm*, 322.
 बीमा *bīma*, 1483.
 बीयड़ *bīyar*, 1121.
 बीया *bīya*, 856, 862, 982, 1057, 1070, 1078, 1189.

बीया के बालू *biya ke alu*, 1057.
 बीया बाल *biya bāl*, 1189.
 बीया बेंगा *biya benga*, 1189.
 बीया मार *biya mār*, 1078.
 बीर *bīr*, 409, 965*a*, 1456.
 बीरी *bīri*, 335*f*, 409, 1272.
 बीँवा *bīñwa*, 1483.
 बीहड़ *bīhanr*, 791.
 बीहन *bīhan*, 856, 862, 982, 1008,
 1189.
 बुदयाम *budiyām*, 372.
 बुकुआ *bukua*, 1320.
 बुकुआ उड़ा *bukua urāi*, 1320.
 बुक्की *bukki*, 737.
 बुधाराय *bujhārath*, 1485.
 बुधौता *bujhauta*, 1485.
 बुट्टा *butta*, 959.
 बुड़बक *burbak*, 741.
 बुड़वा *burhwa*, 969.
 बुड़िया *burhiya*, 1074.
 बुदगुदाय *budhudāy*, 1084.
 बुनियॉ *buniyān*, 1272.
 बुरजी *burji*, 585.
 बुरिबक *buribak*, 394.
 बुरज *buruj*, 399, 402.
 बुरज खाप *buruj khāp*, 402.
 बुरज खाव *buruj khāb*, 402.
 बुल्लाक *bulāk*, 763.
 बुड़े *būi*, 1458.
 बुझाब *būjhab*, 1484.
 बूँट *būnt*, 994, 1002.
 बूँटी *būti*, 475.
 बूँटी *būnti*, 1003.
 बूड़ल *būral*, 1477.
 बूड़ल भेलै *būral bhelai*, 1477.
 बूड़ा *būra*, 1458.
 बूत *būt*, 724.
 बूत के पगन्डौ *būt ke pagri*, 724.
 बूनब *būnab*, 855.
 बूनल *būnal*, 855.

बेआज *beāj*, 1475.
 बेआजू *beāju*, 1485.
 बेआना *beāna*, 1483.
 बेआलू *beālu*, 1270.
 बेऊंगा *beūnga*, 486.
 बेओपार *beopār*, 1461.
 बेओंगा *beonga*, 486.
 बेओगी *beongi*, 486.
 बेओतब *beotab*, 1371.
 बेकत *bekat*, 1275.
 बेंगवा *bengwa*, 785.
 बेगार *begār*, 844, 1184.
 बेगारी *begāri*, 1184.
 बेभरा *bejhra*, 959.
 बेटवा *betwa*, 1281.
 बेटिया *betiya*, 1282.
 बेड़ाठी *beṛāṭhi*, 1250.
 बेड़िया *beṛiya*, 414.
 बेड़ियाँ *berhiyān*, 1183.
 बेँतन्ही *bentri*, 121.
 बेदामी *bedāmi*, 1043.
 बेधग्वार *bedhwār*, 566.
 बेनाठी *benāṭhi*, 1250.
 बेनिया *beniya*, 747, 1272.
 बेनियाँ *beniyān*, 529, 1249.
 बेबाक *bebāk*, 1485.
 बेबाक भैल *bebāk bhail*, 1485.
 बेमारी *bemāri*, 1175.
 बेयाइ *beyāi*, 914.
 बेयापार *beyāpār*, 1461.
 बेरई *berāi*, 959.
 बेररा *berra*, 959.
 बेरहटिया *berhatiya*, 1270.
 बेरहिन *berhin*, 1272.
 बेरही *berhi*, 1272.
 बेरहीया *berhiya*, 1272.
 बेराठी *berāṭhi*, 1250.
 बेरुआ *berua*, 96, 239.
 बेलगना *belna*, 346, 457, 628.
 बेलगनी *belni*, 611.

बेल्गवन *belwan*, 1183.
 बेलहरा *belahra*, 660, 768, 1055.
 बेलहरि *belahri*, 660, 1049.
 बेलहरि साँची *belahri sānchi*, 1049.
 बेलोन्हा *belonha*, 1183.
 बेलाँधन *belaundhan*, 1183.
 बेलाँधा *belaundha*, 1183.
 बेलौर *belaur*, 965h.
 बेवरा *beñwra*, 1250.
 बेवहरगत *bevhargat*, 1461.
 बेवहरिया *beohariya*, 1481.
 बेवहार *bevhār*, 1461.
 बेसना *besna*, 78.
 बेसहिहा *besahiha*, 1113.
 बेरचा पाँचे *behra panche*, 1445.
 बेसाखी *besākhi*, 654.
 बेसाहै *besāhai*, 1113.
 बेहरा पाँचे *behra pānche*, 1445.
 बेहरी *behrī*, 1303.
 बेहवरिया *behvariya*, 1461.
 बेहवाल *behwāl*, 1094.
 बे *be*, 796.
 बै *ben*, 490.
 बैगा *benga*, 486, 785, 862, 982, 1173, 1189.
 बैच *bencha*, 1088.
 बैचो *bencho*, 1087.
 बे चप्पर *be chhappar*, 796.
 बैट *bent*, 29, 60, 75, 87, 88.
 बैटा *beta*, 1451.
 बैटा का सिर पर हाँथ कै बै *beta ka sir par hānth dhai kan*, 1451.
 बैथन *bethan*, 389.
 बैड *benr*, 1250.
 बैड़ा *benra*, 1250.
 बेही *beri*, 1130.
 बह *berh*, 1148.
 बेही *berhi*, 77.
 बेती *benti*, 121.
 बेद *bed*, 1090.

बैदाम *bedām*, 1002.
 बैदि *bedi*, 1332.
 बैदि घुमाप्रब *bedi ghumāeb*, 1332.
 बेना *bena*, 1249.
 बेनी *beni*, 747, 1249.
 बेर *ber*, 1234.
 बेरा *bera*, 757, 768, 1234.
 बेरी *beri*, 1183.
 बेरो *bero*, 814.
 बेल *bel*, 198, 749, 1052.
 बेलन *belan*, 498, 595, 628.
 बेलि *beli*, 154.
 बेली *beli*, 154.
 बैव *beñw*, 490.
 बेवा *bewa*, 1279.
 बैसन *besan*, 1272.
 बैसर *besar*, 763.
 बैगनी *baingni*, 1043.
 बैठका *baithka*, 1239.
 बैठकी *baithki*, 442, 1320.
 बैठनी *baithni*, 623.
 बैठाखोल *baithāöl*, 795.
 बैठार *baithār*, 1153.
 बैतरनी *baitarni*, 973.
 बैरिया *bairiya*, 1113, 1135.
 बैरिया गोल *bairiya gol*, 1113, 1135.
 बैसका *baiska*, 623.
 बैसको *baisko*, 623.
 बैसक्खा *baisakha*, 1084.
 बैसनी *baisni*, 623.
 बैसाप्रब *baisāeb*, 1328, 1333, 1429.
 बैसाख *baisakh*, 1039, 1082.
 बैसाखोल *baisāöl*, 851.
 बै *bai*, 363.
 बैंगन *baingan*, 1073.
 बैठ *baith*, 1113.
 बैठल *baithal*, 1076.
 बैठल हाचिल *baithal hāsīl*, 1076.
 बैठे *baithe*, 568.
 बैदार *baidār*, 1214.

बैदिक *baidik*, 1459.
 बैधव *baidhab*, 1279.
 बैना *baina*, 1113.
 बै बिल वफा *bai bil wapha*, 1482
 बैर *bair*, 1430.
 बैरागी *bairāgi*, 733.
 बैरी *bairi*, 1073.
 बैलट *bailat*, 491.
 बैलठ *bailath*, 491.
 बैल *bail*, 128, 261, 572, 841, 889,
 999n, 1096, 1097, 1113, 1118.
 बैस *bais*, 416, 1343.
 बैसक *baisak*, 78.
 बैसन *baisan*, 623.
 बैसब *baisab*, 1429.
 बैसे *baise*, 1089.
 बैहार *baihār*, 784.
 बोकड़ा *bokra*, 963, 1121.
 बोकला *bokla*, 984, 1031, 1073.
 बोकला बीन *bokla bin*, 1073.
 बोगदा *bogda*, 1141.
 बोगहा *bogha*, 863, 964, 968.
 बोगिया *bogiya*, 49.
 बोगेड़ा *bogera*, 964.
 बोहनिया *bojhaniya*, 321.
 बोहनिया चौद *bojhaniya haud*, 321.
 बोहन्टाइ *bojhbatāi*, 913.
 बोहाइ *bojhāi*, 321, 372.
 बोहाइ के चौद *bojhāi ke haud*, 321.
 बोहनी *bohni*, 53, 439.
 बोन *bon*, 844.
 बोनी *boni*, 1185.
 बोर्सी *borsi*, 1247, 529.
 बोहनी *bohni*, 1480.
 बोहनी बट्टा *bohni batta*, 1480.
 बोहारब *boharab*, 58.
 बोहनी *boāni*, 855, 863.

बोखल *boāl*, 855.
 बोआइ *boāi*, 855.
 बोइन *boin*, 1017.
 बोइह *boiha*, 1084.
 बोए *boe*, 967, 1085, 1086.
 बोका *boka*, 1121.
 बोंग *bong*, 654.
 बोक्ता *bojha*, 882, 884, 885, 886,
 913, 1013, 1145, 1194, 1196.
 बोहन *borhan*, 53.
 बोता *bota*, 472, 1131.
 बोटू *botu*, 1121.
 बोटो *boto*, 1121.
 बोदर *bodar*, 951.
 बोनी *boni*, 855.
 बोर *bor*, 1272.
 बोर बोर *bor bor*, 1272.
 बोरस *boras*, 1247.
 बोरा *bora*, 130, 982.
 बोरो *boro*, 980.
 बोली *boh*, 1091.
 बोले *bole*, 1088.
 बोहा *boha*, 1080.
 बौडण्डी *bandandi*, 213.
 बोआ *bana*, 1088.
 बौखा *baunkha*, 32, 768.
 बोड़ी *bauri*, 1499.
 बोघा *baugha*, 858.
 बौफेर *baupher*, 1458.
 बौरा *baura*, 1294.
 बौली *bauli*, 224.
 बौह *bauh*, 1275.
 ब्रह्मभोज *brambhoj*, 1426.
 ब्राह्मन *brāhman*, 1286, 1426.
 ब्राह्मन के गोड़ू के *brāhman ke gor
 chhu kañ*, 1451.
 ब्राह्मन जवनार *brahman jeonār*, 1426.

॥ भ bh ॥

भइआरा *bhaiara*, 1345.
 भइआरी *bhaiāri*, 1345.

भइआरे *bhaiāre*, 1345.
 भइआरो *bhaichāro*, 1345.

- भई *bhañ*, 1120.
 भप्र *bhae*, 1026, 1085.
 भख चट्ठा *bhakh chatua*, 1076.
 भखड़ *bhakhār*, 1078.
 भखड़ जाप्रब *bhakhār jāēb*, 1078.
 भखियाप्रल *bhakhīyāēl*, 1076.
 भगई *bhagaī*, 726.
 भगत *bhagat*, 1453.
 भगन्ताइ *bhagtāi*, 1453.
 भगतिचा *bhagatiya*, 1453.
 भँगरा *bhangra*, 1075.
 भँगरिया *bhangariya*, 1075.
 भँगरैया *bhangraiya*, 1075.
 भगवा *bhagva*, 726.
 भगाड़ *bhagār*, 920c.
 भगेलिया *bhageliya*, 1486.
 भङ्ग *bhankh*, 1074.
 भङ्ग *bhang*, 1036.
 भँजनी *bhanjñi*, 363.
 भँजहरिया *bhanjhariya*, 291, 846.
 भँजहा *bhajha*, 1172.
 भँजावाला *bhānjā wāla*, 846.
 भँजैठ *bhanjeth*, 846.
 भँजैत *bhanjait*, 846.
 भँजीती *bhanjauti*, 846.
 भञ्जा *bhanja*, 846.
 भटकुआँ *bhatkuān*, 1073.
 भटकोआ *bhatkoā*, 1073.
 भटरङ्ग *bhatrang*, 1264.
 भट्टी *bhatti*, 529.
 भट्ठा *bhatthā*, 312 920c, 1264.
 भट्ठी *bhatthi*, 371, 454, 562.
 भट्ठीदार *bhatthidār*, 371.
 भठाप्रब *bhathāēb*, 857.
 भठावनी *bhathavni*, 1006.
 भँडारी *bhandāri*, 197.
 भडुर *bhaddar*, 1087.
 भडुरि *bhaddari*, 1087, 1088.
 भङ्कक *bharkachh*, 726.
 भङ्काक *bharkāchh*, 726.
 भङ्कूई *bharkūi*, 920b.
 भङ्गुआ *bharbhūja*, 433.
 भँडकी *bhanruki*, 920b.
 भण्डा *bhanta*, 1073.
 भण्डार *bhandār*, 1433.
 भतवान *bhatvān*, 1341.
 भतवानी *bhatvāni*, 1341.
 भतार *bhatār*, 1088, 1274, 1279.
 भतुआ *bhatua*, 1071.
 भत्ता *bhatta*, 252.
 भथखै *bhathkhai*, 1286.
 भथकुआँ *bhatkhūān*, 920c.
 भदर *bhadr*, 1418.
 भदर कराप्रब *bhadr karāēb*, 1418.
 भदवी *bhadvi*, 996.
 भदैया *bhadaiya*, 965, 1016.-
 भद्रपद *bhadrpad*, 1082.
 भनसा *bhansa*, 1248.
 भनसा घर *bhansa ghar*, 1248.
 भनसार *bhansār*, 435.
 भनसारी *bhansāri*, 434.
 भभका *bhabhka*, 713.
 भभरा *bhabhra*, 994.
 भभरा *bhambhra*, 1249.
 भभरी *bhabhri*, 1272.
 भभरा *bhamra*, 1249.
 भवे *bhaye*, 1991.
 भर *bhar*, 262, 867, 1010, 1092, 1174.
 भरकक *bharkachh*, 726.
 भरका *bharka*, 1074.
 भरकाआ *bharkāka*, 1098.
 भरकी *bharki*, 1074.
 भर खुरपी सोहब *bhar khurpi sohab*, 867.
 भर जाप्रब *bharjāēb*, 1174.
 भर ठेहना *bhar thehna*, 1010.
 भरता *bharta*, 1272.
 भरती *bharti*, 372.
 भरदीना *bhardina*, 842.

- भरन *bharan*, 920c.
 भरन्नठ *bharnath*, 1251.
 भरग्ना *bharna*, 731, 1251, 1477, 1482.
 भरग्नी *bharṇi*, 1082.
 भरन्त *bharant*, 1091.
 भरब *bharab*, 1388, 1390.
 भरम्भाङ्ग *bharabhāṅg*, 1075.
 भरल *bharal*, 850, 915.
 भरब्बन *bharban*, 833.
 भरम्सल्लिया *bharsaliya*, 842.
 भरम्साय *bharsāin*, 434, 435.
 भराँठ *bharāṅṭh*, 1251.
 भराना *bharāna*, 731.
 भरानी *bharāni*, 179.
 भराव *bharāv*, 731.
 भरावट *bharāwat*, 475.
 भरिथ *bharith*, 666.
 भरुका *bharuka*, 713.
 भरुकी *bharuki*, 713.
 भरे *bhare*, 1087.
 भरैठ *bhareth*, 1251.
 भरैठ *bharaiṭh*, 1251.
 भरैया *bharaiya*, 801.
 भँववरा *bhāṇvāra*, 1074.
 भँववरी *bhāṇvuri*, 1332.
 भवानो *bhavāni*, 1456.
 भवॉरी *bhavānri*, 1249.
 भसग्नी *bhasni*, 831.
 भसम *bhasam*, 414.
 भसल *bhasal*, 920c.
 भसुराही *bhasurāhi*, 786.
 भॉ *bhān*, 1085.
 भाइ *bhāi*, 1089.
 भाकुर *bhākur*, 1458.
 भाँख *bhāṅkh*, 1074.
 भाँखी *bhāṅkhi*, 1074.
 भाँग *bhāṅg*, 1036.
 भागर *bhāgar*, 788.
 भागल्लपूर *bhāgalpūr*, 1486.
 भाँज *bhāṅj*, 291, 363, 846, 872, 1205.
 भाँजा *bhāṅja*, 872.
 भाँजा चिरे *bhāṅja sire*, 291.
 भाजौ *bhājī*, 1001.
 भाँजो *bhāṅjo*, 846.
 भाँटा *bhāṅta*, 1073.
 भाँटिन *bhāṅtin*, 965i.
 भाठ *bhāth*, 802, 901.
 भाठी *bhāṭhi*, 1264.
 भाँड़ *bhāṇr*, 713.
 भाँड़ *bhāṇra*, 138.
 भाँड़ा *bhāṇra*, 136, 138, 140, 467, 713.
 भाँड़ी *bhāṇri*, 495.
 भात *bhāt*, 963, 990, 1084, 1087, 1272, 1286, 1338.
 भाद्व *bhādab*, 1087.
 भादों *bhādon*, 1082, 1087, 1088, 1092.
 भाँथी *bhāṅthi*, 414.
 भाथी *bhāthi*, 414, 510, 554, 560, 545.
 भान *bhān*, 1087.
 भानस *bhānas*, 1248, 1268.
 भानस घर *bhānas ghar*, 1248.
 भार *bhār*, 435, 444.
 भारा *bhāra*, 1483.
 भारी *bhāri*, 657, 737.
 भारो *bhāro*, 444.
 भाल *bhāl*, 972.
 भाल सरी *bhāl sari*, 972.
 भाला *bhāla*, 102.
 भाव *bhāo*, 1479.
 भाव के भाव *bhāo ke bhāo*, 1479.
 भाँवर *bhāṇwar*, 912, 1194, 1196, 1332.
 भावल्लौ *bhāoli*, 902, 1198, 1221, 1225.
 भाँवाँ डेरा *bhāṇwān dera*, 1110.
 भास *bhās*, 789, 923.
 भासे *bhāse*, 834.

भिच्चा *bhichehha*, 1203.
 भिठगरा *bhithgara*, 1000.
 भिठारा *bhithāra*, 811.
 भिण्डा *bhinda*, 917, 1050.
 भिण्डी *bhindi*, 1073.
 भितम्भेड़ा *bhitbhera*, 1256.
 भितभेरा *bhitbhera*, 363.
 भिरंगी *bhirngi*, 999.
 भिरुखी *bhirukhi*, 1173.
 भिलोर *bhilor*, 1183.
 भिल्लरि *bhillari*, 1084, 1085.
 भीक्ष *bhikh*, 1203.
 भीजे *bhije*, 737.
 भीजे *bhīnjai*, 1087.
 भीठ *bhāth*, 784, 802, 811, 1050.
 भीठा *bhātha*, 784, 793, 811.
 भीठो *bhātho*, 784.
 भीड़ *bhīmr*, 917.
 भीत *bhāt*, 1235, 1251.
 भीत घर *bhāt ghar*, 1235.
 भीता *bhāta*, 836, 1251.
 भीस *bhās*, 785.
 भुषापग *bhuapāg*, 1272.
 भुईखोलखरी *bhuīñokhri*, 612.
 भुइ चम्पा *bhuin champa*, 585b.
 भुइला *bhuila*, 1074.
 भुइली *bhuili*, 1074.
 भुइलोट *bhuilot*, 1263.
 भुइसिकर *bhuinsikar*, 966b.
 भुगन्तान *bhugtān*, 1487.
 भुचप्पा *bhuchappa*, 585b.
 भुचम्पा *bhuchampa*, 585b.
 भुजग्ना *bhujna*, 1272.
 भुजग्ना *bhunjna*, 433.
 भुजग्नाठी *bhunjnāthi*, 56, 439.
 भुजबगरा *bhunjabra*, 1241.
 भुटका *bhutka*, 1073.
 भुट्टा *bhutta*, 984.
 भुङ्की *bhurki*, 1253.
 भुङ्की *bhurnki*, 612.

भङ्गवा *bhunrwa*, 1107.
 भुङ्गिया *bhuriya*, 612.
 भुङ्गिया *bhuñriya*, 956.
 भुण्डा *bhunda*, 1107.
 भुण्डी *bhundi*, 729, 1173.
 भुण्डो *bhundo*, 729.
 भुतिऐलाह *bhutiailah*, 356.
 भुन्दो *bhundo*, 612.
 भुभन्तान, *bhubhātān*, 1485, 1487.
 भुभन्तान हो गैल *bhubhātān ho gail*, 1485.
 भुरका *bhurka*, 713.
 भुरकी *bhurki*, 713.
 भुरफुट *bhurphut*, 922.
 भुरगरी *bhurri*, 1074.
 भुरली *bhurli*, 1005, 1074.
 भुरहा *bhurha*, 922.
 भुरियाँ *bhuriyān*, 431.
 भुरिला *bhurila*, 1074.
 भुरिली *bhurili*, 1074.
 भुर्रा *bhurra*, 1014.
 भुसकार *bhuskār*, 895.
 भुसकारी *bhuskāri*, 895.
 भुसखार *bhushkār*, 895.
 भुसघर *bhusghar*, 895.
 भुसना *bhusna*, 1023.
 भुसनी *bhusni*, 785.
 भुसन्ग्रा *bhusranga*, 1264.
 भुसङ्गल *bhuñsahul*, 895.
 भुसुरिया *bhusuriya*, 1264.
 भुसुरी *bhusuri*, 786.
 भुसौर *bhunsaur*, 895.
 भुसौल *bhusaul*, 895.
 भुसौल घर *bhusaul ghar*, 895.
 भुसभुल्ला *bhusbhulba*, 895.
 भुस्सा *bhussa*, 894, 990, 1004, 1145.
 भुष्ठा *bhūta*, 284, 1071, 1074.
 भुजा *bhūja*, 1272.
 भुजा *bhūja*, 433, 1272.
 भुङ्गा *bhūng*, 922.

- भूड़ा *bhūdra*, 1107.
 भूड़ी *bhūri*, 729.
 भूत *bhūt*, 1457, 1458.
 भूनल *bhūnal*, 963, 1272.
 भूनल खिचड़ी *bhūnal khichri*, 963, 1272.
 भूप *bhūp*, 1073.
 भूप सेम *bhūp sem*, 1073.
 भूमि *bhūmi*, 1203.
 भूमि गनेस *bhūmi ganes*, 1203.
 भूर *bhūr*, 156, 922.
 भूरा *bhūra*, 1014, 1052, 1071.
 भूला *bhūla*, 1132.
 भूला जाइल *bhūla jāil*, 1132.
 भूस *bhūs*, 994, 995, 997, 1092.
 भूसा *bhūsa*, 894, 895, 990, 994, 995, 1004, 1145.
 भूसा *bhūsa*, 894, 1004, 1145.
 भूसा घर *bhūsā ghar*, 895.
 भूसी *bhūsi*, 990, 1183.
 भूसी *bhūsi*, 894.
 भेखरी *bhekhri*, 1183.
 भेगरिया *bhengariya*, 1075.
 भेंटवाँस *bhentwāns*, 999, 1076.
 भेंङ्काबर *bhenrkābar*, 973.
 भेंङ्घुरे *bheṅḍhurai*, 1150.
 भेंङ्गा *bhenrga*, 1074, 1104.
 भेंड़ाड़ी *bhenrāri*, 848.
 भेंड़िहर *bhenrihar*, 488, 1150.
 भेंड़िहार *bheṅḍihār*, 1150.
 भेंड़िहारा *bheṅḍihāra*, 1150.
 भेनाड़ी *bhenāri*, 848.
 भेमरा *bhemra*, 1074.
 भेलऊ *bhelakūṅ*, 604.
 भेले *bhelai*, 1477.
 भेजिये *bhejiye*, 655.
 भेंट *bhent*, 999.
 भेंड *bheṅ*, 1104, 1123.
 भेंडा *bhenra*, 1074, 1123.
 भेंडिक *bhenrik*, 1123.
 भेंडिक बचा *bhenrik bachcha*, 1123.
 भेंड़ी *bhenri*, 851, 1123.
 भेंड़ी बैसाचोल *bhenri baisāol*, 851.
 भेंड़ी हिराचोल *bhenri hiraōl*, 851.
 भेंड़ो *bheṅro*, 1123.
 भेर *bher*, 832, 1214.
 भेल *bhel*, 864, 957, 987, 990.
 भेली *bheli*, 1014.
 भेंबाँट *bhaibānt*, 1214.
 भेंसलेट *baislet*, 965j.
 भेंसाप्रब *bhainsāeb*, 1115.
 भेंसाटा *bhainsauta*, 1139.
 भेंसाँटा *bhainsautha*, 1139.
 भेंसाँवा *bhainsondha*, 1151.
 भैयक *bhaiyak*, 1446.
 भैया *bhaiya*, 1088, 1214.
 भैया बाँट *bhaiya bānt*, 1214.
 भैरब *bhairab*, 1456.
 भैरो *bhairo*, 1456.
 भैल *bhail*, 957, 1485.
 भैवध *bhaiwadh*, 1214.
 भैस *bhains*, 1120.
 भैसा *bhainsa*, 1120.
 भैसी *bhainsi*, 1120.
 भोकसगा *bhokasga*, 1458.
 भोकिला *bhokila*, 954.
 भोकौसा *bhokausa*, 818.
 भोगिला *bhogila*, 1016, 1019.
 भोचन्नी *bhochri*, 1016, 1019.
 भोजन्नी *bhojṇi*, 1197, 1201, 1435.
 भोजहन्नी *bhojahri*, 713.
 भोंटिया *bhontiya*, 646.
 भोथरा *bhothra*, 637.
 भोरहा *bhorha*, 984.
 भोराह *bhorah*, 984.
 भौरियाप्रब *bhonriyāēl*, 1132.
 भोंसौला *bhoṅsaula*, 895.
 भोग *bhog*, 972, 975.
 भोज *bhoj*, 1341, 1345, 1426, 1435.
 भोड़ *bhor*, 1217.
 भोर *bhor*, 1026, 1076.

भौरा *bhoīra*, 1249.
 भोसा *bhosa*, 1183.
 भोकड़ा *bhaūkattā*, 913.
 भौरन्कली *bhaunrkali*, 595.
 भौरिया *bhaunriya*, 828.
 भौँआ *bhaūñāñ*, 1110, 1113.
 भौँआ डेर *bhaūñāñ ter*, 1110, 1113
 भौँआ डेर *bhaūñāñ der*, 1110.

भौँकी *bhaunki*, 49, 442.
 भौँटा *bhaunta*, 898.
 भौँठो *bhauntho*, 252.
 भौँता *bhaunta*, 252.
 भौँती *bhaunti*, 346.
 भौर कली *bhaunr kali*, 261
 भौरौ *bhaunri*, 1194, 1332

॥ म m ॥

मँ *mañ*, 1234.
 मप्रदा *maēda*, 1272.
 मकई *makāi*, 983, 984, 1183.
 मकई के दाँट *makāi ke dānt*, 1183.
 मकड़ा *makra*, 1075.
 मकना *makna*, 1382.
 मकफल *makphāl*, 1481.
 मकरा *makra*, 993, 1183.
 मकरी *makri*, 7, 331, 346, 375, 585,
 587, 933, 940, 1250.
 मकान *makān*, 1234.
 मकारबौर *makārbir*, 299, 1456.
 मकुना *makuna*, 1129.
 मकुनी *makuni*, 1272.
 मकुन्दी *makundi*, 1272.
 मकुन्दी दाना *makundi dāna*, 1272.
 मकैया *makaiya*, 983.
 मकोय *makoe*, 1073.
 मक्खन *makkhān*, 1166.
 मखदुमाना *makhdumāna*, 1441.
 मखदूम शाह *makhdūm shāh*, 1441.
 मखाना *makhāna*, 1419.
 मगजी *maggi*, 748.
 मंगटीका *mangtika*, 762.
 मंगनी *mangni*, 912, 1196, 1366,
 1483.
 मंगनी चंगनी *mangni changni*, 1483.
 मंगरा *mangra*, 161, 713, 1074,
 1262.

मंगरी *mangri*, 1257.
 मगवासी *magwāsi*, 335c.
 मगही *maghi*, 1049.
 मग्गा *maggha*, 1082, 1084, 1087.
 मग्घा *maghra*, 805, 818.
 मग्घा चास *maghra chās* 818.
 मग्घवट *maghwat*, 818.
 मग्गा *magha*, 1086.
 रुघाड़ *maghār*, 805, 818.
 मग्घाड़ जोतब *maghār jotab*, 818.
 मग्घात *maghāt*, 805.
 मग्घार *maghār*, 798, 805.
 मग्घुआ *maghua*, 805.
 मङ्गर *mangar*, 152, 161.
 मचान *machān*, 70, 233, 327, 429,
 890.
 मचिया *machiya*, 632.
 मचोला *machola*, 632.
 मच्छर *machchhar*, 1183.
 मच्छकछ *machhkaechh*, 1419.
 मच्छकछ ला *machhkaechh la*, 1419.
 मच्छरिया *machhariya*, 764.
 मच्छिया *machhhiya*, 764.
 मच्छली *machhli*, Appendix, 14.
 मच्छुआ *machhua*, 232.
 मच्छती *machhaiti*, 1075.
 मजना *majna*, 362.
 मजनी *majni*, 575.
 मजरी *majri*, 1074.

मजिल *majil*, 1416.
 मजिल ले जानिहार *majil le jānihār*,
 1416.
 मजिलिहा *majiliha*, 1416, 1417.
 मजुसी *majusi*, 322.
 मजूर *majūr*, 420, 1184.
 मजुरा *majūra*, 293, 842.
 मजुरी *majūri*, 1185.
 मज्जनी *majhni*, 1341.
 मज्जवा *majhwa*, 332.
 मँज्यारत *manjhwāra*, 19.
 मज्जोतर *majhotar*, 33.
 मँज्जोला *manjholā*, 422.
 मँज्जोली *manjhohi*, 148, 482.
 मँज्जोटा *manjhauta*, 252.
 मज्जोतर *majhautar*, 33.
 मज्जी *manji*, 507.
 मज्झा *manjha*, 179, 889.
 मज्झार *manjhār*, 1098.
 मटका *matka*, 713, 1173, 1458.
 मटकी *matki*, 83.
 मटकुरी *matkuri*, 139, 465.
 मटकुही *matkūhi*, 139.
 मटकोड़वा *matkorwa*, 1306, 1311.
 मटकोर *matkor*, 578.
 मटखना *matkhana*, 578.
 मटखभा *matkhabha*, 578.
 मटखम *matkham*, 578.
 मटपर *matpar*, 1247.
 मटमहनी *matmahni*, 143.
 मटर *matar*, 1000.
 मटरा *matra*, 959.
 मटरी *matri*, 1272.
 मटरो *matro*, 1001.
 मटरो साग *matro sāg*, 1001.
 मट्हा *matha*, 792.
 मटिखान *matikhān*, 129, 578.
 मटिगर *matigar*, 786.
 मटिया *matiya*, 572.
 मटियार *matiyār*, 578, 786, 802.

मटियार बाँगर *matiyār bāngar*, 802.
 मटियार भौठ *matiyār bhāth*, 802.
 मटिहम *matiham*, 414.
 मटुका *matuka*, 83, 372, 696, 713.
 मटुकी *matuki*, 308.
 मटोर *mator*, 45, 1052.
 मट्टा *mattha*, 1166.
 मठ *math*, 1234.
 मठगर *mathgar*, 1161.
 मठजाजर *mathjāur*, 1272.
 मठना *mathna*, 552.
 मठरना *matharna*, 499.
 मठरनी *matharni*, 523.
 मठार *mathār*, 499.
 मठाहा *mathāha*, 1161.
 मठाही *mathāhi*, 1161.
 मठिया *mathiya*, 757, 768, 1234.
 मठियार *mathiyār*, 1161.
 मट्टा *mattha*, 1272.
 मडरै *marāi*, 72, 407, 879.
 मँडरै *mañrai*, 1234.
 मडड़ *marar*, 488.
 मँडड़ *manrar*, 1450, 1452.
 मडर *marar*, 1075.
 मँडर *mañrar*, 1217.
 मडर्रा *marra*, 603.
 मडरी *marri*, 585a.
 मडरो *marro*, 268.
 मँडवच *manrvacah*, 1201.
 मँडवा *marwa*, 1051.
 मँडवा *manrva*, 1307, 1355.
 मडसुटका *marvatka*, 1272.
 मडुही *marhi*, 1307.
 मडिया *mariya*, 523.
 मडुवा *marva*, 362, 877, 990, 1257.
 मँडुवा *mañruva*, 990, 1257.
 मडुवाटी *maruati*, 1183.
 मडुका *maruka*, 1234.
 मँडर *manrer*, 1075.
 मडिया *maraiya*, 394.

महवा *marhwa*, 1307, 1308, 1309,
 1310, 1311, 1322, 1326, 1327,
 1828, 1332.
 महही *marhhi*, 1234.
 मण्डप *mandap*, 1307.
 मण्टर *mantar*, 1000.
 मण्ठा *mantha*, 1272.
 मण्डा *manda*, 823, 955.
 मण्डो जोत *mando jot*; 828.
 मण्डू *mandu*, 1183.
 मण्डू के नारा *mandu ke nāra*, 1183.
 मति *mati*, 1113.
 मथई *mathai*, 142.
 मथनी *mathni*, 144, 541, 895,
 1251.
 मथबोक्षा *mathbojha*, 886.
 मथाई *mathāi*, 142.
 मथानी *mathāni*, 769.
 मथार *mathār*, 941.
 मदक *madak*, 1033.
 मदत *madat*, 1201.
 मँदरा *mandra*, 203, 204.
 मदाइन *madāin*, 1451.
 मदीयान *madīyān*, 1126.
 मधनरी *madhnari*, 372.
 मन *man*, 790, 1263, 1383, 1498.
 मनकाँटा *mankānta*, 640.
 मनकोही *mankorhi*, 1098.
 मनकाँनी *mankauni*, 1045.
 मनखप *mankhap*, 903, 1221.
 मनखस *mankham*, 275.
 मनगो *mango*, 1005.
 मनग्गाई *manjhāi*, 341.
 मनचलब *manchalāb*, 1399.
 मनठोका *manthika*, 903, 1221.
 मनपई *manpai*, 914.
 मनपौषा *manpaua*, 914.
 मनवाँ *manwān*, 808, 1016.
 मनसरा *mansara*, 978.
 मनसरी *manasri*, 972.
 मनसा राम *mansa rām*, 1456.

मनहर *manhar*, 1140.
 मनखण्डा *mankhunda*, 903, 1221.
 मनानो दानो *manāno dāno*, 1456.
 मनिक्थम *maniktham*, 275.
 मनिक्थम *manikthamh*, 1256.
 मनिहार *manihār*, 561.
 मनी *mani*, 903, 1185, 1221.
 मनी बन्दोबस्त *mani bandobast*, 903,
 1221.
 मनुष *manus*, 1026.
 मनुसदेवा *manusdeba*, 1458.
 मनुष देव *manus deo*, 1456.
 मनोरी *manori*, 766.
 मन्तर *mantr*, 1457.
 मन्त्री पूजा *mantri pūja*, 1308.
 ममहर *mamhar*, 1298, 1300.
 ममुहर *mamuhar*, 1300.
 ममोरनी *mamorni*, 325.
 मरई *marai*, 1234.
 मरकन *markan*, 1262.
 मरकहा *markaha*, 1098.
 मरकी *marki*, 912.
 मरकी गरकी *marki garki*, 912.
 मरखण्डा *markhanda*, 1098.
 मरखन *markhan*, 1098.
 मरखन्नो *markhanno*, 1098.
 मरखाह *markhāh*, 1098.
 मरघट *marghat*, 1418.
 मरघट्टी *marghatti*, 1418.
 मरचिडिया *marchiriya*, 1458.
 मरखवा *marakhwa*, 1397, 1400.
 मरजाद *marjād*, 1290, 1339.
 मरजाद राखब *marjād rākhāb*, 1339.
 मरस्तवान *martabān*, 713.
 मरस्तवान *martawān*, 713.
 मरथम *marthamh*, 258, 275.
 मरद *marad*, 1274.
 मरदाना *marādāna*, 1254.
 मरदानी *marādāni*, 726, 1254.
 मरदावा *marādāwa*, 1274.
 मरन *maran*, 789.

मरुवट *marwat*, 1209c.
 मरुहिन्ना *marhinna*, 1074, 1077.
 मरुहेना *marhena*, 1077.
 मरा *mara*, 1076, 1077.
 मराइल *marāil*, 1004.
 मराप्रल *marāḥl*, 1076.
 मराळ *marāchh*, 1397, 1400.
 मरिखर *marikhar*, 83.
 मरिचा *maricha*, 1073.
 मरिया *mariya*, 233, 397, 410, 523, 541, 552.
 मरी *marī*, 1074, 1094.
 मरुवा *marua*, 1252, 1257.
 मरुका *maruka*, 71, 879.
 मरेया *mareya*, 233, 523.
 मरेन *maren*, 1075.
 मरै *marai*, 1234.
 मरोछा *marochha*, 1397.
 मरौवती *marauati*, 1217.
 मरौटी *marauti*, 1209c.
 मर्रा *marra*, 72.
 मलङ्गङ्गनी *malhangni*, 1045.
 मलङ्काठी *malkāthi*, 347, 348, 351.
 मलङ्कौनी *malkauni*, 1045.
 मलङ्गिया *malangiya*, 680.
 मलङ्गिया थारी *malangiya thāri*, 680.
 मलङ्गुजारी *malgujāri*, 1207, 1220.
 मलङ्ग *malang*, 235.
 मलङ्गदिया *maldahiya*, 1057.
 मलङ्गदिया कनकपुरिया *maldahiya kanakpuriya*, 1057.
 मलङ्गानो *maldāno*, 1456.
 मलङ्गार *malmār*, 1477.
 मलङ्गास *malmās*, 1081.
 मलङ्गा *mahca*, 24, 238, 663, 713, 719, 1257.
 मलङ्गी *malśi*, 663.
 मलङ्गा *malāi*, 1165.
 मलङ्गा *malāh*, 1456.
 मलिकथम *maliktham*, 258.
 मलिकथम *malikthambh*, 1256.

मलिकार *malikāi*, 1201.
 मलिकार चुटकी *malikāi chutki*, 1201.
 मलिया *malīya*, 663, 701, 713.
 मलीदा *malida*, 1384.
 मलुवा *malua*, 1023.
 मलौ *malau*, 110.
 मल्लिया *malhiya*, 701.
 मवेशी *maveshi*, 1094.
 मसक *masak*, 655, 720.
 मसङ्कली *maskali*, 602.
 मसङ्गुल *masṭul*, 238.
 मसङ्गद *masnad*, 637.
 मसर *masar*, 959.
 मसाद् *masārhu*, 742.
 मसांत *masānt*, 1499.
 मसान *masān*, 1456.
 मसालची *masālchi*, 720.
 मसालदार *masāldār*, 1023.
 मसाला *masāla*, 423, 1119, 1267.
 मसाह *masāh*, 824, 981.
 मसाह कर *masāh karab*, 981.
 मसियार *masiyār*, 1087.
 मसी *masi*, 1183.
 मसुरिया *masuriya*, 985.
 मसुरिया जनेर *masuriya janer*, 985, 987.
 मसुरी *masuri*, 998.
 मसूर *masūr*, 998.
 मसूल *masul*, 1488.
 महङ्कार *mahkār*, 299.
 महङ्कार बीर *mahkārbi*, 299.
 महङ्कौवा *mahkaua*, 1023.
 महङ्गाव *mahtāb*, 585.
 महङ्गाबी *mahtābi*, 585.
 महङ्गावा *mahtaāra*, 1217.
 महङ्गा *mahton*, 1217, 1288, 1450, 1452.
 महङ्गिन दा *mahtin dāi*, 1456.
 महङ्गेवा *mahdewa*, 19, 938.
 महङ्ग *mahan*, 142, 251, 256, 273.

महन भोग *mahan bhog*, 1272.
 महनिया *mahaniya*, 321.
 महनिया हौद *mahaniya haud*, 321.
 महनी *mahni*, 144.
 महप्पा *mahappha*, 247.
 महब *mahab*, 142.
 महमाया *mahmāya*, 1175, 1456.
 महार *mahar*, 1349, 1362, 1363.
 महारदार *mahardār*, 373.
 महरान *mahran*, 1161.
 महराम *mahram*, 744.
 महराद *mahrāi*, 1154.
 महरू *mahru*, 1033.
 महल *mahal*, 142.
 महसूल *mahsūl*, 1488.
 मँहा *mañha*, 995.
 महार *mahāi*, 142, 321.
 महार के हौज *mahāi ke hauj*, 321.
 महारजन *mahājan*, 1456, 1461, 1481.
 महारजनी *mahājñi*, 1461.
 महाराज *mahājāl*, 646.
 महारा *mahāra*, 138.
 मँहाड़ा *mañhāra*, 143.
 महादे *mahāde*, 893.
 महादेवो *mahādeo*, 19.
 महादेव *mahādeb*, 893, 1456.
 महादेवा *mahāderwa*, 19, 938.
 महान *mahān*, 144, 1450.
 महाबामन *mahābābhan*, 1425.
 महावीर *mahāvir*, 1456.
 मँहा मूंग *mañha mūng*, 995.
 महार *mahār*, 912.
 महल *mahāl*, 1499.
 महि *mahi*, 1087.
 महिनवारी *mahinwāri*, 1185.
 महिना *mahina*, 1081.
 महिना *mahinna*, 1081, 1185.
 महिया *mahiya*, 1015, 1161.
 महियाऊर *mahiyaūr*, 1272.
 महिस *mahis*, 1120.

महिसा *mahisa*, 1120.
 महिची *mahisi*, 1120.
 मही *mahi*, 142, 1272.
 महीना *mahina*, 1081.
 महुक *mahuak*, 1338.
 महुवर *mahuar*, 1135, 1272.
 महुवा *mahua*, 372, 1045.
 महुगोल *mahugol*, 1135.
 महुलखा *mahulakha*, 1135.
 महु *mahu*, 1045.
 महेर *maher*, 1272.
 महेला *mahela*, 1119.
 महोनी *mahonni*, 144.
 माइ *māi*, 1433, 1456.
 माँ *māin*, 639.
 माइन *māin*, 639.
 माउग *māug*, 1275.
 माँषों *māñon*, 1458.
 माख *mākh*, 1084.
 माँग *māng*, 235.
 माँगन *māngan*, 912, 1198.
 माँगनी *māngni*, 1201.
 माँगी *māngi*, 235, 335c.
 माँगे *mānge*, 1025.
 माघ *māgh*, 1082, 1092.
 माघी *māghi*, 818.
 माघी चास *māghi chās*, 818.
 माँच *mānch*, 70, 429.
 माँची *mānchi*, 182.
 माँजन *mānjan*, 362.
 माँजी *māñji*, 507.
 माजूम *mājūm*, 1036.
 माळी *māchhi*, 990.
 माँझी *mānchhi*, 1074.
 माँझ *māñh*, 1248.
 माँझघर *māñghghar*, 1248.
 माँझा *māñha*, 179, 214, 224, 195,
 279, 362, 431, 611, 933, 1368,
 1379.
 माँझी *māñhi*, 236, 507.

माट *māt*, 77, 88, 310, 872, 505.
 माँट *māñṭ*, 505, 713.
 माटी *māṭi*, 1089, 1306.
 माठ *māṭh*, 505, 1161.
 माठा *māṭha*, 1161, 1166, 1272.
 माड़ *mār*, 991.
 माँड़ *māñr*, 862, 1272.
 माड़व *mārab*, 1051.
 माड़ा *māra*, 630, 1178.
 माड़ा कुल्ली *māra phūllī*, 1178.
 माड़ी *māro*, 1051.
 माँड़ी *māñro*, 1051, 1234, 1307.
 माढ़ा *mārha*, 991.
 माँढ़ा *māñrha*, 991.
 माता *māta*, 1440, 1456.
 माता दाई *māta dāi*, 1456.
 मात्रिक *mātrik*, 1298.
 माँथ *māñth*, 9, 941, 1251.
 माथा *māṭha*, 835c.
 माँथा *māñtha*, 9, 408.
 माँदर *māñdar*, 259, 271.
 माधव *mādhav*, 688.
 माधव सिन्धी *mādhav singhi*, 688.
 माधवा *mādhwa*, 975.
 मान *mān*, 849.
 मानजन *māñjan*, 1450, 1452.
 मानिक्यम *mānikṭham*, 275.
 मानिकम *mānikham*, 275.
 माफ *māph*, 1217, 1230.
 माफो *māphi*, 912, 1209b, 1217.
 मासम *māmas*, 788.
 मायू *māyūn*, 1368.
 मार *mār*, 655, 1078, 1085, 1120.
 मार्ताूल *mārtaul*, 388, 397, 589.
 मारव *mārab*, 1098, 1246.
 मारल *māral*, 859, 1004, 1011.
 मारल गेल *māral gel*, 1004.
 मारसा *mārsa*, 1074.
 मारा *māra*, 1072.
 मारि *māri*, 1272.

मारी *māri*, 726 (note).
 मारे *māre*, 1089.
 माल *māl*, 324, 347, 972, 973, 1028, 1029, 1094, 1202, 1221, 1272, 1456, 1488.
 मालगुजारी *mālgujāri*, 1207, 1214.
 मालगजादी *mālgādi*, 1183.
 माल जाल *māl jāl*, 1094.
 माल झड़ी *māl jhari*, 323.
 माल देही *māl dehi*, 973.
 माल पूषा *māl pūa*, 1272.
 माल भोग *māl bhog*, 972.
 माल मेज *māl mej*, 324.
 मालगवा *mālwa*, 1087.
 माला *māla*, 24, 566, 663, 755, 765, 781, 1257, 1354.
 मालिक *mālik*, 1208.
 माली *māli*, 24.
 मालह *mālth*, 347.
 मास *mās*, 1081, 1086, 1087, 1089.
 माँस *māñs*, 1081, 1085.
 मास कल्लाई *mās kalāi*, 996.
 मासा *māsa*, 1498, 1499.
 मासी *māsi*, 1043.
 माँह *māñh*, 1248.
 माँह घर *māñh ghar*, 1248.
 माही *māhi*, 1232.
 माँही *māñhi*, 639.
 मिंजनी *minjñi*, 887.
 मिहारा *mijhara*, 1019.
 मिठिया *mitiya*, 713.
 मिट्टी *mitti*, 786, 1429, 1431.
 मिट्टि देव *mitti deb*, 1429, 1431.
 मिठार *mīṭhāi*, 1014, 1440.
 मिठुर *mīthur*, 1163.
 मिट्टी *mitti*, 1487.
 मिनहै *minhai*, 1209b.
 मिमियाद *mimiyāi*, 1045, 1458.
 मिमियाद के तेल *mimiyāi ke tel*, 1045, 1458.

मियादी *miyādi*, 1487.
 मिरिडाह *mirgidāh*, 1082.
 मिरग्सिरा *mirgsira*, 1082, 1084.
 मिरगी *mirgi*, 1177.
 मिरचा *mircha*, 1073.
 मिरचाइ *mirchāi*, 1073.
 मिरजई *mirjai*, 728, 1272.
 मिरजापुरी *mirjāpuri*, 680.
 मिरतवान *mirṭawān*, 713.
 मिरला *mirla*, 507.
 मिरसिकार *mirsikār*, 381.
 मिराइब *mirāib*, 1332.
 मिरिच *mirich*, 1073.
 मिलकियत *milkiyat*, 1207.
 मिलनी *milni*, 1339.
 मिलब *milab*, 1343.
 मिला *mila*, 1485.
 मिलाप्रब *milāeb*, 1343.
 मिलान *milān*, 1485.
 मिलाप *milāp*, 1159.
 मिला लेब *mila leb*, 1485.
 मिलावा *milāwa*, 1339.
 मिलिट *milhit*, 282.
 मिलौना *milāuna*, 575.
 मिसगिरी *mistiri*, 389.
 मिसरी *misri*, 1014.
 मिसिरी *misiri*, 1062.
 मिसिरी कन *misiri kan*, 1062.
 मिसर *mistar*, 427.
 मिसिरी *mistiri*, 420.
 मिस्री *missi*, 1384, 1483.
 मिहतर *mihtar*, 1197.
 मौठा *mītha*, 372, 1365.
 मौठा चाउर *mītha chāur*, 1365.
 मौठी *mīthi*, 1272, 1377.
 मौठी कंदूरी *mīthi kandūri*, 1377.
 मौठी पुरी *mīthi pūri*, 1272, 1377.
 मौड़ा *mīra*, 894.
 मीन *mīn*, 990.
 मीयाँ *mīyān*, 1376.

मीर फसुला *mīr phāula*, 1456.
 मील *mīl*, 1492.
 मीलन *mīlan*, 1339.
 मीहँ *mīhān*, 889.
 मीहों *mīhōn*, 889.
 मुल *mūal*, 1077.
 मुल्ला *mūala*, 414.
 मुआर *mūār*, 1074, 1077.
 मुइल *mūil*, 1118.
 मुक्का *mukka*, 1249, 1253.
 मुखसुध *mukhsudh*, 1046.
 मुखसुधि *mukhsudhi*, 1056.
 मुखसुधी *mukhsudhi*, 1056.
 मुगदर *mugdar*, 102.
 मुंगरा *mungra*, 106, 431, 457, 390, 1262.
 मुंगरी *mungri*, 87, 106, 424, 555, 390, 781.
 मुंगवा *mungwa*, 755.
 मुङ्ग *mung*, 994, 995.
 मुङ्गर *mungar*, 886n.
 मुङ्गा *munga*, 1073.
 मुज्जानी *mujjāni*, 815.
 मुज्जवान *munjwān*, 815.
 मुजेरा *mujera*, 1461, 1477, 1481.
 मुटमुर *mutmur*, 1183.
 मुटनी *mutuni*, 973.
 मुट्ठा *muttha*, 882, 1489.
 मुट्ठी *mutthi*, 357.
 मुठरा *muthra*, 225, 1106.
 मुठरिया *muthariya*, 1106.
 मुठरी *muthri*, 1272.
 मुठवारा *muthwāra*, 335g.
 मुठाल *muthāl*, 1106.
 मुठिया *muthiya*, 7, 89, 1106.
 मुठैल *muthail*, 1106.
 मुङ्कटवा *murkatwa*, 1435.
 मुङ्गला *murla*, 956, 1107.
 मुङ्गलौ *murli*, 956.
 मुङ्गवार *murwār*, 269.

मुङ्गवारी *murwāri*, 256, 269.
 मुङ्गिया *muriya*, 414, 987.
 मुङ्गियारी *muriyāri*, 956.
 मुङ्गियारी *muriyāri*, 1011.
 मुङ्गियारी मारल *muriyāri mārāl*,
 1011.
 मुङ्गिवा *munrihwa*, 956.
 मुङ्गेरा *munrera*, 1107.
 मुङ्गेर *murer*, 939.
 मुङ्गेरा *munrera*, 939.
 मुङ्गेरी *mureri*, 939.
 मुण्डा *munda*, 725, 1107.
 मुण्डा *mundha*, 749.
 मुदती *mudati*, 1487.
 मुदरी *mundri*, 60, 756, 769.
 मुदेखौनी *mudekhauni*, 1347.
 मुदेखी *mudekhi*, 1347.
 मुद्धी *muddhi*, 115.
 मुन्गा *munga*, 1073, 1183.
 मुन्धी *mundhi*, 115.
 मुन्मुन *munmun*, 1183.
 मुन्हर *munhar*, 77.
 मुन्दन *mundan*, 84, 554.
 मुन्दा *munda*, 860.
 मुन्धी *mundhi*, 767.
 मुराई *muraī*, 1073.
 मुरका *murka*, 1074, 1183.
 मुरगटिया *murghatiya*, 1418.
 मुरगट्टी *murghatti*, 1418.
 मुरगहिन *murtahin*, 1481.
 मुरती *murti*, 777.
 मुरथाती *murthāri*, 638.
 मुरदहट्टी *murdhatti*, 1418.
 मुरदाती *murdāri*, 1139.
 मुरधी *murdhi*, 975.
 मुररा *murra*, 585.
 मुररी *murri*, 1272.
 मुरहा *murha*, 585.
 मुराई *marāi*, 1073, 1089.
 मुरिया *muriya*, 1074.

मुरिया *munriya*, 343.
 मुंरी *mūnri*, 343.
 मुरेठा *muretha*, 724.
 मुरेना *murena*, 1183.
 मुरेरा *murera*, 269.
 मुलतान *multan*, 1087.
 मुली *mulh*, 1073.
 मुशाता *mushāta*, 1364, 1385.
 मुसद *musad*, 457.
 मुसरा *musra*, 416, 431, 464, 610.
 मुसहर *mushar*, 1203, 1429, 1435.
 मुसकाप *musukāe*, 1088.
 मुह *muh*, 301.
 मुंह *muñh*, 81, 301, 557, 454, 621,
 1247, 1428.
 मुंहखड *munhkhkar*, 79.
 मुंहचूर *muhchūr*, 963.
 मुंहड़ा *munhra*, 186.
 मुंहड़ा के नारी *munhra ke nāri*, 225.
 मुंहथपड़ा *munhthapra*, 193.
 मुंहथोपड़ा *munhthopra*, 193.
 मुंह देखब *munh dekhāb*, 1428.
 मुंहपसिया *muñhpassiya*, 1173.
 मूए *mūe*, 1084.
 मूंग *mūng*, 995.
 मूंगा *mūnga*, 755, 966c.
 मूज *mūnj*, 815, 1422.
 मूठ *mūth*, 7, 29, 88, 89, 398, 1200,
 1434, 1437.
 मूठ *mūth*, 1433.
 मूठ पूजा *mūth puja*, 1434.
 मूठ लागल *mūth lāgal*, 1437.
 मूठा *mūtha*, 29, 543, 597, 882.
 मूठी *mūthi*, 88.
 मूर *mūr*, 269.
 मूँ *mūn*, 274.
 मूड़ा *mūra*, 414, 1107.
 मूँड़ा *mūnra*, 274, 1107.
 मूरी *mūri*, 343, 414.
 मूँरी *mūnri*, 251, 274.

मुद *mūrḥ*, 1010.
 मुदा *mūrḥa*, 585, 939.
 मुही *mūrhi*, 414, 726, 1272.
 मुत *mūt*, 848.
 मुंदन *mūndan*, 81.
 मुर *mūr*, 1073, 1475.
 मुरत *mūrat*, 777.
 मुरी *mūri*, 1119.
 मुरो *mūro*, 1073.
 मुल *māl*, 1082, 1475.
 मुली *mūli*, 1073.
 मुसर *mūsar*, 431, 464, 610, 617.
 मेकराज *mekrāj*, 474, 588.
 मेथाना *meāna*, 247.
 मेथाना *meāna*, 247.
 मेथार *meār*, 639.
 मेथारी *mekhāri*, 388.
 मेघरा *meghra*, 161.
 मेठहर *meñtahar*, 1247.
 मेठिया *metiya*, 136, 713.
 मेङ्गड़ा *menrra*, 936.
 मेङ्गरा *menrra*, 585a.
 मेङ्गराय *meñrrāy*, 1089.
 मेङ्गरा *menrrarua*, 414.
 मेङ्गरा भाँधी *menrrarua bhāñthi*,
 414.
 मेङ्गवा *mendhwa*, 1104.
 मेङ्गनी *medni*, 1037, 1129.
 मेमना *memna*, 1122, 1123.
 मेमनी *memni*, 1122.
 मेरखुन *merkhun*, 1272.
 मेखवानि *mehoñni*, 801, 952.
 मेखान *melān*, 918.
 मेखानी *melāni*, 801.
 मेल्हनी *melhni*, 230.
 मेहन्दा *mehta*, 889.
 मेहन्दा *menhta*, 889.
 मेहतर *mehtar*, 1452.
 मेहरारु *mehrāru*, 1275.
 मेहराय *mehrāw*, 188.

मेहरी *mehri*, 1276.
 मेहिवाटी *meñhibāti*, 677.
 मेहिवाँ *meñhiyān*, 889.
 मेहिवाँ बैल *meñhiyān bail*, 889.
 मेहीटी *meñhauti*, 889.
 मेñ *meñ*, 69, 655, 741, 478, 904,
 990, 1020, 1084, 1088, 1098,
 1263, 1275, 1350.
 मेख *mekh*, 1449.
 मेघ *megh*, 1092.
 मेघा *megha*, 1087, 1088.
 मेघू डाक *meghu dāk*, 1456.
 मेच *mench*, 633.
 मेज *mej*, 324.
 मेटा *meta*, 713.
 मेटी *meti*, 713.
 मेटुम *metum*, 414.
 मेँद *menr*, 832, 953.
 मेदन *merhan*, 33.
 मेँदा *menrha*, 889.
 मेथी *methi*, 1073.
 मेथी *menthi*, 1073.
 मेदनि *medani*, 1037.
 मेरु *meru*, 1033.
 मेल *mel*, 1042.
 मेँह *meñh*, 889.
 मेहा *meha*, 889.
 मेँहा *meñha*, 889.
 मेगिरी *maigiri*, 403.
 मेङ्गनी *mainjini*, 887.
 मेल्हन्ना *maikhanna*, 307.
 मेका *maika*, 1297.
 मेगर *maigar*, 161.
 मेदा *maida*, 1272.
 मेन *main*, 639, 1103, 1346.
 मेना *maina*, 1103, 1113.
 मेया *maiya*, 1456.
 मेरन *mairan*, 33.
 मेल *mail*, 1015, 1492.
 मेला *maila*, 848, 1015.

मोक्षार *moār*, 1077.
 मोकदम *mokadam*, 1217.
 मोकररी *mokarari*, 1212.
 मोकरी *mokri*, 1209e.
 मोखड़ा *mokhra*, 924.
 मोखड़ी *mokhri*, 414.
 मोखतार *mokhtār*, 1183, 1208.
 मोखतियार *mokhtiyār*, 1208.
 मोचही *mochatti*, 1075.
 मोचना *mochna*, 383, 474.
 मोजमा *mojamma*, 113.
 मोजरी *mojri*, 119.
 मोटधरवा *motdharwa*, 943.
 मोटरी *motri*, 318.
 मोटवाहा *motwāha*, 944.
 मोटवाही *motwāhi*, 801.
 मोटवा *motwa*, 938, 941, 1097.
 मोटवा जोड़ी *motwa jori*, 941.
 मोटवा बरध *motwa baradh*, 1097.
 मोटिया *motiya*, 730.
 मोठड़े किनाड़ी *mothre kināri*, 225.
 मोठिया *monrhiya*, 631.
 मोतरफा *motarpha*, 1201; Appendix, 14.
 मोतमन्ना *motmanna*, 1394.
 मोतलके *motalke*, 1233.
 मोतधरफा *motharpha*, 1201.
 मोतिया *motiya*, 533.
 मोथपड़ा *mothapra*, 225.
 मोथपड़ा *mothāpra*, 193.
 मोनाफा *monāpha*, 1475.
 मोफरीद *mophrīd*, 1468 a & b, 1470, 1471; Appendix, 3, 9.
 मोरका *morka*, 1234.
 मोरनी *morni*, 238, 325.
 मोरवार *morwār*, 269.
 मोरवाह *morwāh*, 269, 283, 295, 945.
 मोरवाह *monrwāh*, 283, 295.
 मोरसा *morassa*, 475.

मोरहन *morhan*, 1022, 1024, 1039, 1194.
 मोरानी *morāni*, 954.
 मोरिया *morīya*, 233.
 मोलहकी *molhaki*, 1468e, 1472; Appendix, 13.
 मोहखा *mohkhā*, 81, 301, 414.
 मोहड़ा *mohra*, 562.
 मोहनयभा *mohanthambha*, 274.
 मोहदेखाइ *mohdekhāi*, 1347.
 मोहनदी *mohandī*, 159.
 मोहनरी *mohanri*, 159, 160.
 मोहबत *mohabbat*, 1252.
 मोहरकन *moharkan*, 540.
 मोहरम *moharam*, 1449.
 मोहरम के सिपाही *moharam ke sipāhi*, 1449.
 मोहरा *mohra*, 186.
 मोहरिदार *mohridār*, 727.
 मोहरी *mohri*, 1125.
 मोहली *mohli*, 538.
 मोहली लोहार *mohli lohār*, 538.
 मोहान *mohān*, 365.
 मोहरी *mohri*, 94.
 मोहैन *mohain*, 256.
 मोका *moka*, 922.
 मौका *monka*, 1249.
 मोख *mokh*, 1250.
 मोखा *mokha*, 1250.
 मोच *moch*, 984.
 मोचा *mocha*, 984.
 मोची *mochi*, 479.
 मौची *monchi*, 479.
 मौह *monchh*, 984.
 मोहा *mochha*, 984.
 मोजर *mojar*, 119.
 मोट *mot*, 14, 720, 936, 941, 1145.
 मौट *mont*, 936.
 मोट चलाएव *mot chalaēv*, 941.
 मोटि *moti*, 720, 936.

मोटेल्ल *motailen*, 1002 (footnote).
 मोहा *morha*, 186.
 मोहा *monrha*, 631.
 मोही *morhi*, 990.
 मोती *moti*, 753, 765.
 मोती चूर *moti chūr*, 1272.
 मोती माला *moti māla*, 765.
 मोती राम *moti rām*, 1456.
 मोथा *moth*, 997.
 मोथा *motha*, 1183.
 मोँथा *montha*, 1075.
 मोँथी *mothi*, 997.
 मोदक *modak*, 1272.
 मोना *mona*, 656.
 मोमिज *momin*, 355.
 मोर *mor*, 585f, 664 (footnote).
 मोर चक्कर *mor chakkar*, 585f.
 मोर बाज *mor bāj*, 585f.
 मोरी *mori*, 323, 823, 862, 963, 982, 1435.

मोरी पेंडारी *mori petāri*, 963.
 मोल *mol*, 1113, 1419.
 मोहन *mohan*, 256, 755.
 मोहन माला *mohan māla*, 755.
 मोहर *mohar*, 755, 918, 1284.
 मोहर देन *mohar den*, 1284.
 मोहर माला *mohar māla*, 755.
 मौनिचा *mauniya*, 44, 442.
 मौकूसी *maurūsi*, 1215.
 मौआर *mauār*, 1154.
 मौगी *maugi*, 1275.
 मौजा *mauja*, 1499.
 मौन *maun*, 713.
 मौना *mauna*, 1075.
 मौनी *mauni*, 442.
 मौनी मौन्नी *maunni*, 44, 656.
 मौर *maur*, 1119, 1321, 1326.
 मौरी *mauri*, 1326.

॥ य y ॥

यों *yon*, 356.

॥ र r ॥

रई *raī*, 1037, 1272.
 रक्सा *raksa*, 985, 991.
 रक्सौ *raksi*, 985.
 रकेबी *rakebi*, 713.
 रखनी *rakhni*, 1280.
 रखन्वा *rakhhā*, 1087.
 रखन्वार *rakhwār*, 870.
 रखन्वारी *rakhwāri*, 870.
 रखन्वाही *rakhwāhi*, 870.
 रजात *rakhāt*, 1147.
 रखाँत *rakhānt*, 877, 1147.
 रखेलिन *rakhelin*, 1280.
 रखेली *rakheli*, 1280.

रखौर *rakhaur*, 786.
 रग *rag*, 1486.
 रंगरेज *rangrej*, 504.
 रंगरेजी *rangreji*, 504, 509.
 रंगसाज *rangsāj*, 504, 509.
 रंगेहरी *rangehri*, 535.
 रघुनी डाक *raghuni dāk*, 1456.
 रघू *raghu*, 1456.
 राजपूत *rajput*, 964.
 राजा *rajāi*, 731.
 राजील *rajil*, 1217.
 रची *ranchi*, 1045.
 रतनी *ratni*, 1183.

रटन्वा *ratwa*, 967h.
 रङ्गसार *raṅgsār*, 1426.
 रङ्गसारी *raṅgsāri*, 1426.
 रदिथा *rarhiya*, 808, 1016, 1019.
 रण्डा *randa*, 1278.
 रण्डी *randi*, 1280.
 रतज्ज्या *ratjagga*, 1372.
 रतङ्गल *ratral*, 1011.
 रताङ्गल *ratāēl*, 1011.
 रतार *ratār*, 1058.
 रतालू *ratālu*, 1058.
 रत्ती *ratti*, 1498, 1499.
 रथ *rath*, 148, 206.
 रदा *radā*, 1251.
 रनङ्किल्ली *rankilli*, 164, 929.
 रनङ्की *ranki*, 611.
 रन्ध *ranth*, 148, 206.
 रन्धी *ranthi*, 1416.
 रन्दा *randa*, 399, 401, 602.
 रफ्तननी *raphṭanī*, 1488.
 रफ्तीदा *raphṭīda*, 451.
 रबी *rabi*, 858.
 रबिल *rabbil*, 426.
 रमङ्करवा *ramkarwa*, 713.
 रमङ्कुक्का *ramchukka*, 713.
 रमङ्जूषा *ramjūa*, 973.
 रमनिथा *ramaniya*, 978.
 रमरम्मौ *ramrammi*, 1839.
 रमुनी *ramuni*, 972.
 रम्पा *rampa*, 481.
 रम्बा *ramba*, 399.
 ररेठा *raretha*, 896, 994.
 रवाँ *rawāñ*, 1275.
 रवाइसन्वाला *rawāiswāla*, 580.
 रस *ras*, 366, 568, 1014, 1015, 1272.
 रस गोला *ras gola*, 1272.
 रसङ्घारा *rasghāra*, 270.
 रसङ्गावर *rasjāūr*, 1440.
 रसङ्गन्ना *raschhanna*, 284.
 रसङ्गाल *raspāl*, 585.

रसङ्गेन *raspāin*, 269.
 रसङ्गन्ता *rasbanta*, 595.
 रसरी *rasri*, 115, 145, 1492.
 रसन्वत *raswat*, 234.
 रसाङ्गल *rasāēl*, 1011.
 रसिदाना *rasidāna*, 1198.
 रसिदावन *rasidāwan*, 1198.
 रसिथा *راسييا*, 1272.
 रसिथाव *راسيياو*, 1272.
 रसीद *rasid*, 1467, 1488.
 रसुङ्ग *rasuar*, 1203.
 रसून *rasūn*, 1073.
 रसुली *rasūli*, 1203.
 रसेङ्ग *raser*, 270.
 रसीइया *rasoiya*, 1248.
 रसीइया घर *rasoiya ghar*, 1248.
 रसीर *rasoi*, 1268.
 रसीली *rasoli*, 140.
 रसा *rassa*, 115, 184, 375, 1272.
 रसी *rassi*, 115, 196, 123, 464, 613, 1492.
 रसुन *rassun*, 1073.
 राहत *rahat*, 947.
 राहटग्वार *rahatwār*, 533.
 राहटा *rahta*, 339.
 राहना *rahna*, 478.
 राहर *rahar*, 994, 995, 1073.
 राहरिया *rahariya*, 1073.
 राहरिया सेम *rahariya sem*, 1073.
 राहरी *rahri*, 994.
 राहरेठा *rahretha*, 994.
 राहरेठा *rahraithe*, 994.
 राहल *rahal*, 987, 1043, 1234.
 राहाठ *rahāth*, 994.
 राहिला *rahila*, 1002.
 राही *rahi*, 144.
 राहे *rahe*, 1085, 1088.
 राहेठा *rahetha*, 896, 994.
 राइ *rāi*, 1045, 1089, 1402.
 राइस *rāis*, 137, 140, 713.

राउत *rāut*, 1456.
 राज *rāu*, 1084.
 राकस *rākas*, 1458.
 राँकी *rānki*, 371.
 राख *rākh*, 849.
 राखव *rākhav*, 1339.
 राखिये *rākhiye*, 655.
 राँगा *rānga*, 511.
 राँगी *rāngi*, 969.
 राज *rāj*, 420, 1207.
 राज सजूर *rāj majūr*, 420.
 राज मिखिरी *rāj mistiri*, 420.
 राजा *rāja*, 1085, 1092, 1450.
 राटन *rātan*, 640, 1183.
 राड़ *rār*, 1217.
 राँड़ *rānr*, 1088, 1279.
 राड़ जाति *rār jāti*, 1217.
 राड़ भोर *rār bhor*, 1217.
 राँड़ा *rāñra*, 1278.
 राड़ी *rāri*, 1075, 1183.
 राड़ी *rārhi*, 1183.
 रात *rāt*, 965, 966, 1087, 1091.
 रातल *rātal*, 640.
 रातुक *rātuk*, 1088, 1091.
 रातुल *rātul*, 640.
 रादा *rāda*, 1251.
 राधे चकर *rādhe chakkar*, 585.
 रान *rān*, 289, 1272.
 रानी *rāni*, 1084.
 रान्ह *rānh*, 289.
 रापी *rāpi*, 481.
 राँपी *rāmpi*, 481.
 राफ *rāph*, 1485.
 राफ साफ *rāph sāph*, 1485.
 राब *rāb*, 311, 1014, 1272.
 राम *rām*, 965c, 978, 1062, 1073.
 राम करहन्नी *rām karhanmi*, 966d.
 राम केशौर *rām kesaur*, 1062.
 राम गोसाँई *rām gosāñi*, 1456.
 राम ठाकुर *rām thākur*, 1456.

राम तरोइ *rāmtaroi*, 1073.
 राम दुलारी *rām dulāri*, 965c, 966e.
 राम दुलार *rām dullar*, 978.
 राम परोर *rām paror*, 1073.
 राम बीर *rām bīr*, 1456.
 राम रहार *rām rahar*, 1073.
 राम रान *rām rām*, 1339, 1419.
 राय *rāy*, 655.
 रारी *rāri*, 815.
 राख *rāl*, 737.
 रावा *rāwa*, 1014.
 रास *rās*, 82, 137, 226, 893, 1015, 1094, 1343, 1394.
 रास कड़ी *rās kari*, 226.
 रास के रस *rās ke ras*, 1015.
 रास पर लेब *rās par leb*, 1394.
 रास बरग बैस गेल *rās burag bais gel*, 1343.
 रासा *rāsa*, 1272.
 रासि *rāsi*, 137.
 राह *rah*, 456.
 राहट *rāhat*, 920.
 राहठ *rāhath*, 994.
 राहार *rāhar*, 994.
 राहरि, *rāhari*, 994.
 राहिन *rāhin*, 1481.
 राह *rahu*, 1456.
 रिकाबी *rikābi*, 449, 711, 713.
 रिकेबी *rikebi*, 713.
 रिकौंच *rikaunch*, 1272.
 रनिहा *riniha*, 1461.
 रिरियाय *ririyāy*, 1089.
 रिहम *riham*, 1372.
 रीत *rit*, 1381.
 रीत के जोड़ा *rit ke jora*, 1381.
 रुआरा *ruāra*, 1075.
 रुआरी *ruāri*, 1075.
 रुआह *ruāh*, 1422.
 रुआह काहव *ruāh kāhāv*, 1422.
 रुकन *rukñ*, 1465.

रुकन *rukan*, 1465.
 रुक्का *rukka*, 1367.
 रुक्खसती *rukhsati*, 1389.
 रुक्खान *rukhan*, 394, 399.
 रुक्खानी *rukhani*, 399.
 रुद्राक्ष *rudrachh*, 755, 781.
 रुन्नी *runni*, 799, 800.
 रुपधौ *rupadhau*, 1133.
 रुपै *rupai*, 1479.
 रुपैया *rupaiya*, 1475, 1478, 1479, 1485.
 रुपै सैकड़ा *rupai saikra*, 1479.
 रुपौठी *rupauthi*, 768.
 रुल्ली *rulli*, 799.
 रु *rū*, 33.
 रुआ *rūa*, 1017.
 रुई *rūi*, 333, 511.
 रुना *rūna*, 801.
 रूपधर *rūpdhar*, 1133.
 रूपधर *rūpdhaur*, 1133.
 रूपधौर *rūpdhaur*, 1113.
 रेखाप्रत *reāet*, 1217.
 रेकाना *rekāna*, 1465.
 रेकानी *rekābi*, 713.
 रेगनी *regni*, 649.
 रेगनी *rengni*, 1075.
 रेङ्गवारी *renruāri*, 1045.
 रेवन्टी *rewti*, 267.
 रेवड़ा *reñura*, 1005.
 रेवन्ती *reoti*, 1082.
 रेहड़ा *rehra*, 816.
 रेहन *rehan*, 1481.
 रेहार *rehār*, 816.
 रेहाह *rehāh*, 816.
 रे *re*, 740, 1086.
 रेह *reñr*, 957, 1045.
 रेह गेल *reñr gail*, 957.
 रेहल *renral*, 957.
 रेहल बा *renral ba*, 957.
 रेड़ा *renra*, 956, 957, 987.

रेड़ा भैल बा *renra bhail ba*, 957.
 रेड़ा भेल है *renra bhel hai*, 987.
 रेड़ी *renri*, 1045.
 रेत *ret*, 388.
 रैती *reti*, 403, 418, 470, 471, 552, 560, 583, 591.
 रेवन्टी *rewti*, 260.
 रेह *reh*, 816, 1006.
 रेची *rainchi*, 1045.
 रैन *rain*, 269.
 रैनि *raini*, 1087, 1091.
 रैयत *raiyyat*, 1215.
 रैयती *raiyyati*, 1040.
 रैयान *raiyyān*, 1217, 1226.
 रैहड़ *raihar*, 994.
 रोकरिया *rokariya*, 1484.
 रोकसत *roksat*, 1339.
 रोकसत करब *roksat karab*, 1339.
 रोकसति *roksati*, 1339.
 रोकसती *roksati*, 1291, 1294.
 रोकसदी *roksaddi*, 1291.
 रोजन्नामन्चा *rojnamcha*, 1463a and b, 1464.
 रोजन्नामन्चा बही *rojnamcha bahi*, 1463c.
 रोजबन्दी *rojbandhi*, 1185.
 रोजड़ा *rojha*, 1184.
 रोजीना *rojina*, 1185.
 रोपनिहार *ropnihār*, 864.
 रोपबा *ropba*, 1088, 1091.
 रोपन्चा *roppha*, 964.
 रोरन्हा *rorha*, 786.
 रोरियाह *roriyāh*, 786.
 रोसकति करि देब *roskati kari deb*, 1339.
 रोसकती *roskati*, 1291.
 रोहनी *rohni*, 1082.
 रोहिनी *rohini*, 1082, 1084.
 रोक *rok*, 1488.
 रोकड़ *rokar*, 1463b.
 रोकड़ बही *rokar bahi*, 1463b.

रोकड़ बाकी *rokar baki*, 1463b.

रोकब *rokar*, 871.

रोग *rog*, 1173.

रोगन *rogan*, 509.

रोज *roj*, 1185.

रोटी *roti*, 994, 1029, 1272.

रोटीवाला *rotiwāla*, 445.

रोड़ा *rora*, 269.

रोदा *roda*, 335d.

रोप *rop*, 964, 1008.

रोपब *ropab*, 864.

रोपड़ *ropahu*, 1088.

रोपा *ropa*, 964.

रोपे *rope*, 1088.

रोरा *rora*, 269, 1037, 1266.

रोल *rol*, 35, 424, 1207.

रौंजी *raunji*, 815.

रौड़ी *rauri*, 1499.

रौंदा *raunda*, 1005.

रौन *raun*, 269.

रौना *rauna*, 115, 376.

रौल *raul*, 424.

॥ ल ॥

लई *lai*, 480.

लईन *lain*, 1266.

लकटो *laktio*, 1272.

लकड़ी *lakri*, 35.

लखनवाला सझाफ *lakhnawala san-jāph*, 748.

लखनौवाला सझाफ *lakhnauāl sanjāph*, 748.

लखनरौव *lakhrañw*, 814.

लखौरी *lakhauri*, 1263.

लँगड़ा *langra*, 301, 758, 1456.

लगन *lagaan*, 711, 1289, 1344.

लगन पत्ती *lagaan patri*, 1344.

लगना *lagnā*, 7.

लगनपाँचे *lagnpāñche*, 1445.

लँगरा *langra*, 274.

लगनवान *lagwān*, 1157.

लगनहर *laghar*, 1157.

लगार *lagāi*, 1319, 1336.

लगारब *lagāeb*, 857, 1098, 1157, 1337, 1351, 1435.

लगा के *lagā ke*, 69.

लगान *lagaan*, 1220.

लगानी *lagāni*, 1479.

लगाम *lagām*, 226.

लगामी *lagāmi*, 96.

39 लगार *lagār*, 26.

लगावन *lagāwan*, 1119.

लगावरी *lagāwari*, 30.

लगावस *lagāwas*, 1084.

लगावे *lagāwe*, 1084.

लगि *lagi*, 1087.

लगुआ *lagua*, 842, 844.

लगुआ जन *lagua jan*, 842.

लगूसी *lagūsi*, 41.

लँगोटा *langota*, 726.

लँगोटी *langoti*, 726.

लगौरी *lagauri*, 71, 128.

लगगा *lagga*, 40, 237, 1491.

लगित *laggit*, 1468a and b, 1470, 1471; Appendix, 4, 10.

लघुरी *laghuri*, 41, 237, 1491, 1492, 1496.

लगगी *laggi*, 768.

लङ्गड़ *langar*, 748

लङ्गर *langar*, 239.

लङ्गोट *langot*, 726.

लखनी *lakhni*, 363.

लखमिनिआ *lakhminiya*, 1074.

लखुरी *lajuri*, 652.

लट *lat*, 1400.

लटक *latak*, 473.

लटखोआर *latdhoāi*, 1400.

लटल *latal*, 1094.

लटवा *latwa*, 353, 501.

लटाई *latāin*, 498.

लट्टा *latta*, 1272.

लट्टू *lattu*, 538.

लट्ठा *lattha*, 928, 1491.

लठ *lath*, 653.

लठङ्गर *lathangar*, 1323.

लठवाही *lathvāhi*, 915.

लठाबन्दी *lathābandi*, 1028.

लठौंगर *lathangar*, 1323.

लड्डू *laddu*, 1272, 1358.

लड्डीया *larhiya*, 147, 201.

लड्डुआ *larua*, 1272.

लण्डा *landha*, 1109.

लत *lat*, 1183.

लतखोरा *latkhora*, 225, 341, 1250.

लतमरवा *latmarwa*, 1250.

लतमरा *latmara*, 614, 939, 950, 1250.

लतरी *latri*, 735, 999.

लतवा *latha*, 1098.

लतार *latār*, 1058.

लतिचौल *latiyauleñ*, 1217.

लतिहानी *latihāni*, 807.

लतेड़ा *latera*, 225.

लत्ता *latta*, 723.

लत्ती *latti*, 353.

लथराह *lathrāh*, 1117.

लथेर *lather*, 896, 983, 1145.

लदना *ladna*, 882.

लदवा *ladha*, 17.

लदाव *ladāv*, 224.

लदौरी *ladauri*, 128.

लदड़ी *laddi*, 916, 954.

लधी *ladhi*, 17.

लपटा *lapta*, 1183.

लपसी *lapsi*, 1272.

लपेटन *lapetan*, 363.

लप्पा *lappa*, 184, 119.

लप्पू *lappu*, 184, 191.

लप्पो *lappo*, 622.

लब गकुसी *lab gachhuti*, 814.

लबन्दा *labda*, 654.

लबना *labna*, 713.

लबनी *labni*, 376, 713.

लबय *labay*, 1084.

लबेर *laber*, 419.

लबेरी *laberi*, 419.

लमका *lamka*, 1059.

लमका बलुआ *lamka alua*, 1059.

लमती *lamti*, 828.

लमरन्दार *lamardār*, 1208.

लमेरा *lamera*, 861, 980.

लम्बरदार *lambardār*, 1208.

लम्भब *lambhab*, 1132.

लम्हेर *lamher*, 861.

लार *lar*, 595.

लारकटिया *larkatiya*, 985.

लारका *larka*, 1074.

लारकिनी *larkini*, 1282.

लारखा *larchha*, 1048.

लारजाँका *larjonka*, 1183.

लारत *larat*, 585.

लारत देव *larat deb*, 585.

लारना *larna*, 56, 346, 439, 508, 571.

लारनी *larni*, 17, 817.

लारम *laram*, 786.

लारमा *larma*, 1016.

लारलो *larlo*, 270.

लारवाहा *larvāha*, 915.

लारवा *larha*, 40.

लारही *larhi*, 996, 1183, 1257.

लारहो *larho*, 996.

लरिका *larika*, 1281, 1286, 1401.

लरिका खोज *larika khoj*, 1286.

लरिका लोकाग्रब *larika lokāeb*, 1401.

लरिकी *lariki*, 1282.

लरी *lari*, 363.

लरुआ *larua*, 195, 990.

लरेठा *laretha*, 896.

लरेठो *laretho*, 994.
 ललङ्का *lalika*, 956, 1057, 1059.
 ललङ्की *laliki*, 786.
 ललङ्की मिट्टी *laliki mitti*, 786.
 ललङ्गोदिया *lalgonḍiya*, 968.
 ललङ्गोड़ी *lalgonri*, 1005.
 ललङ्गेरिया *lalḍeṛiya*, 967, 972.
 ललङ्गरी *lalri*, 765.
 ललङ्हात बा *lalhāt ba*, 987.
 ललङ्ठा *lawtha*, 2, 825.
 ललङ्ठा के जोत *lawtha ke jot*, 825.
 लसम *lasam*, 480.
 ललङ्गा *lanhga*, 743.
 ललङ्गी *lahthi*, 571.
 ललङ्गा *lahna*, 1477.
 ललङ्गाप्रल *lahnāēl*, 1079.
 ललङ्गेटा *lahbeta*, 1279.
 ललहर *lahar*, 1173.
 ललङ्गनी *laharni*, 383, 1030.
 ललङ्गेठा *lahraṭha*, 994.
 ललङ्गला *lahlaha*, 987.
 ललङ्गला रहल है *lahlaha rahal hai*,
 987.
 ललङ्गाह *lahwāi*, 303.
 ललङ्गुन *lahsun*, 1073.
 ललङ्गुर *lahsur*, 574.
 ललङ्गा *lahās*, 115.
 ललङ्गी *lahāsi*, 115, 239.
 ललङ्गी *lahuri*, 1276.
 ललङ्गेरिया *laheriya*, 533.
 ललङ्गेरा *lahera*, 570.
 ललङ्गेरी *laheri*, 570.
 ललङ्गींगा *lahaunga*, 480.
 ललङ्गीरी *lahauri*, 1263.
 ला *la*, 444, 572, 1272, 1419.
 ला *lai*, 1272.
 ला *lāiṭh*, 346.
 ला *lāiṭi*, 740.
 ला *laur*, 653.
 ला *lāed*, 92.

ला *laeb*, 25, 1478
 ला *lākh*, 570.
 ला *lākhraj*, 12093.
 ला *lāg*, 1445.
 ला *lāgut ba*, 1001.
 ला *lāgan*, 7
 ला *lāgani*, 331.
 ला *lāg panchami*, 1445.
 ला *lāgal*, 1001, 1004, 1437.
 ला *lāngal*, 1.
 ला *lāga*, 1383.
 ला *lāgi*, 1482.
 ला *lāge*, 1026.
 ला *lāngi*, 965k.
 ला *lāgau*, 45.
 ला *lāt*, 1207.
 ला *lāta*, 1272.
 ला *lāth*, 273, 346, 414, 431, 917,
 928, 931.
 ला *lātha*, 116, 414, 928, 931.
 ला *lāthi*, 362, 390, 653, 655,
 833, 1085.
 ला *lathidor*, 362.
 ला *lārani*, 439.
 ला *lānrha*, 1109.
 ला *lād*, 92, 713.
 ला *lādḥ*, 258, 276.
 ला *lādha*, 17.
 ला *lābar*, 419.
 ला *lābh*, 900, 1483.
 ला *lāmbhab*, 1132.
 ला *lābh sābh*, 1483.
 ला *lām*, 861.
 ला *lāmhāb*, 1132.
 ला *lār*, 75, 60, 90, 880, 894, 963,
 990, 1183, 1259.
 ला *lāran*, 17.
 ला *lārani*, 846.
 ला *lāri*, 529, 570.
 ला *lāru*, 60.

लाल *lāl*, 585, 975, 1135, 1138,
1306, 1499.
लाल केशर *lāl kesar*, 975.
लाल देरया *lāldeīya*, 972.
लाल बगन्हाला *lāl bagchhalla*, 1138.
लाल माटी *lāl māti*, 1306.
लालन्नी *lālmi*, 1065.
लाला *lāla*, 585.
लावन *lāwan*, 1477.
लावन भावन *lāwan jhāwan*, 1477.
लावा *lāwa*, 433, 1272, 1309, 1332,
1445, 1483.
लावा घोली *lāwa gholi*, 1483.
लावा छिटाई *lāwa chhitāi*, 1309, 1332.
लावा दूखा *lāwa dūa*, 1483.
लावा मिराई *lāwa mirāi*, 1332.
लासा *lāsa*, 381.
लाह *lāh*, 570, 713.
लाहखर *lāhkhār*, 482.
लाहावरी *lāhāuri*, 1263.
लाही *lāhi*, 1045, 1074.
लिखावन *liāwan*, 1292.
लिख *likh*, 655.
लिख गहनी *likh gahni*, 747.
लिभङ्गी *lijhri*, 1401.
लिट्टी *litti*, 466, 994, 1272.
लिद्दी *liddi*, 848.
लिपाई *lipāi*, 1402, 1413.
लिये *liye*, 655.
लिहाई *lihāi*, 408, 526.
लिहावर *lihāwar*, 397.
लीद *lid*, 848.
लीदी *lidi*, 848.
लील *lil*, 1038, 1040.
लीला *lila*, 1043.
लीला डोम *lila dom*, 1456.
लीलू *lilu*, 585(f).
लुक्वारी *lukwāri*, 1448.
लुक्कान *lukān*, 957.
लुक्कारी *lukāri*, 1448.

लुकुम *lukum*, 1268.
लुक्करी *lukhri*, 1091.
लुगन्गिये *lugriye*, 740.
लुगन्नी *lugri*, 740.
लुग्गा *lugga*, 723.
लुङ्गी *lungi*, 383, 726, 733, 1430.
लुण्डा *lunda*, 710.
लुचुई *luchui*, 1272.
लुतिया *lutiya*, 1073.
लुपन्धी *lupdhi*, 977.
लुरक्का *lurka*, 1074.
लूकहि *lūkahi*, 1087.
लूका *lūka*, 1419.
लूगा *lūga*, 723, 740.
लूंगी *lūngi*, 733, 1430.
लून्ना *lunra*, 121, 710.
लून्ना *lenrai*, 1075, 1183.
लून्वारी *lenrwāri*, 1045.
लून्नी *lenruri*, 984.
लून्नीया *leñrhiyāi*, 1153.
लून्ना *letāhar*, 1292.
लून्ना *ledra*, 731.
लून्ना *lendra*, 637, 731.
लून्ना *ledāl*, 1267.
लून्नी *leyāri*, 1292.
लून्ना *lerua*, 990.
लून्नी *lenmihār*, 874.
लून्ना *lewār*, 376.
लून्ना *lewāra*, 154.
लून्नी *lenhriwāla*, 1156.
लून्ना *lehna*, 1144.
लून्नी *lehni*, 512, 555, 557, 880.
लून्ना *lehsur*, 574.
लून्ना *lehāi*, 408.
लून्ना *lehāe*, 549.
लून्ना *lehāph*, 731.
लून्ना *lehāli*, 731.
लून्ना *lehonga*, 480.
ले *le*, 572, 919, 1025, 1084, 1416.
ले *lei*, 423, 480.

लेखा *lekha*, 1463c.
 लेखा बही *lekha bahi*, 1463c.
 ले जाग्रब *le jāēb*, 919.
 लेंद *lenr*, 1045.
 लेंदी *lenri*, 848.
 लेंद *lenrh*, 1153.
 लेंहा *lenrha*, 984, 1074.
 लेत *let*, 568.
 लेद *led*, 932.
 लेदा *leda*, 932.
 लेदी *ledi*, 932.
 लेध *ledh*, 932.
 लेधत *ledha*, 258.
 लेधा *ledha*, 17, 276.
 लेधो *ledho*, 932.
 लेन *len*, 1461.
 लेन देन *len den*, 1461.
 लेने *lene*, 3.
 लेने षाव *lene āw*, 3.
 लेब *leb*, 915, 1394, 1419, 1429, 1435,
 1478, 1484, 1485.
 लेरु *leru*, 1118.
 लेलें *leleñ*, 1217.
 लेव *leo*, 709, 824, 915, 981.
 लेव करब *leo karab*, 981.
 लेवत *lewat*, 645.
 लेवन *lewan*, 709.
 लेवा *lewa*, 126, 233, 637, 709, 824,
 858, 915, 1032, 1259.
 लेवा खान्ही *lewa khāmhi*, 1259.
 लेसो *leso*, 1054, 1055.
 लेंहड़ *lenhar*, 1124.
 लेहन *lehan*, 880.
 लेहला *lehala*, 904.
 लै *lai*, 604, 763, 1451.
 लैधा *laidha*, 17.
 लैन *lain*, 1160.
 लैनू *lainu*, 1161, 1166.
 लोकनाहा *loknāha*, 1293.
 लोकनिधा *lokaniya*, 1293.

लोकनी *lokani*, 1293.
 लोकाग्रब *lokaēb*, 1401.
 लोकाना *lokāna*, 1140, 1141.
 लौगचूरा *longchūra*, 973.
 लौगिया मरिचा *longiya maricha*, 1078
 लौगिया मिरिच *longiya mirich*, 1073.
 लोचन्नी *lochni*, 363.
 लोटकी *lotki*, 690.
 लोटली *lotli*, 1339.
 लोड़ियारो *loriyaro*, 1154.
 लोदगताहर *lorhtāhar*, 878.
 लोदगनिहार *lorhnihar*, 878, 1017.
 लोदिया *lorhiya*, 878.
 लोभेरवा *lobherua*, 769.
 लोरकाइ *lorkāi*, 1154.
 लोरिका *lorika*, 1154.
 लोहङ्गा *lohanga*, 480.
 लोहङ्गा *lohanra*, 929.
 लोहरा *lohra*, 878, 967j.
 लोहन्ना *lonhra*, 695.
 लोहन्नी *lonhri*, 695.
 लोहन्गार *lohlangar*, 239.
 लोहन्सारी *lohsāri*, 407.
 लोहामा *lohāma*, 10.
 लहार *lohār*, 407, 538, 1194, 1204.
 लोहिया *lohiya*, 466, 480, 673, 695.
 लोइया *loiya*, 1251, 1272.
 लोखर *lokhar*, 383, 482, 734.
 लोग *log* 1217, 1275.
 लोचर *lochar*, 1120.
 लोट *lot*, 1052.
 लोटा *lota*, 115, 687, 711.
 लोटो *loti*, 1052.
 लोड़ा *lora*, 1266.
 लोड़ *lorh*, 421.
 लोहन *lorhan*, 899.
 लोहा *lorha*, 627, 878, 914, 1317.
 लोहा बिचा *lorha bichcha*, 878.
 लोही *lorhi*, 627, 748, 878.

लौंदा *londa*, 466, 1251.
 लौंदी *londi*, 1251.
 लोथा *lotha*, 318.
 लोपन *lopan*, 551, 705.
 लोर *lor*, 753, 764.
 लोह *loh*, 414.
 लौंगरा *laungra*, 758.
 लौगाकी *laugāchhi*, 814.
 लौकुआ *lachhua*, 1326.

लौताहर *lautāhar*, 1292.
 लौआ *lauu*, 1068.
 लौका *lauka*, 1068.
 लौकी *lauki*, 585.
 लौंग *laung*, 763.
 लौठा *lautha*, 377.
 लौनी *launi*, 873.
 लौनी करल *launi karal*, 873.
 लौर *laur*, 653.

॥ व w ॥

वजू *waju*, 1430.
 वजू कराएव *waju karāēb*, 1430.
 वफा *wapha*, 1482.
 वादा *wāda*, 1367.
 वादा का रुका *wāda ka rukka*, 1367.

वारग्जा *wārja*, 1470, 1471.
 वाला *wāla*, 502, 832, 889, 1006,
 1267.
 वासिल *wāsil*, 1468a, 1472.
 वासिल बाकी *wasil bāki*, 1468a, 1472.

॥ श sh ॥

शगुन *shagun*, 1454.
 शरार *sharai*, 1361, 1362.
 शलुका *shaluka*, 729.
 शादी *shādi*, 1273.
 शाम *shām*, 1183.
 शाम तुलसी *shām tulsi*, 1183

शाहाना *shāhāna*, 1381.
 शिकन्नी *shikni*, 1225, 1226.
 शतुर *shutur*, 1131.
 शुमङ्गली *shumangali*, 1273, 1328.
 शोर *shoi*, 1369.
 शौहर *shauhar*, 1274.

॥ स s ॥

सँ *sañ*, 1113.
 सँल *sañl*, 938.
 सकरार *sakrār*, 1474.
 सकरकन्द *sakarkand*, 1059.
 सकरचीनी *sakarchini*, 1005.
 सकरपाळा *sakarpāla*, 1272.
 सकाराब *sakārab*, 1487.
 सक्कर *sakkar*, 318, 1014, 1089.
 सखारी *sakhāri*, 657.
 सगन्पहिना *saggpahita*, 1272.

सगरन्दिना *sagardina*, 837.
 सगन्ना *sagra*, 1091.
 सँगन्ना *sangra*, 922.
 सगहम *sagaham*, 1279.
 सगड्वा *sagahua*, 1279.
 सँगड्वा *sañghua*, 1279.
 सगाद *sagāi*, 1279.
 सँगाहा *sangāha*, 1201.
 सँगिया *sangiya*, 73.
 सगुन *sagun*, 1454.

सयुनी *saguni*, 177, 193.
 सगुन *sagūn*, 177, 178, 179, 184,
 190, 191, 193, 195, 200, 204.
 सगड़ *saggar*, 147, 201, 203, 204.
 सङ्कर *sankar*, 771, 1014.
 सङ्कल्प *sankalp*, 1209a.
 सङ्क *sankh*, 776.
 सङ्ग *sang*, 655, 990, 1184.
 सजग्वा *sajwa*, 1163.
 सँजन्हरिया *sanjhariya*, 837.
 सजाव *sajão*, 1163.
 सजाव दही *sajão dahi*, 1163.
 सजिवन *sajivan*, 1068.
 सजुइ *sajui*, 1162.
 सजेचा *sajca*, 636.
 सजोर *sajor*, 858.
 सज्जा *sajja*, 846.
 सज्जिया *sajhiya*, 291.
 सँज्जिया *sanjhiya*, 837.
 सज्जियेनी *sajhiyani*, 291.
 सँज्जोचा *sanjhaua*, 1270.
 सच्चा *sancha*, 576, 984.
 सञ्जाफ *sanjāph*, 748.
 सटक *satak*, 473.
 सटका *satkā*, 99, 653.
 सटिया *satiya*, 762.
 सटौचा *sataua*, 1482.
 सटौचा पटौचा *sataua pataua*, 1482.
 सठोरा *sathora*, 1399.
 सटुका *sarka*, 1074.
 सँडुन्गी *sanrsi*, 404, 411, 511, 515,
 539, 546, 557, 560, 552, 704.
 सँडारी *sanrāri*, 830.
 सँडुन्वा *sanrusa*, 32.
 सड़े *sare*, 1087.
 सड्डी *saddhi*, Appendix, 2a.
 सण्डी *sanīhi*, 896, 1048.
 सत *sat*, 12, 1332.
 सतम्बरग्वा *satgharwa*, 442.
 सतत्तर *satattar*, 1118.

सतदन्ता *satdanta*, 1118.
 सतद्दर *satdar*, 1118.
 सत धरिया *sat dharīya*, 12.
 सतन्नाहप्रब *satnahāēb*, 1424.
 सतपुतिचा *satputiya*, 1069.
 सतन्भीखा *satbhikha*, 1082.
 सत भौरी *sat bhaurī*, 1332.
 सतम्सुचा *satmasua*, 1396.
 सतम्मास *satmās*, 1396.
 सतम्ग्री *satranji*, 750.
 सतरिया *satarīya*, 9651.
 सतम्लरी *sātlari*, 765.
 सतम्नियौ *satwaniyān*, 238.
 सतम्वाँस *satwāns*, 1396.
 सतम्वाँसा *satwānsa*, 1396.
 सतम्वाँसू *satwānsu*, 1396.
 सती *sati*, 1456.
 सतुचा *satua*, 1272.
 सतुच्चादन *satuān*, 1449.
 सतुच्चांनी *satuāni*, 1449.
 सतुई *satui*, 1272.
 सत्तर *sattar*, 1118.
 सत्ती *satti*, 572.
 सत्तू *sattu*, 1272, 1443, 1449.
 सधन्धर *sathdhar*, 1118.
 सदर *sadar*, 1249.
 सदर दरग्वाजा *sadar darwāja*, 1249.
 सदरी *sadari*, 729.
 सदा *sada*, 655.
 सदियात *sadiyāt*, 1201.
 सदियाना *sadiyāna*, 1201.
 सँडुक्की *sandukchi*, 656.
 सधग्वा *sadhwa*, 1277.
 सधोर *sadhor*, 1399.
 सधौचा *sadhaua*, 1210, 1482.
 सधौचा पटौचा *sadhaua pataua*, 1210,
 1482.
 सन *san*, 29, 165, 886n, 984, 1047,
 1089.
 सनई *sanai*, 1048.

सनकी *sanki*, 713.
 सनधोखा *sandhoa*, 542.
 सनसनाठी *sansanāthi*, 1048.
 सनसा *sansa*, 546, 557.
 सनसी *sansi*, 552, 554.
 सनसोगिला *sansogila*, 661.
 सनहक *sanhak*, 713.
 सनहकी *sanhaki*, 713.
 सना *sana*, 1272.
 सनाठी *sanāthi*, 1048.
 सनिचरा *sanichra*, 1456.
 सनीचर *sanīchar*, 1088.
 सनुकची *sanukchi*, 656.
 सनुख *sanukh*, 656.
 सनुक *sanūk*, 656.
 सनेस *sanēs*, 1347.
 सने *sanai*, 1048.
 सनैठा *sanāitha*, 1048.
 सनौठा *sanaūta*, 685.
 सन्दूख *sandukh*, 656.
 सन्दूक *sundūk*, 656.
 सन्देह *sandeh*, 1272.
 सन्यासी *sanyāsi*, 1203, 1429.
 सपई *sapaī*, 309.
 सपट *sapat*, 860.
 सपट जाइल *sapat jāil*, 860.
 सपटा *sapta*, 860.
 सपटा जाइल *sapta jāil*, 860.
 सपनार *sapnāi*, 1234.
 सपरी *sapri*, 662.
 सपुरा *sapura*, 1050.
 सप्तमी *saptami*, 1087.
 सफ *saph*, 751.
 सफई *saphāi*, 305.
 सफगोल *saphgol*, 1073.
 सफाई *saphāi*, 1485.
 सफेद *saphed*, 976.
 सफैया *saphaiya*, 305.
 सभजा *sabja*, 1036.
 सभजी *sabji*, 996.

सभठैती *sabthaiti*, 291.
 सभरा *sabra*, 513, 549.
 सभरी *sabri*, 513, 549.
 सबुजा *sabuja*, 1043.
 सबुजी *sabuja*, 1036.
 सभ *sabh*, 12, 1026, 1085, 1089.
 सभधर *sabhdhar*, 12.
 सभ धरिया *sabh dhariya*, 12.
 सभदान *samdān*, 524, 549.
 सभध *samadh*, 1279.
 सभधिन *samdhin*, 1302.
 सभधी *samdhi*, 1302, 1339.
 सभधी मिलावा *samdhi milāwa*, 1339.
 सभधो *samdho*, 1339.
 समन *saman*, 1210.
 समसान *samsān*, 1418.
 समसेबन्द *samseband*, 768.
 समसेर *samser*, 502.
 समसेरक *samserak*, 502.
 समहत *samhut*, 839, 877, 1433, 1439.
 समा *sama*, 989.
 समाचारी *samāchāri*, 1487.
 समाचारी चिट्ठी *samāchāri chitthi*, 1487.
 समाठ *samāth*, 431, 464, 610, 617.
 समौठ *samānth*, 610.
 समाध *samādh*, 1429.
 समाध में बैसाध *samādh men baisādh*, 1429.
 समाधि *samādh*, 1429.
 समाधि (or समाध) लेब *samādhī (or samādh) leb*, 1429.
 समार *samār*, 819, 826, 828, 857.
 समाली *samālī*, 726.
 समाह *samāh*, 826.
 समियाँ *samiyān*, 618.
 समुख *samukh*, 1249.
 समुख दरोजा *samukh darōja*, 1249.
 समेल *samel*, 18.

- समैया *samaiya*, 16.
 समैल *samail*, 15, 16, 194, 18, 938.
 समैला *samaila*, 16, 938.
 समोसा *samosa*, 1272.
 समौचा *samaucha*, 610, 618.
 समौध *samaudh*, 818, 839.
 सम्बन्ध *sambandh*, 1279.
 सम्मान *samman*, 568.
 सम्मल *sammal*, 194.
 सर *sar*, 358, 949.
 सरई *sarai*, 1051.
 सरक *sarak*, 1174.
 सरक जाप्रब *sarak jāēb*, 1174.
 सरकण्डा *sarkanda*, 1051.
 सरकण्डी *sarkandi*, 565.
 सरका *sarka*, 358.
 सरकार *sarkār*, 1208.
 सरकौनी *sarkauni*, 363.
 सरकौनी के खूँटी *sarkauni ke khunti*, 363.
 सरखत *sarkhat*, 1464.
 सरग *sarag*, 105, 1101, 1113.
 सरगन्पताखी *saragpatahi*, 1101, 1113.
 सरगाँ *sargān*, 494.
 सरङ्गपताखी *sarangpatahi*, 1101.
 सरङ्गा *sāranga*, 230.
 सरन्दर *sardar*, 1028, 1257.
 सरन्दर परन्तर *sardar partar*, 1028.
 सरन्दार *sardār*, 1450, 1452.
 सरपञ्च *sarpanch*, 1450.
 सरपत *sarpat*, 120.
 सरपोस *sarpos*, 700, 711.
 सरबत *sarbat*, 1015, 1272.
 सरबी *sarbi*, 713.
 सर्रा *sarra* 940.
 सरवा *sarwa*, 438.
 सरसी *sarsi*, 511.
 सरसौ *sarson*, 1045.
 सरह *sarah*, 1220.
 सरहचही *sarhanchi*, 1183.
 सरहज *sarhaj*, 1386.
 सरहथ *sarhath* 55.
 सरहबन्दी *sarahbandi*, 1220.
 सरहिया *sarahiya*, 438.
 सराई *sarāi*, 551, 705, 775.
 सराफ *sarāph*, 1461.
 सरासर *sarāsar*, 475.
 सारिकन्दार *sarikhār*, 1214.
 सारिन्ना *sarinna*, 230.
 सारिया *sariya*, 740.
 सारिया के *sariyā ke*, 817.
 सारिया के जोतल *sariyā ke jotai*, 817.
 सारिया के धरल *sariya ke dharal*, 817.
 सारिसो *sariso*, 896, 1045.
 सारिसौ *sarisoni*, 1045.
 सारिहन *sarihan*, 969, 972.
 सरी *sari*, 972.
 सरै *sare*, 1220.
 सरस *sares*, 404.
 सरस कन्ना *sares kanna*, 404.
 सरस कागज *sares kāgaj*, 404.
 सरस पत्ता *sares patta*, 404.
 सरह *sareh*, 784b.
 सरैला *saraila*, 48.
 सरौंची *saraunchi*, 1183.
 सारौता *sarauta*, 1056.
 सलखो *salkho*, 1456.
 सलगम *salgam*, 1073.
 सलगा *salga*, 730.
 सलजम *saljam*, 1073.
 सलवात *sahwāt*, 1408.
 सलार *salāi*, 221, 386, 499, 539, 546.
 सलाग *salāg*, 566.
 सलाम *salām*, 1393.
 सलामी *salāmi*, 1201, 1205, 1347, 1474.
 सलीना *salina*, 230, 1185.
 सलेस *sales*, 592, 1456.
 सलैया *salaiya*, 221.

सल्लि *salhes*, 1455, 1456.
 सल्लेस अस्थान, *salhes asthān*, 1455.
 सवाद *sawāi*, 1092, 1475, 1479.
 सवाद डेही *sawāi derhi*, 1475.
 सवामी *sawāmi*, 1274.
 सवार *sawār*, 235.
 सवारी *sawāri*, 1275.
 सवासिन *sawāsīn*, 1277.
 सवेया *sawaiya*, 1203, 1479, 1500.
 ससुरा *sasura*, 1296.
 ससुरार *sasurār*, 1296, 1300.
 ससुराल *sasurāl*, 1296.
 ससुरैतिन *sasuraitin*, 1277.
 संस्कार *sanskār*, 1416.
 संस्कार देव *sanskār deb*, 1416.
 सहज *sahjan*, 1073, 1183.
 सहजना *sahjana*, 1073.
 सहजादी मार *sahjādi māi*, 1456.
 सहजा मार *sahja māi*, 1456.
 सहन्तीर *sahtir*, 322.
 सहदेया *sahdēya*, 966e.
 सहन *sahan*, 235.
 सहन्नक *sahnak*, 1377.
 सहरी *sahri*, 887.
 सहरोस *sahras*, 1117.
 सहल *sahal*, 414.
 सहसर *sahasar*, 604.
 सहार *sahār*, 1203.
 संहिजन *sañhijan*, 1073.
 सही *sahi*, 990.
 सहेर *saher*, 1124.
 सौँ *sāñiñ*, 1183, 1274.
 साउत *saut*, 1276.
 सापवान *sāebān*, 1242, 1430.
 साणोख *sāonkh*, 842.
 साणोन *sāon*, 1082, 1087, 1088.
 साँणोर *sāñor*, 1113.
 साक *sāk*, 1486.
 साक उखड़ गेलैन्हि *sāk ukhar gelainhi*,
 1486.

साँखा *sānkha*, 538.
 साग *sāg*, 1001, 1073.
 साँग *sānga*, 3, 1255.
 सागड़ *sāgar*, 147, 201.
 सागर *sāgar*, 782.
 साँगह *sāngah*, 3, 1255.
 साँघुत *sāñghut*, 1279.
 साचक *sāchak*, 1381.
 साँचा *sāncha*, 419, 557, 560, 565,
 570, 576, 600.
 साँची *sānchi*, 726, 1049, 1163.
 साज *sāj*, 1371.
 साजन *sājan*, 372.
 साज बेचोतब *sāj beotab*, 1371.
 साजी *sāji*, 45.
 साँझ *sāñjh*, 226.
 साँझ ले *sāñjh le*, 837.
 साटा *sāta*, 99.
 साँटा *sānta*, 99.
 साटी *sāti*, 477, 843, 1155.
 साटी पाटी *sāti pāti*, 843.
 साठ *sāth*, 965, 966.
 साठी *sāthi*, 965, 966f, 1085, 1089.
 साड़ी *sāri*, 740.
 साँह *sānrh*, 5, 1095, 1112.
 सादा *sāda*, 463, 585f, 1023, 1250.
 सादा चादर *sāda chādar*, 585f.
 सादियात *sādiyāt*, 1201.
 सादी *sādi*, 1273.
 साध *sādh*, 1484.
 साधब *sādhāb*, 1484.
 साधा लेब *sādh leb*, 1484.
 साधन्नी *sādhni*, 426.
 साधू *sādhu*, 782.
 सान *sān*, 538, 539, 1025, 1086.
 सानि *sāni*, 1272.
 सानी *sāni*, 1144, 1145, 1279.
 सानी पानी *sāni pāni*, 1145.
 सानी पानी करब (or देव) *sāni pāni*
karab (or deb), 1145.

सापट *sāpat*, 847.
 साँपुर *sāmpur*, 1050.
 साफ *sāph*, 1485.
 साफी *sāphi*, 401, 404, 733, 1430.
 साफी रन्दा *sāphi randa*, 401.
 साबर *sābar*, 549, 1139.
 साबल *sābal*, 513.
 साबुन *sabun*, 393, 740.
 साम *sābh*, 1483.
 साम *sām*, 60, 221, 618, 975.
 साम जूरा *sām jira*, 975, 979.
 सामा *sāma*, 221, 989, 1183.
 साँमा *sāmna*, 221.
 सामी *sāmi*, 60, 221, 249, 1088, 1183, 1274.
 सायर *sāyar*, Appendix, 16.
 सायाबन्दी *sāyābandi*, 1373.
 साही *sārhi*, 1163.
 सार *sār*, 977, 978, 1087, 1153.
 सारंगी *sarangi*, 276.
 सारजी *sārji*, 748.
 सारा *sāra*, 611, 1419.
 सारि *sāri*, 1087.
 सारी *sāri*, 740, 766, 1385.
 सारू *sāru*, 1173.
 साल *sāl*, 379, 1118.
 सालक *sālak*, 414.
 सालग्राम *sālgrām*, 1451.
 सालियाना *sāliyāna*, 1185.
 सालिस *sālīs*, 913.
 साली *sālī*, 1089, 1194.
 सालीना *sālīna*, 1185, 1207.
 सालीना खरच *sālīna kharch*, 1207.
 सालू *sālu*, 742, 1042.
 साव *sāo*, 1461.
 साँवगी *sāmogi*, 208, 212, 213, 224.
 साँवगी गाड़ी *sāmogi gāri*, 148, 208.
 सावन *sāwan*, 1082.
 साँवर *sāmvar*, 1184.
 सावाँ *sāwāñ*, 989.

साँवाँ *sāwāñ*, 989, 1074, 1183.
 सालिग्राम *saligrām*, 1451.
 साँस *sāns*, 1272.
 सासन *sāsāt*, 495.
 साँसन *sānsat*, 495.
 साँसर *sānsar*, 495.
 साँसी *sānsi*, 301.
 सासुर *sāsūr*, 1296.
 साह *sāh*, 1250, 1461, 1474.
 साहबगञ्ज *sāhabganj*, 1183.
 साहवाला *sāhwāla*, 1250.
 साहिल *sāhil*, 965m, 966f.
 साही *sāhi*, 1005.
 साझकार *sāhukār*, 1461.
 साहुल *sāhul*, 425.
 साहेब *sāheb*, 1456.
 सिऊँठा *siūnthā*, 703.
 सिकजा *sikanja*, 587.
 सिकड़ा *sikra*, 793.
 सिकड़ी *sikri*, 1262.
 सिकड़ा *sikraur*, 793.
 सिकन्दरी *sikandri*, 1491.
 सिकन्दरी गज *sikandri gaj*, 1491.
 सिकपट्टी *sikpatai*, 657.
 सिकमी *sikmi*, 1212, 1213, 1214, 1219, 1225.
 सिकरा *sikra*, 107.
 सिकरी *sikri*, 107, 755, 762, 764, 765, 767.
 सिकस *sikast*, 788.
 सिकहर *sikhar*, 648, 651, 1422.
 सिकहती *sikahuti*, 41.
 सिकार *sikār*, 1232.
 सिकार माही *sikār māhi*, 1232.
 सिकिओ *sikia*, 1087.
 सिकिलगर *sikilgar*, 602.
 सिकौती *sikauti*, 44.
 सिकड़ *sikkar*, 107.
 सिकर *sikkar*, 107.
 सिक्का *sikka*, 651, 235.

सिङ्खवा *sinkhcha*, 711.
 सिंगजुत्ता *singjutta*, 1102.
 सिंगजूटल *singjūtal*, 1102.
 सिंगन्था *singtha*, 480.
 सिगन्ता *sigta*, 786.
 सिंगरा *singra*, 965n.
 सिंगन्हा *singha*, 954.
 सिंगासन *singāsan*, 777.
 सिंगेसर *singesar*, 1456.
 सिङ्गुत्ता *singhtutta*, 1108.
 सिंघाहा *singhāra*, 1073.
 सिंघारा *singhāra*, 748, 1055.
 सिंघासन *singhāsan*, 777.
 सिंघौटा *singhauta*, 602.
 सिङ्गा *singa*, 483.
 सिङ्ग *singh*, 483, 1087.
 सिङ्गा *singha*, 784.
 सिङ्गी *singhi*, 688, 1101.
 सिङ्गवाहा *sinchwāha*, 915.
 सिङ्गकोहन्डा *sijkoñhra*, 1071.
 सिङ्गो *sinjo*, 489.
 सिंजोय *sinjoy*, 489.
 सिङ्गी *sitthi*, 1012.
 सिंदाह *sinrāh*, 789.
 सिङ्गाहा *sirāha*, 789.
 सिङ्गी *sirhi*, 319j.
 सिङ्गाना *sirhāna*, 638.
 सिङ्गानी *sirhāni*, 637, 638.
 सितल्लक *sittlak*, 1449.
 सितल्लपाटी *sitalpāti*, 751.
 सितल्लदुकन्नी *sitalbukni*, 1272.
 सितल्ला *silla*, 765, 1449.
 सितल्ला देबी *silla debi*, 1449.
 सितली *sitli*, 1456.
 सितारा *sitāra*, 585.
 सितो *siti*, 977.
 सितो सार *siti sār*, 977.
 सितुआ *situa*, 919, 1030, 1267.
 सितुरिषाणल *situriyāñl*, 1076.
 सितुहा *situha*, 535, 1030, 1267, 1408

सित्तु *sittu*, 1267.
 सिधवाइ *sidhwāi*, 195.
 सिधवानौ *sidhwāni*, 639.
 सिधा *sidha*, 1272.
 सिधांत *sidhānt*, 1354.
 सिंधोरा *sindhora*, 662.
 सिनेह *sineh*, 1314.
 सिनेह के पानि *sineh ke pāni*, 1314
 सिन्दुर *sindur*, 1334.
 सिन्दुर दान *sindur dān*, 1334.
 सिपवा *sipwa*, 195, 243, 1256.
 सिपावा *sipāwa*, 195, 200, 243.
 सिपाहा *sipāha*, 243.
 सिपाही *sipāhi*, 1449.
 सिपाआ *sipāua*, 248.
 सिब *sib*, 1429, 1455, 1456.
 सिब अन्व *sib ans*, 1203.
 सिब नारैनी *sib nārāni*, 1429.
 सिबोतर *sibotar*, 1209a.
 सिमल *simal*, 20.
 सिमल *simmal*, 194.
 सियार *siyār*, 1088.
 सियाह *siyāh*, 976, 996.
 सियाहा *siyāha* 1468a and b, 1470,
 1471, 1472; Appendix, 6, 12.
 सिर्हानी *sirhāni*, 637.
 सिर *sir*, 1451.
 सिरकी *sirki*, 815, 1234.
 सिरनामा *sirnāma*, 1487.
 सिरनी *sirni*, 1440.
 सिरपचई *sirpachai*, 839.
 सिरपंचमी *sirpanchmi*, 839.
 सिरपाया *sirpāya*, 195.
 सिरमा *sirma*, 638.
 सिरमान *sirmān*, 871.
 सिरवा *sirwa*, 243.
 सिरवांसी *sirwānsi*, 638.
 सिरहट्टी *sirhatti*, 967k, 969.
 सिरहण्ड *sirhant*, 966.
 सिरहत *sirhat*, 57

- सिरग्दथ *sirhath*, 55.
 सिरग्दान *sirhān*, 638.
 सिरग्दाना *sirhāna*, 638.
 सिरा *sira*, 1014, 1272.
 सिरावर *sirāur*, 835, 1006.
 सिरार *sirār*, 362.
 सिरारा *sirāra*, 364.
 सिरारी *sirāri*, 362.
 सिररी *siri*, 973.
 सिररी केबल *siri kabul*, 973
 सिरुआ *sirua*, 1272.
 सिरुका *siruka*, 1074.
 सिरोर *siror*, 835.
 सिरोरा *sirora*, 1074.
 सिरौर *siraur*, 835.
 सिल *sil*, 404.
 सिलफरची *silaphchi*, 699.
 सिलन्वट *silhat*, 626.
 सिलवे *silve*, 30.
 सिलहट *silhat*, 972
 सिलहरा *silahra*, 749.
 सिलावट *silāvat*, 626.
 सिलेबा *sileba*, 1134.
 सिलेबे *silebe*, 1134.
 सिलौट *silaut*, 626.
 सिला *silla*, 383, 487, 573.
 सिल्ली *silli*, 82, 383, 539, 892, 894,
 1265.
 सिवाती *siwāti*, 1082, 1084.
 सिस्कटनी *siskatni*, 875.
 सिस्कौंहडा *siskoñhra*, 1071.
 सिस्फुल *sisphul*, 762.
 सिस्सा *sisua*, 985.
 सिस्सा गोडना *sisua gohuma*, 985
 सिहरा *sihra*, 1381, 1384.
 सिहोरनी *sihorni*, 319e.
 सिहोड़ा *sihora*, 1183.
 सिहोर *sihor*, 1183.
 सीक *sik*, 648, 652.
 सीक *sink*, 447, 546.
 सीकर *sikar*, 33, 107, 198.
 सीकर *sinkar*, 33.
 सीका *sika*, 648, 651.
 सीका *sinka*, 648.
 सीख *sikh*, 447, 711.
 सीख *sinkh*, 447, 474, 546.
 सीठ *sith*, 848.
 सीठा *sitha*, 937, 952
 सीड़ा *sira*, 789
 सीढी *sirhi*, 429.
 सीतल *sital*, 1449.
 सीधा *sidha*, 1272.
 सीना *sina*, 1011.
 सीपतनी *sipatni*, 1211.
 सीपी *sipi*, 770, 1267.
 सीम *sim*, 1073.
 सीरक *sirak*, 731.
 सीरग *sirag*, 731.
 सीरा *sira*, 1015, 1465.
 सील *sil*, 581, 626, 1451.
 सीस *sis*, 958, 986.
 सीसा *sisa*, 383, 561, 958.
 सीसा दरवाजा *sisa dharewala*, 561.
 सुआरा *suara*, 1183.
 सुआ *sua*, 957.
 सुआ आवे है *sua aवे hai*, 957.
 सुआप्रब *suāeb*, 987.
 सुआसिन *suāsin*, 1295.
 सुआरल *suāil*, 1004.
 सुआया *suīya*, 957, 987.
 सुआ गेल *suīya gail*, 957.
 सुआ *suila*, 657.
 सुई *sūi*, 499, 503.
 सुकरवांत *sukarvānt*, 1173.
 सुकल *sukl*, 1081.
 सुकल पख *sukl pakh*, 1081
 सुकला *sukla*, 1087.
 सुख *sukh*, 1090.
 सुखठा *sukhtha*, 1074.
 सुखड़ा *sukhra* 1074, 1458.

सुखन्मानी *sukhbhāmi*, 1173.
 सुखन्मानी *sukhrāti*, 1090, 1423.
 सुखले *sukhle*, 1088.
 सुखनन *sukhnan*, 1030.
 सुख सुख *sukh sukh*, 990.
 सुखार *sukhār*, 1077.
 सुखैनी *sukhaini*, 1458.
 सुगन्ध *sugand*, 468.
 सुगन्ध कोकिला *sugand kokila*, 468.
 सुगन्ध वाला *sugand wāla*, 468.
 सुगन्ता *sugra*, 789.
 सुगन्वा *sugwa*, 1000.
 सुगही *sugahi*, 411.
 सुंगार *sungār*, 1006.
 सुग्गी *suggi*, 856.
 सुजग्नी *sujni*, 637.
 सुडा *sunda*, 1074.
 सुतरियाण्ड *sutariyaḍ*, 1076.
 सुतन्त्री *sutri*, 123, 243, 362.
 सुतन्त्री *sutli*, 123.
 सुतन्वान *sutwān*, 503.
 सुतारी *sutāri*, 482, 589.
 सुताली *sutālī*, 482.
 सुतिहार *sutihār*, 1244.
 सुतुहा *sutuha*, 319e.
 सुतेमान *sutemān*, 503.
 सुत्तिहा *suttiha*, 923.
 सुत्ती *sutti*, 922.
 सुथनी *suthni*, 1060.
 सुथरी *suthri*, 123.
 सुंदरी *sundri*, 1074.
 सुध *sudh*, 1289, 1486.
 सुधाबधा *sudhabadha*, 1286.
 सुधाबधा करब *sudhabadha karab*, 1286.
 सुन *sun*, 29, 1451.
 सुनु *sunu*, 1084, 1085, 1087, 1088.
 सुने *sune*, 1486.
 सुन्न *sunm*, 408, 922.
 सुन्नत *sunnat*, 386, 1415.
 सुपतिया *supatiya*, 1262.

सुपही *supahi*, 912.
 सुपारी *supāri*, 1056.
 सुपौषा *supaua*, 414.
 सुपेद *suphed*, 1016, 1138.
 सुपेद बगच्छा *suphed bagchhalla*, 1138.
 सुमन्कट्टी *sumkatti*, 388.
 सुमङ्गली *sumangli*, 1328.
 सुमन्तारास *sumtarās*, 388.
 सुमरनी *sumarni*, 781.
 सुमिरनी *sumirni*, 781.
 सुसुत *sumut*, 877.
 सुमेर *sumer*, 781.
 सुम्बा *sumba*, 582.
 सुम्बा *sumbha*, 413.
 सुम्मा *summa*, 412.
 सुम्मी *summi*, 413.
 सुम्हा *sumha*, 582.
 सुतन्वनिवाँ *surtwaniyañ*, 238.
 सुरका *surka*, 126, 1074, 1272.
 सुरका चूरा *surka chūra*, 1272.
 सुरकी *surki*, 571.
 सुरखी *surkhi*, 431, 1267.
 सुरती *surti*, 1023.
 सुरपुर *surpur*, 1025.
 सुरफा *surpha*, 1217.
 सुरफान *surphān*, 1217, 1226.
 सुरबरिया *surbariya*, 1183.
 सुरबार *surbār*, 1183.
 सुरमई *surmaī*, 1043.
 सुरमा *surma*, 747.
 सुरवारी *surwāri*, 1183.
 सुरवाल *surwāl*, 727, 746.
 सुरसा *sursa*, 414.
 सुराखी *surakhi*, 589.
 सुराही *surāhi*, 697, 713.
 सुरख *surukh*, 1043.
 सुरजकोई *surajkoñhra*, 1071.
 सुरजमुखी *surajmukhi*, 1263.
 सुरैतिन *suraitin*, 1280.

- सुतन्वनिर्वाँ *surtwantiyān*, 238.
 सुल्तान *sultān*, 478, 748.
 सुल्तान लोही *sultān lorhi*, 748.
 सुलभ *sulabh*, 1454.
 सुलभ सुगुन *sulabh sagun*, 1454.
 सुलाखी *sulākhi*, 589.
 सुसुवा *suswa*, 545.
 सुहारी *suhāri*, 1272.
 सुहाली *suhāli*, 1378.
 सुअर *sūar*, 1125.
 सुआ *sūa*, 494, 499, 503, 589, 987.
 सुई *sūi*, 24, 589, 644, 1004, 1383.
 सुई फेंकलकैक *sui phenkalkaik*, 1004.
 सुक *sūk*, 1008.
 सुंग *sūng*, 958, 961.
 सुगर *sūgar*, 1125.
 सुगा *sūga*, 975.
 सुगा पङ्खी *sūga pankhi*, 975.
 सुँघ *sūngh*, 958, 961.
 सुज *sūj*, 494.
 सुजी *sūji*, 1272.
 सुँद *sūnr*, 958.
 सुँडा *sūnra*, 1074.
 सुँही *sūnri*, 1074.
 सुँद *sūnr*, 961, 1074.
 सुँडा *sūnrha*, 961.
 सुत *sūt*, 123, 238, 425, 1489.
 सुत सिखा *sut sikha*, 736.
 सुता *sūta*, 123.
 सुति *suti*, 765.
 सुती *sūti*, 1234.
 सुते *sūte*, 572.
 सुद *sūd*, 1475, 1478, 1482.
 सुद पर रुपैया काढ़ *sūd par rupaiya kārhab*, 1478.
 सुद भरना *sūd bharna*, 1482.
 सुदी *sūdi*, 1475, 1485.
 सुदी रुपैया *sūdi rupaiya*, 1475, 1485.
 सुप *sūp*, 47, 440, 603, 604.
 सुतै *sūrt*, 238.
 सुअर *sūr*, 1087.
 सुँआ *sūnsa*, 545.
 सेजत *seūt*, 789.
 सेजिया *sejiya*, 636.
 सेफाली *sephāli*, 713.
 सेदरा *sedra*, 1236.
 सेबारा *sebāra*, 373.
 सेमार *semār*, 319.
 सेरङ्गा *seranga*, 494.
 सेरहा *serha*, 713.
 सेरही *serhi*, 912, 194.
 सेराएब *serāeb*, 1422.
 सेवई *sewāi*, 1272.
 सेवटा *sewta*, 860.
 सेवठा *sewtha*, 860.
 सेवता *sewta*, 237.
 सेवती *sewti*, 716.
 सेवराहा *sewraha*, 1264.
 सेवात *sewāt*, 835.
 सेवार *sewār*, 319.
 सेवार *sewār*, 319.
 सेसनाग *sesnāg*, 1445.
 सेऊना *sehuna*, 516.
 सेऊनी *sehuni*, 516, 539.
 सेहोरना *sehorna*, 319e.
 से *se*, 235, 1026, 1485.
 सेँ *señ*, 414, 867, 1183.
 सेँकी *señki*, 1317.
 सेथन *sethan*, 53, 55.
 सेहा *serha*, 966g.
 सेही *serhi*, 1183.
 सेँदुर *sendur*, 747.
 सेनी *seni*, 467, 711.
 सेनुर *senur*, 747, 1308, 1334, 1385, 1435, 1483.
 सेनुर दान *senur dān*, 1334.
 सेब *seb*, 26.
 सेम *sem*, 1073.
 सेमल *sema*, 194.
 सेमा *sema*, 1073.

सेर *ser*, 1502, 1503.
 सेरङ्ग *serang*, 494.
 सेरी *seri*, 906, 1198.
 सेरी नौसत्ता *seri nausatta*, 906.
 सेल *sel*, 109.
 सेली *seli*, 109.
 सेल्ह *selh*, 1119.
 सेल्हल *selhal*, 1119.
 सेल्हा *selha*, 975, 976, 977, 978.
 सेल्ही *selhi*, 1119.
 सेव *seo*, 26, 1272.
 सेवर *sewar*, 1264.
 सेकन्डा *saikra*, 1479.
 सेनार *sainār*, 949.
 सेरन्वाह *sairwāh*, 949.
 सैरे *saiñeñ*, 1274.
 सैक *saiik*, 305.
 सैका *saiika*, 305.
 सैदा *saindha*, 1272.
 सैन *sain*, 711, 949.
 सैन बराप्प *sain barāḍḍ*, 949.
 सैयद *saiyad*, 763.
 सैयन *saiyan*, 1073, 1183.
 सैर *sair*, 949.
 सैर (चाँड़ or दोस) चलाप्प *sair (chanr or dho) chalāḍḍ*, 949.
 सैरा *saira*, 48.
 सैला *saila*, 15, 236, 938.
 सोररी *soiri*, 1398, 1402.
 सोररी लिपाद *soiri lipāi*, 1402.
 सोरया *soiya*, 923.
 सोकन्ना *sokna*, 965.
 सोगिला *sogila*, 661.
 सोकन्नी *sojni*, 637.
 सोझौषा *sojhaua*, 828.
 सोझौषा जोत *sojhaua jot*, 828.
 सोठौरा *sothaura*, 1399.
 सोठौरा *sothaura*, 1399.
 सोतही *sothi*, 923.
 सोन *son*, 1047.

सोमगहुषा *songarhwa*, 514.
 सोमगहुषा सोनार *songarhwa sonr*, 514.
 सोमहुला *sonahula*, 1043.
 सोनार *sonār*, 514, 914.
 सोनारी *sonāri*, Appendix, 14.
 सोपारी *sopāri*, 1056.
 सोबरन्ना *sobarna*, 688, 1456.
 सोबन्ना *sobra*, 965o.
 सोमन्नी *somni*, 1125.
 सोमन्ना *somra*, 819.
 सोमाता *somāta*, 839.
 सोरन्हा *sorha*, 882.
 सोरही *sorhi*, 882, 883, 885, 936.
 सोरारी *sorāri*, 1400.
 सोराही *sorāhi*, 697, 711, 713, 749.
 सोलकन्ह *solkanh*, 1217.
 सोहज्जन *sohjan*, 1073.
 सोहन्थी *sohtthi*, 852.
 सोहन्ना *sohna*, 516.
 सोहन्नी *sohni*, 516, 867.
 सोहरन्ना *soharna*, 319e.
 सोहाद *sohāi*, 869.
 सोहाग *sohāg*, 1381, 1384.
 सोहाग के अतर *sohag ke atar*, 1381.
 सोहाग पुरा *sohāg pūra*, 1381, 1384.
 सोहागा *sohāga*, 553, 1383.
 सोहागिन *sohāgin*, 1277, 1378.
 सोहागिनि *sohāgini*, 1369, 1383.
 सोहारी *sohāri*, 1272.
 सोहिजन *sohijan*, 1073.
 सोषा *soa*, 922.
 सोर *soi*, 922.
 सोप्पर *soer*, 1398, 1413.
 सोप्पर लिपाद *soer lipāi*, 1413.
 सोक *sok*, 639.
 सोकन *sokan*, 1134.
 सोखा *sokha*, 1453.
 सोग *sog*, 639.
 सोटा *sota*, 654.

सोंटा *sontā*, 103, 377, 390, 654.
 सोंठ *sonth*, 184.
 सोत *sot*, 922.
 सोता *sota*, 237, 922.
 सोतिन *sotin*, 1276.
 सोन *son*, 1272.
 सोना *sona*, 753, 1090, 1173.
 सोना होला *sona hola*, 1173.
 सोनी *soni*, 514.
 सोने *sone*, 1383.
 सोरा *sora*, 370; Appendix, 14.
 सोहन *sohan*, 403, 591.
 सोहब *sohab*, 867.
 सोहने *sohen*, 403.
 सौदागरी *saudāgri*, 1488.
 सौदागरी के माल *saudāgri ke māl*,
 1488.
 सौ *sau*, 823.

सौंगी *saungi*, 208, 212, 213, 224.
 सौंगी के नारी *saungi ke nāri*, 224.
 सौंगी गारी *saungi gāri*, 148.
 सौन *saut*, 765.
 सौतिन *sautin*, 765, 1276.
 सौथी *sauthi*, 716.
 सौंदर *saundar*, 1263.
 सौफ *saumph*, 1073.
 सौफी *saumphī*, 373.
 सौर *saur*, 1398.
 सौर लिपार *saur lipāi*, 1402.
 सौरा *saunra*, 1134.
 सौरी *sauri*, 1398, 1409.
 सौसन *sausan*, 585.
 सौसन के टट्टी *sausan ke tatti*, 585.
 स्वाती *swāti*, 1084, 1090.
 स्वामी *swāmi*, 1274.
 स्राव *srautra*, 1356.

॥ ह ह ॥

हठ *ha*, 1116, 1275.
 हँकवा *hankwa*, 294, 942.
 हँकनिहार *hanknihār*, 942.
 हकमैती *hakmaiti*, 1201.
 हक्काक *hakkāk*, 538.
 हजाम *hajām*, 383, 1326.
 हजार *hajār*, 585.
 हजार बिन *hajār bin*, 585.
 हजुरिया *hajuriya*, 733.
 हटका *hatka*, 1256.
 हटनई *hatwāi*, 914.
 हटवा *hatwa*, 914.
 हटवार *hatwāi*, 914.
 हटवे *hatwe*, 914.
 हट्टा *hattha*, 838, 841.
 हट्टा बरद *hattha barad*, 841.
 हठीला *hathilā*, 1456.
 हड्डा *hadda*, 1074, 1075, 1183.
 41 हड्डी *haddi*, 984.

हड्का *harka*, 68.
 हडनार *harwar*, 842.
 हडनवाय *harwāy*, 131.
 हडहडा *harhara*, 956.
 हडहा *harha*, 956.
 हडा *hara*, 1183.
 हडिडा *harira*, 726.
 हँडिया *hanriya*, 69, 83, 139, 368,
 432, 465, 713.
 हँडोलवा *hanrohwa*, 268.
 हँडोला *hanrola*, 713.
 हडौड़ी *harauri*, 844.
 हतयारवा *hateyarwa*, 1177.
 हण्डा *handā*, 251, 268, 669.
 हण्डा *handha*, 268.
 हत्ता *hattha*, 64, 307, 363, 416, 510,
 597, 915, 1129.
 हत्ता चरक *hattha charak*, 597.
 हल्ली *hatthi*, 510, 613.

हत्तु *hatthu*, 510.
 हथ *hath*, 564.
 हथ अकुरी *hath akuri*, 564.
 थ अकुरी *hath ukri*, 564.
 हथङ्कड्ड *hathkcar*, 335g.
 हथङ्कडा *hathkara*, 335g.
 हथङ्कर *hathkcar*, 335g.
 हथङ्करा *hathkara*, 416.
 हथङ्कल *hathkal*, 416.
 हथङ्कुटा *hathkutta*, 431.
 हथङ्गर *hathgar*, 335g.
 हथङ्घिसेठ *hathghiset*, 801.
 हथङ्गु *hathra*, 443, 621.
 हथङ्गनी *hathni*, 1129.
 हथङ्गपानी *hathpāni*, 579.
 हथङ्गपेर *hathpher*, 1476.
 हथङ्गवरङ्गी *hathbarhi*, 116, 930.
 हथङ्गवै *hathbai*, 1183.
 हथङ्गरा *hathra*, 335g, 416, 443, 621.
 हथङ्गवानी *hathwāni*, 579.
 हथङ्गवासा *hathwāsa*, 185.
 हथङ्गवाँसा *hathwānsa*, 223.
 हथङ्गवाडा *hathwāha*, 915.
 हथङ्गर *hathhar*, 335g, 688.
 हथा *hatha*, 64, 307, 335g, 363, 490.
 हथिनी *hathini*, 1129.
 हथिया *hathiya*, 1074, 1082, 1089.
 हथिया सुखा *hathiya sunda*, 1074.
 हथुनी *hathuni*, 1005.
 हथैला *hathaila*, 284.
 हथौसा *hathaua*, 831.
 हथौडा *hathaura*, 523.
 हथौना *hathaua*, 378, 713.
 हथौर *hathaur*, 410.
 हथौरा *hathaura*, 397, 410, 523, 552.
 हथौरी *hathauri*, 397, 512, 539, 560,
 410, 589, 552, 624.
 हथुआ *humua*, 1173.
 हथु उधार *hanth udhār*, 1476.
 हन्ना *hanna*, 409.

हफन्नी *haphni*, 1181.
 हबन्साप्रल *habsāḍl*, 957.
 हबेली *habeli*, 1234, 1254, 1275.
 हस *ham*, 1087, 1092.
 हसन्चा *hamcha*, 978.
 हसर *hamar*, 859.
 हसर बिहन्नाइमारल गेल *hamar bihnāi,
 mārāl gel*, 859.
 हसङ्गू *hamhūñ*, 1084.
 हमास *hamām*, 706.
 हमास दिस्ता *hamām dista*, 706.
 हमार *hamār*, 1116.
 हम्मार *hammar*, 864.
 हम्मार बहुसार भेल *hammar banusār
 bhel*, 864.
 हर्कति *harkati*, 363.
 हर *har*, 1, 6, 328, 817, 846, 1006,
 1087.
 हरङ्का *harka*, 68.
 हरङ्काह *harkāh*, 1098.
 हरङ्काहा *harkāha*, 1098.
 हरङ्खी *harkhi*, 867.
 हरङ्खुगानी *harkhugāni*, 840.
 हरङ्खुली *harkhuli*, 840.
 हरङ्खुजल *harkhujāl*, 840.
 हरङ्खोलानी *harkholāni*, 840.
 हरङ्खोलिया *harkholiya*, 840.
 हरङ्खोली *harkholi*, 840.
 हर चलाप्रब *har chālāeb*, 817.
 हर चाँडू *har chāñri*, 24.
 हरङ्गा *harya*, 1488.
 हरङ्गिन्सा *harjinsā*, 806.
 हरङ्गोसार *haryjōār*, 840.
 हर जोतब *har jōtab*, 817.
 हरङ्कुटाब *harchhutāo*, 840.
 हरङ्कुटन *harchhuttan*, 840.
 हरङ्गा *harda*, 1074.
 हरङ्गी *hardi*, 1073, 1308, 1404,
 1409.
 हरङ्गी गुरु *hardi gūr*, 1404, 1409.

हरदी चडाप्रब *hardi charhāeb*, 1308, 1811.

हरना *harna*, 956.

हर नाधब *har nādhab*, 817.

हर नाधा *har nādha*, 17.

हर पढ्ण्टा *har pahta*, 846.

हरफोरवा *harphorwa*, 959.

हरफोरवा कैराव *harphorwa kerāu*, 959.

हर बहब *har bahab*, 817.

हरबिनार *harbinar*, 840.

हर भञ्जा *harbhanja*, 846.

हरममन्तर *harmahantar*, 839.

हरममन्तर *harmahantar*, 839.

हरममन्तर *harmahantar*, 1433.

हरमोहन्तर *harmohtar*, 839.

हरमोतर *harmotar*, 1433.

हंरहवा *hanrrahwa*, 956.

हरना *narra*, 996.

हर लथी *har ladhi*, 17.

हरवत *harwat*, 839.

हरवर *harwar*, 1186.

हरवा *harwa*, 765.

हरवाह *harwāh*, 842, 1184.

हरवाहा *harwāha*, 842.

हरवाही *harwāhi*, 838, 842, 1186.

हरवांही *harwānhi*, 838.

हर सज्जा *har sajjha*, 846.

हर समत *har samat*, 839.

हर समौध *har samaudh*, 818, 839.

हरसा *harsa*, 178, 274.

हर सांग *har sāng*, 3.

हरसोधन *harsodhan*, 1484.

हरहरा *harhara*, 758.

हराह *harāi*, 835, 843, 1201.

हराठा *harātha*, 838.

हराथी *harāthi*, 1096.

हराम *harām*, 1125.

हराही *harāhi*, 1201.

हरि *hari*, 414.

हरिहर *harinar*, 996.

हरिवन्त *haribans*, 1451.

हरिराम बरम *hariram barm*, 1456.

हरियार *hariyār*, 197.

हरिस *haris*, 5, 1308, 1349.

हरिसा *harisa*, 275.

हरिहर *harihar*, 1201.

हरिहर नाथ *harihar nāth*, 1456.

हरिहरा *harihara*, 1201.

हरिहरी *harihari*, 1201.

हरिहा *hariha*, 1156.

हरी *hari*, 1201.

हरीस *haris*, 5.

हरेया *hareya*, 841.

हरेया बैल *hareya bail*, 841.

हरेठा *haretha*, 994.

हरौती *harauti*, 1183.

हरौर *haraur*, 1186.

हरौरी *harauri*, 842, 1186.

हल *hal*, 1.

हलका *halka*, 784.

हलखा *halkha*, 388.

हलदी *haldi*, 1073.

हलन्मचानी *holmachāni*, 233.

हलवाह *halwa*, 454.

हलहलहलहल *halhalāichhai*, 987.

हलही *halhi*, 801.

हलाली *halāli*, 1139.

हलुआ *halua*, 1272.

हलुआह *haluāi*, 296, 454, 463.

हलुक *haluk*, 799, 800.

हवाह *hawāi*, 585.

हवेली *haweli*, 1234.

हशन्तगन्ना *hashtagna*, 451.

हसर *hasar*, 1451.

हसर करब *hasar karab*, 1451.

हंसुआ *hansua*, 73, 828, 377.

हंसुली *hansuli*, 74, 377, 765, 1439.

हस्त *hast*, 1082, 1085.
हस्ती *hasti*, 568.
हस्तबूदी *hastbūdi*, 1222.
हाँ *hān*, 1085.
हाऊ *hāū*, 1458.
हाँकब *hānkab*, 870.
हाकिम *hākīm*, 1184.
हाकिम ऊकमी *hākīm hukmī*, 1184.
हाकिमी *hākīmī*, 1470.
हाकिमी हिस्सा *hākīmī hissa*, 1470.
हाँकी *hānki*, 870.
हाँको *hānko*, 1087.
हाँगी *hāngī*, 607.
हाट *hāt*, 1070.
हाड़ा *hāra*, 956, 1183.
हाँड़ा *hānra*, 268.
हाड़िन *hārin*, 1197.
हाड़ी *hāri*, 1197.
हाँड़ी *hānri*, 69, 139, 430, 432, 506, 713.
हाँड़ा *hānrha*, 669.
हाना *hāta*, 832, 1234.
हाना वाला *hātu wāla*, 832.
हातुल *hātul*, 416.
हाथ *hāth*, 356, 655, 1490.
हाँथ *hānth*, 867, 1451, 1490.
हाथक *hāthak*, 1070.
हाँथकल *hānthkal*, 4116.
हाथड़ *hāthar*, 621.
हाथर *hāthar*, 443.
हाँथ से निकाल *hānth seṇ nikaāl*, 867.
हाथी *hāthī*, 1084, 1129.
हाथे *hāthe*, 478.
हाँफ *hāmph*, 1181.
हाबुस *hābus*, 990, 1272.
हाँमर *hāmmar*, 487.
हार *hār*, 233, 765, 1391.
हारवाला *hārwāla*, 1156.
हाल *hāl*, 163, 222, 802, 827, 964, 1215, 1223.

हाल उपारजित *hāl upārjit*, 1215.
हाल हासिली *hāl hāsili*, 1223.
हावन *hāwan*,
हावन दस्ता *hāwan dasta*, 706.
हाशो *hāsho*, 1465.
हासिल *shāil*, 1076, 1077
हासिली *hāsili*, 1223.
हाँसू *hānsu*, 328.
हिक्का *hikka*, 302.
हिंगोरी *hingori*, 662.
हिच्चा *hichchha*, 447.
हिनुयाना *hinuāna*, 1064.
हिथा *hiya*, 1070.
हिराबोल *hirābōl*, 851.
हिरात *hirāt*, 1153.
हिरांत *hir ānt*, 1148.
हिषाब *hisāb*, 1468a, 1470, 1472.
हिषाब बिकरी गल्ला *hisāb bikri galla*, 1468a, 1470, 1472; Appendix, 7.
हिस्सा *hissa*, 1214, 1470; Appendix, 14.
हिस्सा खास *hissa khās*, Appendix, 14.
हिस्सा पट्टिदारी *hissa patidāri*, 1214.
हिस्सेदार *hissedār*, 1208, 1214.
ही *hi*, 1446.
हाँक *hānk*, 302.
हीन *hām*, 1084
ऊकमी *hukmī*, 1184.
ऊकुमत *hukumāt*, 1201.
ऊक्का *hukka*, 472, 1026, 1452.
ऊक्का (or ऊक्का तामाकु) बन्द करब *hukka (or hukka tamāku) band karab*. 1452.
ऊज्जाना *hujtāna*, 1198.
ऊडियाना *hundiyāna*, 1474.
ऊडियावन *hundiyāvan*, 1474.
ऊण्डा *hunda*, 903, 1221, 1483.
ऊण्डा मारा *hunda bhāra*, 1483.
ऊण्डी *hundi*, 1474, 1487.

हुन्डी पत्री *hundi patri*, 1487.
 हुत्था *huttha*, 653.
 हुमना *humna*, 12.
 हुमेल *humel*, 765.
 हुम्मा *humma*, 1458.
 हुम्का *hurka*, 1250.
 हुर पटेल *hur petal*, 1098.
 हुररा *hurra*, 653.
 हुर्सा *hursa*, 778.
 हुलुक *huluk*, 585.
 हुसुनन्दान *husundān*, 711.
 हूर *hūr*, 29, 89, 471.
 हूरा *hūra*, 29, 653, 848, 868.
 हूल *hūl*, 748.
 हंगइह *hengaiha*, 829.
 हंगहो *hengahi*, 33, 118.
 हंगाप्रब *hengāēb*, 830.
 हेंवन्ती *henvoti*, 808, 1016, 1019.
 हंगा *henga*, 30, 36, 830.
 हंगा चलाप्रब *henga chalāēb*, 830.
 हंगी *hengi*, 81.
 हेइ *her*, 1124.
 हेर *her*, 1113.
 हेरा *hera*, 1132.
 हेरा जाप्रब *hera jāēb*, 1132.
 है *hai*, 655, 957, 964, 987, 1001,
 1004.

है *hain*, 568.
 हैकल *haikal*, 765.
 हैलक *hailak*, 765.
 होरन्सा *horsa*, 778.
 होरन्हा *horha*, 877, 957, 984, 990,
 1272.
 होलन्हा *holha*, 877, 957, 990.
 होहि *hoñhi*, 1087.
 हो *ho*, 1486.
 होप्रत *hoet*, 363.
 होप्रब *hoēb*, 1158.
 होए ला *hoe la*, 851.
 होए *hoe*, 1088.
 होखे *hokhe*, 965, 1090.
 हो गैल *ho gail*, 1485.
 होत *hot*, 1089.
 होबौ *hobon*, 1092.
 होम *hom*, 1332.
 होय *hoy*, 548.
 होला *hola*, 1088, 1173.
 होली *holi*, 1198.
 होली खेलाइ *holi khetāi*, 1198.
 होदन्री *haudri*, 323.
 होज *haj*, 321.
 होइ *haud*, 316, 321.
 होदी *haudi*, 314.

